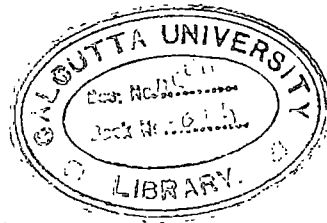


CW-1100 708-7- P25896

THE  
**MODERN REVIEW**

Monthly Review and Miscellany

EDITED BY  
**RAMANANDA CHATTERJEE**



---

Vol. VII.) Numbers 1 to 6  
**January to June, 1910)**

---

THE MODERN REVIEW OFFICE  
210-3-1 Cornwallis Street  
CALCUTTA

---

Price of this Volume; Rs. 4 Inland; Foreign 7s. : postage extra.

Annual Subscription: Inland Rs. 6; Foreign 12s.

# INDEX



	Page		Page
TO MORTALS—Norendra Nath		FIGHTING A WHALE—Captain More	123
... 87		FIRST MOSLEM CAPITAL OF BENGAL,	
... DWING FAITH, AN,—Rev. J. T		THE,—Akshay Kumer Maitra, B.L.	394
... 242		FUNCTIONS OF SCHOOLS OF ART IN INDIA,	
... SCIENCE, THE,—Satish Chandra		THE,—A REPLY TO MR. CECIL BURNS	
... Mukherji	339	—Dr. Ananda K. Coomaraswami,	
... MONIES OF NATIONS IN DISTRESS, AN,		D. Sc., &c.	125
... American	458	GANDHI'S (MR.) THIRD JAIL EXPERIENCE	26
... THE ABBEY OF AJANTA, THE,—		GUN AND THE MAN BEHIND IT, THE,—	
... Nivedita of Rk.—V. 170,282,443,595		Frank H. Shaw	213
... ANCIENT HINDUS AND THE ANCIENT		HISTORY OF AURANZIB, THE,—Jadu	
... EGYPTIANS—Abinash Chandra Das	348,489,530	Nath Sarkar, M.A.	354, 431
... ARITHMETIC OF ELECTIONS—Satis		HOW BAD GIRLS ARE MADE INTO RES-	
... Chandra Basu	59	PECTABLE WOMEN—Saint Nihal	
... AN INDIAN SAW BURMA—Saint		Singh	9
... Nihal Singh	222	HOW ELEPHANTS ARE TRAINED—A. W.	
... NIGHT—Anath Nath Mitra	387	Rolker	381
... A—Jitendralal Bannerji, M.A.	601	HOW INDIA STRIKES A SUFFRAGETTE—	
... ISS OF AMERICAN GREATNESS—Satis		Jessie Duncan Westbrook	277
... Chandra Basu	323	HOW THE GOVERNMENT PROMOTES AGRI-	
... BLACK PAGODA, THE,—Akshay Kumar		CULTURE IN JAPAN—IMPORTANCE OF	
... Maitra	267	THE STUDY OF JAPANESE AGRICUL-	
... RELIGION FROM WITHIN AND		TURE—S. C. Basu	243
... THE,—E. B. Havell	462	HUDSON BAY COMPANY'S TRADER, A,—	
... NE—Dvijadas Datta, M.A.	438	F. H. Savage	229
... COMMENT AND CRITICISM—WESTERN		HUNGRY STONES, THE, (Story),—	
... OPACAZATION—Hiralal Halder, M.A.,		Pannalal Basu	185
... and Hiralal Banerji, M.A.	96	HERD OF COWS AT THE IOWA STATE	
... PURDA AND POLITICAL LIBERTY—		COLLEGE	524
... Sudhi Chandra Sarkar	399	INDIAN ASH OR TREE OF HEALING, THE,	
... HOW INDIA STRIKES A SUFFRAGETTE	510	—Sister Nivedita of Rk-V.	363
... CONTEMPORARY THOUGHT AND LIFE—		INDIAN CHRISTIANS AND THE NATIONAL	
... E. V. L.	573	MOVEMENT—N. C. Ray...	502
... CO-OPERATION OF CREDIT MOVEMENT IN		INDIA—THROUGH HER INDUSTRIES—	
... INDIA, THE,—Jogindranath Samad-		Manindra Nath Banerji...	472,541
... dar	464	INDUSTRIES IN H. H. THE NIZAM'S	
... TRY OF THE TRANSVAAL—N. Gupta	581	DOMINIONS—N. Rajaram	466
... THE OF THE EDUCATED CLASSES TO		INFLUENCE OF MUSALMAN ART ON THE	
... CLASSES, THE,—Sivanath Sastri	70	ARTS OF WESTERN EUROPE, THE,—	
... EDUCATION OF INDIANS (1833—53),	174	Dr. Ananda K. Coomaraswamy,	
... ENGLISH MAN'S IMPRESSIONS OF A HINDU		D. Sc. &c.	239
... MARRIAGE CEREMONY, AN,—	593		



	Page		Page
JAPANESE INDUSTRIAL REVOLUTION IN ITS FINANCIAL ASPECT, THE,—Satis Chandra Basu ...	155	POET'S CORNER, THE,—ADVICE TO MORTALS—Narendra Nath Ray ...	87
JOY OF LIFE, THE (Poem),—Mrs. Sarojini Naidu ...	194	POET'S CORNER, THE,—THE NOBLE COUNCILLOR—N. Gupta ...	86.
KINGSHIP IN ANCIENT INDIA—Dvijadas Datta, M.A. ...	61	POET'S CORNER, THE,—YADI PARANA JAGE—R. C. Bonnerjee, Bar-at-Law ...	87
KOYAS, THE,—THE HILL TRIBE OF THE GODAVARY AGENCY—P. Sundara Siva Row ...	374	PROLONGATION OF LIFE, THE,—Lakshmi Chand, M.A., B. SC. ...	582
LADY FROM BENARES (a short story), THE,—Probhat K. Mukherji, Bar-at-law ...	366	RAILWAYS IN INDIA AND AMERICA—Indo-American ...	118
LEATHER INDUSTRY—TANNING AND A FEW SUGGESTIONS FOR OUR INDIAN TANNERS—Nagendra CHANDRA NAG, M.A. ...	308	REFORM REGULATIONS, THE,—Jitendra Lal Banerji, M.A. ...	75
LEGACY OF SHIVAJI, THE,—Jadunath Sarkar, M.A., Premchand Roychand Scholar ...	44	REVIEW OF THE MODERN WORLD, A,—Rev. C. F. Andrews—	
LOST DIAMOND, THE (story),—N. Gupta ...	560	III—SITUATION IN AFRICA ...	4
MALABAR ROYAL MARRIAGE, A,—S. Kirschzam ...	569	IV " " AUSTRALIA ...	115
MANUFACTURE OF MATCHES WITH MODERN MACHINERY, THE,—A. Ghose ...	280	V " " " America ...	209, 303
MEDIEVAL INDIAN PAINTING—Dr. A. K. Coomaraswamy, D. Sc., &c. ...	314	REVIEWS OF BOOKS—Mahesh Chandra Ghosh, Chunilal Mukerjee, R. C. Bonnerjee, J. N. Sarkar, M.A., K. M. Jhaveri, C. Bandyopadhyay, B.A.,	89, 194, 285
MENTAL FATIGUE IN SCHOOLS—Balmakund Varma ...	551	H. L. Chatterji, X. Y. Z., Chunilal Mukherji, Mahesh Chandr Ghosh, Dvijadas Dutta, M.A.,	285, 400, 621
MODERN SETTLEMENT WORK IN PRACTICAL OPERATION—Saint Nihal SINGH ...	448	Pol, etc., etc., ...	508
MY LITTLE EXPERIENCES IN CHINA—Ram Lal Sircar ...	248	RICHARD WATSON GILDER, AN APPRECIATION, —Rev. J. T. Sunderland ...	167
MYSTERIES OF SLEEP, THE,—Woods Hutchinson ...	130	ROMANCE OF A MAGAZINE-MAKER, THE,—Saint Nihal Singh ...	139
NATIONALIST MOVEMENT IN PERSIA, THE,—J. C. Roome ...	46	ROYAL SECRETS —Dr. Greenwood ...	548
NATIONALITY, PAST, PRESENT AND FUTURE—M. R. ...	1	SCIENTIFIC RELIGION AND ITS WOMAN-FOUNDER, A,—Saint Nihal Singh ...	330
NOBLE COUNCILLOR, THE,—N. Gupta ...	86	SECRETS OF ROYAL COURTS—Dr. Greenwood ...	498
NOBLE TURK, A,—Nawab Syed Mur-taza Ali Khan ...	153	SELECTIONS ...	i—xxxii
NOMAD CLASSES OF MADRAS, THE,—T. M. Sundaram Aiyar ...	271	SHIPS AND BOATS IN OLD INDIAN ART,—Radhakumud Mukherjee, M.A. Premchand Roychand Scholar ...	478, 590
NOTES ...	100, 202, 292, 409, 513, 602	SITUATION OF THE MAHARATTHA (OR MAHARASTRA) AS DESCRIBED IN BUDDHIST LITERATURES, THE,—Vidhu Shekhara Bhattacharya ...	568
ON HER BIRTHDAY (a short poetry).—Aurobinda Ghosh ...	303	SKELETON, THE (A short story),—Probhat Kumer Mukherji, B.A., Bar-at-law ...	213
ON WORKMANSHIP—H. Wilson ...	413	SOCIALISM AND THE SOCIAL MOVEMENT A STUDY,—Noginlal H. Setalvad ...	21
PANG OF SEPARATION—D. L. Roy, M.A. ...	87	SOCIAL SERVICE—Rev. C. F. Andrews ...	469, 553
		SOME ASPECTS OF JAPANESE SOCIAL LIFE—Satish Ch. Basu ...	56

# LIST OF ILLUSTRATIONS

v

	Page		Page
STONES OF VARENDRA—A. K. Maitra, M.A., B.L. ... ..	588	TRANSCAAL INDIANS, THE,—M. S. L. Pölak ... ..	422
STORY OF WEDGWOOD POTTERY—E. M. Tait ... ..	378	TRUST PROPERTY, THE (Story),— Prabhat Kumar Mukherji, B.A. ...	426
STUDIES IN AMERICAN JOURNALISM— Sudhindra Basu ... ..	535	WE CROWN THEE KING—Prabhat Kumar Mukherji, B.A., Bar-at-Law...	20
SUGAR MANUFACTURE IN PORTO RICO— TERROR IN ANIMALS—Alfred Pearse	150	WHAT AN ENLIGHTENED GOVT. DOES FOR AGRICULTURAL UPLIFT—Saint Nihal Singh ... ..	521
TOILET SECRETS OF BIRD & BEAST— G. M. Mackness ... ..	54	WORKMEN OF A NITRE FACTORY WITH ITS OWNER IN THE CENTRE ... ..	544
TRADITIONAL HISTORY OF THE MUN- DAS, THE,—Sarat Chandra Rai 32,134,233	233	YADI PARANE NA JAGE—R. C. Bonnerji, Bar-at-Law... ..	87
TRAFFIC BY RAILWAY—Abinas Chandra Chatterji ... ..	191		

# LIST OF ILLUSTRATIONS.

	Page		Page
AHALYA (in colors)—By Nandalal Basu	413	CLEANING A PALACE CAR WITH A VACUUM CLEANER ... ..	121
AKBAR BESIEGING CHITOR ... ..	492	CLEANING A SLEEPING CAR WITH THE VACUUM CLEANER ... ..	122
APARENT PATH OF HALEY'S COMET ...	302	COMPOSING ROOM ... ..	146
ARTISTIC CORRIDOR OF THE EXECUTIVE BUILDING ... ..		DAMAYANTI CHOOSING HER HUSBAND (in colors)—By Nandalal Bose ...	115
ART ROOM WHERE ORIGINAL SKETCHES AND PHOTOS ARE MADE ... ..	141	DR. LOUIS KLOPSCH ... ..	458
ATHARANALA ... ..	293	DRESS-MAKING DEPARTMENT OF THE IOWA STATE INDUSTRIAL SCHOOL ...	16
A CLASS OF CIVIL ENGINEERING STU- DENTS OF THE IOWA STATE COLLEGE		EDITORS' ROOM ... ..	145
OUTSURVEYING IN THE FIELD ... ..	522	EDMUND HALEY ... ..	301
A HERD OF COWS AT THE IOWA STATE COLLEGE ... ..	524	E. G. LEWIS ... ..	148
A TEAM OF IOWA STATE COLLEGE FOOT- BALLERS ... ..	525	ELEPHANT—A DRAWING OF THE MOGHUL PERIOD ... ..	316
A RAJA WITE HIS NEPHEWS ... ..	570	ELEPHANT FANNING HIMSELF ... ..	56
A RESEARCH PARTY INSPECTING A MOUND ... ..		ELEPHANTS BATHING ... ..	55
BUDDHA OF THE SHRINE-AJANTA ... ..	597	EXTERIOR OF THE EXECUTIVE BUILDING	150
BARADUARI, THE,— ... ..	395	EXTERIOR ORNAMENTS ON CAVE 9, AJANTA ... ..	445
BIRSA MUNDA ... ..	42	EXTERIOR OF WOMAN'S NATIONAL DAILY BUILDING ... ..	143
CORN-JUDGING CONTEST—IOWA ... ..	527	FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON ... ..	332
COMPARTMENT FROM THE THIRD ARCHWAY OF THE EAST GATEWAY AT SANCHI ... ..	600	FORT FROM THE SANCHI TOPE ... ..	172
CHURCH, A,— ... ..	333	FUNERAL PROCESSION OF SHAH JAHAN...	110

	Page		Page
GIRL AS SHE COMES IN AND GOES OUT, THE,— ... ..	12	PRESS OF THE WOMAN'S NATIONAL DAILY ... ..	144
G. K. PAREKH, THE HON'BLE MR. ... ..	114	PURI TEMPLE ... ..	268
HALEY'S COMET ... ..	301	PRIZE WINNER CATTLE—IOWA ... ..	529
H. H. THE TIKKĀ SAHEB OF NABHA ... ..	296	R. C. DUTT'S HANDWRITING ... ..	105
I. B. VIDYANTA ... ..	446	REV. MARY BAKER G. EDDY ... ..	331
INTERIOR OF CAVE 19, AJANTA ... ..	335	ROMESH CHUNDER DUTT ... ..	104
INTERIOR OF THE FIRST CHURCH OF CHRIST ... ..	260	ROYAL PLEASURE BOAT ... ..	480
IN THE DARK—By Ordhendra Coomar Gangooly ... ..	590	RUNAWAY BUFFALO ... ..	316
IN SIGHT OF THE PROMISED LAND : No. 1. ... ..	590	SEA-GOING VESSEL ... ..	479
Do. No. 2. ... ..	592	SEAL'S ORCHESTRA ... ..	56
Do. No. 3. ... ..	592	SEMINARY FAMILY & GIRLS IN THEIR SITTING ROOM ... ..	18
Do. No. 4. ... ..	592	SEPARATED (in colors)—By Samarendra NATH GUPTA ... ..	303
Do. No. 5. ... ..	593	SHAH JAHAN DREAMS OF THE TAJ— (In colours)—By Abanindranath Tagore ... ..	1
Do. No. 6. ... ..	593	SHIVA AS NATARAJA ... ..	244
IOWA STATE COLLEGE STUDENT SOL- DIERS ... ..	526	SIVA'S DANCE ... ..	321
INTERIOR OF THE CAVE AT CARLI ... ..	601	SLEEPING CAR FOR TOURISTS, A ... ..	120
JANE ADAMS ... ..	449	SMOKING CAR IN AN AMERICAN RAIL- WAY, A ... ..	119
KING GEORGE V. AND QUEEN MARY (IN COLORS).... ..	520	STENOGRAPHERS BUSY WRITING LETTERS ... ..	140
KADAM RASUL, THE, ... ..	397	STEREOTYPING DEPARTMENT ... ..	142
KHWAJA KIDAR ... ..	212	SUPERINTENDENT FRANCES FITZGERALD AND MATRON ALICE LUCE ... ..	10
KRISHNA LIFTING AND SUPPORTING MOUNT GOVARDHANA (in colors)—By MOLARAM ... ..	209	SURENDRA NATH GANGULI... ..	111
KOYAS ... ..	376	SYMPHONY ORCHESTRA OF THE IOWA STATE INDUSTRIAL SCHOOL ... ..	15
LAMBADI (male) ... ..	272	SARNATH BUDDHA ... ..	596
„ (female) ... ..	273	SEWING-ROOM IN THE DOMESTIC SCIENCE DEPARTMENT OF THE IOWA STATE COLLEGE ... ..	523
Landing of Vijaya in Ceylon ... ..	477	THE MARRIAGE PROCESSION WITH DRUMMERS IN FRONT ... ..	573
LADIES WAITING TO ESCORT THE BRIDE-GROOM ... ..	571	THE GATE OF THE ADINA MOSQUE ... ..	589
LADIES ESCORTING THE BRIDEGROOM ... ..	572	THE DAGOBA OF CAVE NINETEEN ... ..	598
MADAN MOHAN MALAVIYA, PANDIT ... ..	109	THE LATE KING EDWARD VII ... ..	602
MAIL BAGS BEING FILLED WITH ARTICLES ... ..	149	TOMB OF SHAH HOSIN, THE ... ..	398
MARRIAGE PROCESSION OF DARA SIKOH ... ..	207	UMA WORSHIPING SIVA ... ..	319
MITCHELL FAMILY COTTAGE DINING ROOM ... ..	19	VAITAL DEUL ... ..	292
MUNDAS TRAVELLING ... ..	41	VARAHA AVATAR, THE ... ..	394
MUD-FILTER NITRE INDUSTRY ... ..	542	VICTORIA FALLS, THE ... ..	6
NAWAB DAUD KHAN ... ..	228	VICTORIA FALLS, A SIDE VIEW OF THE... ..	7
NITRE INDUSTRY ... ..	477	VIEW OF FACADE ... ..	17
OPOSSUMS WASHING THEMSELVES ... ..	317	VIEW OF VERANDAH OF CAVE AT BEDSA ... ..	17
PERSIAN EMBASSY ... ..	269	WORKMEN AND THE OWNER OF A NITRE FACTORY ... ..	54
PORCH OF THE KONARAK TEMPLE ... ..	318		
PORTRAIT OF A WRITER ... ..			

## CONTRIBUTORS AND THEIR CONTRIBUTIONS.

- ABINAS CHANDRA CHATTERJI  
Traffic by Railway.
- ABINAS CHANDRA DAS, M.A.  
The Ancient Hindus and the Ancient Egyptians.
- A. GHOSE  
The Manufacture of matches with modern machinery.
- A. K. COOMARASWAMY, D. SC., &c.  
The Functions of Schools of Art in India : a reply to Mr. Cecil Burns.  
The Influence of Musalman Art on the arts of Western Europe.  
Mediæval Indian Painting.
- AKSHAY KUMAR MAITRA  
The Black Pagoda.  
The first Moslem capital of Bengal.  
The Stones of Varendra.
- ALFRED PEARSE  
Terror in Animals.
- ANATHNATH MITRA  
At Midnight (story).
- AUROBINDO GHOSE  
On her birthday (poem).
- A. W. ROLKER  
How Elephants are trained.
- BALMUKUND VARMA  
Mental Fatigue in Schools.
- CAPTAIN MORE  
Fighting a Whale.
- C. F. ANDREWS, REV.  
A Review of the Modern World.  
Situations in Africa, Australia and America.  
Social Service.
- CHUNIAL MOOKHERJEE,  
Review and Comment and Criticism.
- D. L. ROY, M.A.  
Pang of Separation.
- ‡DVIJADAS DUTTA, M.A.  
Kingship in Ancient India.  
Cattle Feeding.
- E. B. HAVELL  
The Buddhist Religion from within and without.
- E. M. TAIT  
The Story of Wedgwood Pottery.
- E. WILLIS—  
Contemporary thought and Life.
- F. H. SAVAGE  
A Hudson Bay Company's Trader.
- FRANK H. SHAW  
The Gun and the Man behind it.
- F. M. SUNDARAM AIYAR  
The Nomad Classes of Madras.
- G. M. MACKNESS  
Toilet Secrets of Birds and Beasts.
- G. MUKHERJIE  
Sugar manufacture in Porto Rico,  
GREENWOOD, DR.  
Secrets of Royal Courts.  
Royal Secrets.
- HIRALAL HALDAR, M.A.  
Comment and Criticism.  
Reviews of Books.
- H. WILSON  
On Workmanship.
- JADUNATH SARKAR, M.A.—(Premchand Roy Chand Scholar)  
The Legacy of Shivaji.  
The History of Aurangzib.  
Reviews of books.
- J. C. ROOME,  
The Nationalist Movement in Persia.
- JESSIE DUNCAN WESTROOK  
How India strikes a suffragette.
- JITENDRALAL BANEJEE, M.A.  
The Reform Regulations.  
Comment and Criticism, &c.
- JOGINDRANATH SAMADDAR  
The Co-operative Credit Movement in India.
- J. I. SUNDERLAND, REV.  
Richard Watson Gilder : An appreciation.  
An age of growing faith.
- LAKSHMICHAND M.A. B. SC.  
The prolongations of Life.
- MUNINDRANATH BANERJEE  
India—through her Industries.
- M. C. ROY  
Indian Christians and the National Movement.

MOHES CHANDRA GHOSH

Review of books.

The Mission of the Brahmo Samaj.

M. S. L. POLAK

The Transvaal INDIANS.

NAGENDRA CHANDRA NAG

Leather Industry—Tanning and a few suggestions for our Indian Tanners.

NAGINLAL H. SETALVAD

Socialism and the Social Movement—A Study.

NAWAB SYED MURTAZA ALI KHAN

A Noble Turk (story).

N. GUPTA

The Noble Councillor (poem).

The Lost Diamond (story)

The Cry from the Transvaal (poem).

NORENDRANATH ROY

Advice to Mortals (poem).

N. RAJARAM

Industries in H. H. the Nizam's Dominion.

PANNALALL BASU

The Hungry stones (story).

PRABHAT KUMAR MUKHERJI, B.A. BAR-AT-LAW—

We crown thee King (story).

The Skeleton (story).

The Lady from Benares (story).

The Trust Property (story).

P. SUNDARSIVA ROW

The Koyas—the Hill-tribe of the Godavary Agency.

RADHA KUMUD MOOKERJEE, M.A., Premchand Roychand Scholar

Ships and Boats in old Indian Art.

RAMLAL SIRCAR

My little Experiences in China.

R. C. BONNERJEE, BAR-AT-LAW

Yadi Parane na jage.

Reviews of Books.

SAINT NIHAL SINGH

How bad girls are made into respectful women.

The Romance of a Magazine maker.

As an Indian saw Burma.

A Scientific Religion and its Woman Founder.

Modern "Settlement" work in practical operation.

What an Enlightened Government does for Agricultural Uplift.

S. KIRSCHZAM—

A Malabur Royal Marriage.

SARAT CHANDRA ROY

The Traditional History of the Mundas, I, II.

SAROJINI NAIDU, MRS.

The Joy of Life (poem).

SATIS CHANDRA BASU

Arithmetic of Elections.

The Japanese Industrial Revolution in its Financial Aspects.

How the Government promotes agriculture in Japan—Importance of the study of Japanese Agriculture.

The Basis of the American Greatness.

Some aspects of Japanese Social Life.

SATIS CHANDRA MUKHERJEE

The Aim of Science.

SISTER NIVEDITA OF RK.-V.

The Indian Ash or Tree of Healing.

The Ancient Abbey of Ajanta.

SIVANATH SHASTRI, M.A.

The Duties of the Educated Classes to the Masses

SUDHINDRA BOSE

Studies in American Journalism.

VIDHUSHEKHARA SHASTRI

Situation of Maharattha.

WOODS HUTCHINSON

The Mysteries of Sleep.

&c., &c., &c.



SHAH JAHAN DREAMS OF THE TAJ.

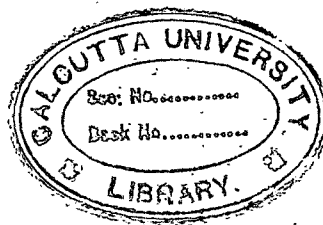
*By the courtesy of the artist, Mr. Abanindro Nath Tagore.*



# THE MODERN REVIEW

VOL. VII  
No. 1

JANUARY, 1910



WHOLE  
No. 37

## NATIONALITY, PAST, PRESENT AND FUTURE

THE opening of a New Civil Year brings with it an irresistible association of account taking. We look to see where we stand. Especially do we look to see where nationalism stands, at the begining of this, its sixth year of recognised and organised life. Events good and bad have crowded themselves into the year that is past. The deportees are still languishing in prison, still without trial, still being prayed for by friends and families who try to hush all mention of their names, lest agitation should react badly on the devoted heads of husbands and fathers. And the Government is still under the fond impression that in Aswini Kumar Dutt, Krishna Kumar Mitra, and their like, it has laid by the heels profoundly dangerous persons! This grotesque error would have made us smile, if its results had not first filled our hearts with such grim bitterness, that, till we look again on their honest faces and hear once more the sound of their voice, smiles will be impossible in the world of Indian politics.

Nationalism, however, it is well to remember, is not politics. Politics is a matter of practical and momentary issues. It is concerned with public affairs, and with the voices and opinions of rulers and ruled. Politics is a field of strategy, it is a game; it is a struggle of views and interests, in which now one side wins, and then the other; in which there is a constant ebb and flow of victory or defeat, in which the master-motive is the practicable and the expedient. Nationalism, on the other hand

is a religion. It is an ideal, a burning faith, and as such, it recks neither of failure nor success. "The blood of the martyrs", says an English proverb, "is the seed of the Church". And so with Nationalism. The fall of a man here, instead of depleting the cause, draws in new adherents. Men feel that they have found, at last, that thing to which they can give a life. The soul is at bottom a moth. It longs far more for the flame into which it may throw itself, than for the restrained and modest pleasures of a comfortable living. Even very ordinary persons are capable of rushing upon death for a cause, with infinite joy. The fever of battle is not felt by the great alone. The real masters of the world are those who see this thirst for self-sacrifice in man, and make scope for it. An English social thinker pointed out recently the immense social evolution that may be traced in the single institution of human sacrifice. This 'dread rite', he says, has never been known to occur amongst any people who did not combine in their social formation a race of conquered and a race of conquerors. But it begins with the offering to the gods by the conquerors, of one of the servile people, and it ends, in a remotely higher stage of civilisation, with the offering, by the conquerors, of one of themselves. Even politics end, then, in self-sacrifice, even exploitation sooner or later yields to self-immolation! But we being already evolved to this extent, nationalism is undoubtedly the central inspiration of India to-day, because it comes

to us, bearing the form and features of that Renunciation which has been the passion of our race for thousands of years.

Renunciation is in itself salvation, according to Indian thinking. No need to offer us Heaven by way of *mithai*, sweetmeat or reward! To forget self is Heaven. To be lost in the larger life is the ultimate goal. Life and death, duty and supreme sacrifice, —all these are only the *forms* under which Freedom manifests itself: Freedom itself is above them all, it is the life beyond self. This Freedom, to-day, is offered, under the name of Nationalism, in a way in which all can share in it. The life of monk or *avatar* was possible only to one man amongst millions but the age of the Many has dawned. Nationality calls on the millions to be heroes.

In this cause, there can be neither high nor low; neither Hindu nor Mohammedan; neither great nor little. There can be only national and un-national. The great defect in all our earlier waves of nationality lay in this fact, that they were local and partisan. They always tended to open old wounds, to revive old feuds. This is the weakness of all love, when it is not sufficiently transfused by thought. The emphasis laid on affection, brings prejudices also, into high relief. Even Bankim Chandra Chatterji could go no further than this. The same has been the weakness of all movements in Maharashtra and the Punjab. The revival of an ancient glory is also the revival of an ancient enmity. It was for this reason that the real impulse of the future could only be born in Bengal,—in Bengal with her great heart and constructive imagination. Nationalism, it must be understood, is a *new* Gospel, and it includes every section of the Motherland. We are Hindus, but we do not even want a Hindu India, any more than we want a Mohammedan India. We want an Indian India. Hindus themselves would lose by a Hindu India, more than they could possibly imagine themselves to gain. Mohammedans would lose equally by a Mussalman India. In the India of the future, both these have to play their part. The fire has to be lighted on the common hearth. It is the life of a great mutual commonwealth, not that of any single section, that will be created; the good of the whole that will be enthroned.

At the present stage of our existence, some of us may fret, that it is not given to us to do more than dream. Let no such despair move us. The universe is the expression of ideas. Thought governs all things. All that is, is the fruit of dreams. All causes have their effects, and an idea is a cause. Let us elaborate the idea, work for the idea, give utterance to the idea. As the arrow finds its own way to the mark, so will this idea, as an idea, change the face of the visible world.

From the Punjab and the North-West comes the news of the progress of the very ugly political movement, by which Hindus and Mohammedans are being set at variance with one another. Nationalism, it appears, is not a word of which the Mussalmans of those parts care to take much account. And the bitterness of one side is not without its echo on the other. Who has engineered this movement, it is needless to say, needless even to ask. It is enough, that they may for the moment congratulate themselves on perfect success. The higher education of Mussalmans, also, has been made productive of a further crop of the same sort. Bitterness and sectarianism, and a short-sighted narrowness are, it is expected, to be brought forth constantly, so long as the summer and winter fail not, and so long as the sun and the moon endure. Can it be that *men*, daring to call themselves men, can permit themselves to think and scheme in this way? Deliberately to sow strife between brother and brother of the same household, for the destruction of both; deliberately to set fire on the threshold, that the doors of the home may be burnt down, and the seat of Lakshmi become a smouldering ruin, whence came the souls that can delight in such deeds? Of what kind are they? Was it of such things as this that the Hebrew masters of denunciation spoke, when it was declared "*they have sown the wind, and they shall reap the whirlwind*"? We are constantly asked, however, how is this to be counteracted? Is there any hope for Nationalism, unless Hindus and Mussalmans co-operate? What is to be done? What hope is there for us?

In the first place, we are in the hands of God, not on our own shoulders is the responsibility of the future. This is but to





PANDIT MADAN MOHAN MALAVIYA.  
*President, Twenty-fourth Indian National Congress.*

take the next step forward in the dark, holding hands, and joyfully singing the while. The Power that to-day displays itself as absolute defeat will to-morrow have turned that very defeat into victory.

\* Where our weakness appears, *there*, in the workings of destiny, shall our strength shine forth. Let none be sure, therefore, that in seeking to rouse a premature political strife, they have not actually prepared the ground for a deep and abiding union, between the Hindu and the Mohammedan, in the service of the common nationality. "People are only too apt to fall themselves into the snare they dig for others! This is a very ancient trick of fate.

Secondly, is there any hope for Nationalism, in the event of a misunderstanding between Hindu and Mussalman? Of course there is! We should like to work together. There is no question as to the greater strength of the rope that is made of *double* strands; but this is a moral strength and clearness, only. In face of the immense numerical preponderance enjoyed by one of the parties, it would be quite clear even if the history of the past had not already elucidated it, that mutual co-operation of the two great sections of the Indian nation is only an advantage, not a necessity to nationalism. Hindus are no way inferior in prowess. The bravest race in India is Hindu, not Mohammedan. We have the advantage in education. It is for the sake of Mohammedans themselves that we desire that nationality should be a common cause; not for nationality, which cannot ultimately lose, whoever opposes it.

The geographical position of Bengal makes it inevitable that the solution of the problem of our mutual relationships should be arrived at here. "As long as Afghanistan towers upon the frontiers of the Panjaub," exclaimed an excitable Arya Somaji once, to us, "Hindu and Mussalman must be at variance, there!" And certainly religious developments make it very difficult for Panjaubis, until they have mastered new areas in education, to realise a nationalism that includes two religions, without in any way weakening the religious force of either. In the North-West Provinces, the sharpness of the contrast may die down; but

it was naturally in Bengal that the secret was found.

What is to be done? Go on realising the idea, of course! Struggling for its realisation in every way that opens up to us! Go on trying to conceive of nationality, trying to imagine a perfect civic life, and striving to work out what we have imagined. Go on deepening our own education, struggling for new means of lifting and widening it. Go on adding to our literature, aiding in the instruction of the people, extending industry, tightening the boycott, strengthening ourselves in every possible way, stamping out jute, increasing rice, adding to wealth, gathering public opinion, making it articulate, learning all we can of India, and chastening and informing our own love of her. This is an immense programme. It leaves little room for hopelessness. It is summed up in one word as Nation-building.

But our hope cannot be dimmed, for it is fixed in truth. The world is so fond of sectarian names that we forget that there is really no such thing as a Hindu or a Mussalman. There are, really, only *men*, who call themselves by those names. All humanity is the prey of Truth. The right, the noble, and the high is the only propaganda, and all men are open to it. Let us only realise it clearly enough, and the world must be converted. We would fain realise Nationality in such a fashion that even they who fight against it, must witness, perforce, to the truth of it. Nay, do they not do so already? And the Mahomedan, who is as much the child of his mother as the Hindu, can he fight against her forever? Or can the wells of knowledge be forever poisoned? Woe be to the man who depends upon the making and telling of a lie, for verily his kingdom shall not endure! The cause that is based upon the common home, the common interest, and the common love, shall not lose one of its children, in the end. Ten years hence Nationalism will count its missionaries, its apostles, and its martyrs, as much amongst Mohammedans as amongst Hindus. Nothing that has a soul can for ever resist God!

M. R.

## A REVIEW OF THE MODERN WORLD

## III

## THE SITUATION IN AFRICA.

EGYPT forms the connecting link between the three great continents of the Old World. It has been from time immemorial, the meeting ground of races,—more closely allied by kinship and civilisation with Europe and the East than with its own continent. It has looked out across the sea, sometimes giving, sometimes receiving religious thought, civilisation, art, culture. To-day also it is closely allied with Asia and Europe. Its administration is under European control, its religion is mainly Islam. Its rulers are English, its leading families are Arabian and Turkish. The sympathies of its Musalman population turn towards Mecca, across the Red Sea, from whence their faith springs.

Educated India to-day is bound by the ties of fellow-feeling with Egypt on account of her political situation. She sees in Egypt the same struggle towards national self-realization, which she herself is undergoing. There is a close parallel: in each case, contact with Western Science and Education has been the stimulus that has roused from apathy and torpor; in each case, British administration has brought an era of settled government; in each case, British administration has been unsatisfying to the spiritual needs and racial instincts of the people. In each case, therefore, there has come into being a reforming and nationalising party, which, while in no sense hostile to British domination as a necessary factor in the present, can in no sense look forward to it as an unmodified, permanent factor in the future. They see more clearly than others its immediate utility, but they see also more clearly than others its inevitable defects. They are often misunderstood by the powers that be, and they have to bear the consequences of that misunderstanding. But they find their reward in the consciousness that the cause for which

they are striving is great and noble, and they are learning, while treading a difficult path, to love their country with a stronger and deeper devotion.

A question of great political interest has recently arisen as to what the advent of the new Turkish Constitution will involve in Egypt? Will the British administration be modified by the changed environment in the Ottoman Empire? Will that Empire claim the re-instatement of Egypt as an integral member of its own body? Will the eyes of the young Egyptian Party turn more and more towards Constantinople? Or, on the other hand, will the ideal of the future be that of an Egyptian nation, separate and independent? The last is most likely to remain the ideal of Young Egypt.

Whatever the future may have in store, the solid material gains of the present are undoubted. The state of bankruptcy, through which Egypt passed in 1880, has now been changed to one of increasing financial prosperity. The *corvée* or forced labour on the Nile has been abolished, and slavery has been made illegal both in Egypt and the Soudan. The great barrage of the Nile has been accomplished whereby a thousand million cubic metres of water can be stored. Work is already being undertaken which will double even this enormous storage. Permanent irrigation has thus been assured to vast tracts of land, and soil that was once desert is now under full cultivation. In the Soudan also great improvements are being undertaken, which will ensure material prosperity. A new port named Port Soudan has been opened on the coast, and trade communication with the south has been established.

Egypt is remarkable for the largest Muhammadan University in the world—El Azhar in Cairo, with its twelve thousand students. This Muhammadan centre sends forth teachers over the whole of Northern Africa and the Soudan. Its general type of instruction is strongly anti-modernist,

and it shows up to the present no signs of admitting European culture. As one of the most vigorous propagandist forces in Islam, the question rises, how far will it amalgamate with the strongly modernist forces in other Muhammadan countries? Will there be a definite break between the old and new ideas, or will the new ideas gradually win their way and carry the older forces along with them? This is one of the most serious situations that Muhammadanism in the future will have to face, not merely in Egypt but in India also.

Passing on from Egypt to North Africa proper, we come within the zone of French expansion. Take down a modern map of Africa, and there are only a few areas of importance north of the Congo, which are not marked French. This is one of the results of that unseemly scramble among the European powers for African territory which took place in the concluding years of the Nineteenth Century. In the North the most striking feature in the new situation is the rapid Europeanisation of the northern coast. In the large district of Algeria one in every seven of the inhabitants is now a European. If the present rate of immigration goes on, North Africa will become racially an integral part of Europe.

South of the belt of coast-land lies the greatest desert in the world—Sahara. There seems little hope in the near future of reclaiming any of this for cultivation. On the west coast the Negro population is large, but enervated by malaria. In the interior a much finer race, numbering some thirty millions, exists, who have embraced the Muhammadan faith—the Hausas. They are the soldiers of West Africa.

To the south of Sahara lies an enormous area of nearly a million square miles of territory, which forms by far the darkest spot in Africa to-day. By a gruesome irony it has been given the name of the Congo Free State, —though it is now called more correctly Belgian Congo. Its story is one of the blackest pages in modern European history. The atrocities of the rubber traffic within this territory have been proved again and again by unimpeachable witnesses, and yet the tale of crime and misery goes on. Protest after protest has been made by the other European powers, and in the last few months some hope has been held out of

improvement. That a Christian nation, such as Belgium, should have allowed these crying wrongs to go almost unchecked for so many years, is a sad comment on European civilisation.

Angola, under Portuguese rule, lies to south of Belgian Congo. Here again the Government is deplorable. A method of forced labour which differs in no essential point from slavery is still practised in the Cocoa Plantations on the islands off the coast. An interesting story of a boycott may be told in this connexion. The cocoa industry in England is in the hands of a small number of the members of the Society of Friends. Mr. Nevins was commissioned by them to make rigorous enquiry into the conditions of labour. When his report as to the slavery was published and corroborated, the members of the Society of Friends decided to boycott in a body the slave-grown cocoa. They dealt in this way a severe blow at this iniquitous traffic. It is still too early to judge whether this singular boycott-movement will succeed, but the sacrifice it has involved to the English firms is worthy of praise.

Turning from the west and south-west coasts of Africa, which, from the days of the slave-trade onwards, seem destined to be the home of human misery and human sin, we come to the four provinces of South Africa which have just been constituted by Act of Parliament, 'The South Africa Federation.' Here we return to a country, in which India is directly interested; for among the burning questions of the day is that of the treatment of the British Indians in the Transvaal. The question needs to be approached, in order to be clearly understood, from the events which have so rapidly taken place since the close of the Boer war. The problem was one of pacification after an internecine struggle,—one of the most difficult that may be imagined. At first there seemed little hope of uniting Boer and English together. But a period of great financial distress did much to draw the races closer, and a Parliamentary Government was allowed to the Transvaal within four years of the conclusion of the war.

This act of the Liberal Ministry placed the power immediately in the hands of the Boers, the late enemies of Great Britain. General Botha became Premier, and a Boer





THE VICTORIA FALLS.

cabinet came into office. At this time an initial mistake was made by the Home Government. Though the war was undertaken ostensibly on behalf of British Indians as well as other British subjects, and British Indians had done noble service during the course of the war, yet no safeguard was taken for their better treatment when power was handed back to the Boers.

Within the past few months a second refusal to safeguard the interests of British Indians has been made with even more lamentable results. When the South African Federation Bill was recently brought before the Imperial Parliament, it was declared by the Boer and English delegates, that any interference with the Bill in favour of the coloured races would wreck the whole Federation. The Colonies were determined to deal with the racial question in their own way. What this implies may be judged from the fact, that in the new constitution there is no place whatever for any one as a representative or voter, who is not of European descent. British Indians are now left only the right of appeal to the High Commissioner. It is just possible that the new Constitution having been entrusted with full powers,

may wish to stand well in the eyes of the civilised world by making concessions to public opinion. But that hope is somewhat slender. At the same time it is an incentive to educated Indians to do all they can to help their unfortunate fellow-countrymen, by making their voices heard loudly on their behalf.

It should be noted that while the brave little suffering band of Indians in the Transvaal number only 10,000, their fellow-countrymen in Natal are ten

times as numerous. They have nobly decided not to bring forward their own grievances and indignities, while the Transvaal Indians are in such trouble; but their own condition is far from satisfactory. One feature which throws a ray of light on an otherwise gloomy picture has been the spirit of fellowship and unity shown among the Indian settlers themselves. It proves, along with much evidence in other lands, that Indian character develops sterling qualities under new surroundings and away from the trammels of age-long custom.

One of the new factors in modern Africa which has rightly seized the imagination of the present age is the construction of the great Cape to Cairo Railway. Slowly but surely from each side of Africa this great project of Cecil Rhodes is being carried forward. The Railway has already passed beyond the Victoria Falls and has approached the one strip of territory between North and South which is not British. Land must at this point be bought for a distance of 200 miles from Belgium or Germany. When this gap is filled, Uganda will be entered. There the Uganda Railway, which is in full working order, will act as a feeder to the coast.





A SIDE-VIEW OF THE VICTORIA FALLS.

From Uganda to Khartum the country is very little known. The Railway however is already pressing downwards, and when constructed it will form a highway between Egypt and Uganda through the Soudan.

Before the era of African exploration the hinterland of East Africa was supposed to be a land of swamps and tropical jungle, similar to that of the Congo on the west. The opposite has now been found to be the case. Instead of swamp and jungle the country rises in great table-lands and hilly regions with a climate that is not too tropical. A chain of vast lakes makes a

great inland waterway, and the mineral wealth is abundant. The country however is very thinly populated owing to the terrible raids of Arab slave-dealers and internecine feuds between the tribes. Livingstone described the misery which he saw round Tanganyika as the 'open sore of the world'. Slavery has now been brought to an end within the British area, but the population is thin and scattered and shows no signs of immediate recovery.

In round figures the area of these great fertile regions belonging to Great Britain is about 1,000,000 square miles, the indigenous population is 10,000,000, while the whites number only 10,000. There are vast unoccupied spaces, with good climate, good water and good soil, which thrift and industry and agricultural skill can wonderfully develop. In India, only a short sea voyage distant, millions of the poorest and most frugal peasants in the world cultivate, year after year, their tiny plots of land and live continually on the verge of famine. Both the Indian and the African areas are within the British dominions, yet no scheme has yet been formulated to connect the two countries together.

This is in some measure due to the miserable experiences of Indians in the Transvaal which have already been related. It needs hardly to be stated that the repetition of such experiences on a larger scale would be the last thing to be desired. Better starvation on Indian soil than degradation and ignominy in Africa. But the conditions in Central Africa are quite different from those of the Transvaal and Natal. South Africa is a cold climate, Central Africa is as hot as India. South Africa is largely peopled by Europeans, Central Africa has one European to a hundred square miles. The European in the colder climate feels the Indian to be

an intruder, but in the Tropics he cannot possibly do so without gross selfishness and injustice. For all these reasons the advocacy of Indian settlements in Central Africa has no real parallel to that of settlement in a populous British Colony.

The advantages to India from such settlements would be manifold. No people can attain to its full strength, with its population ever increasing beyond the margin of subsistence. An outlet for an overflowing population is one of the chief requisites for a healthy condition of society. Again there is no factor in a nation, which does more to bring home a knowledge of the outer world and to break down effete customs, than a flow backwards and forwards of its people to and from other lands. This brings new experience into the very heart of the country and introduces larger ideas. Once more, emigration under favourable conditions means no drain to the country but rather an in-flow of wealth. It also means more room for development for those who remain behind. In Bengal and the United Provinces, along the Gangetic plain the population is not only the poorest but also nearly the densest in the world. Famine, plague, malaria cut off in the course of a few years millions of Indian lives,—lives that might well have grown to maturity under favouring conditions. There are very great difficulties indeed in the way of wholesome and suitable emigration, but they should not be beyond the bounds of practical statesmanship to overcome.

A word must be said, in conclusion, about the remarkable country of Uganda which scarcely thirty years ago was one of the dark places of the earth, full of inhuman cruelties. The first missionaries and their converts suffered terrible persecutions. Out of the first group of seven who went out from England only two were remaining after the first year. Hannington, their leader, was taken back to the coast in a

dying condition. He recovered and returned only to be put to death. The converts suffered an even more cruel fate, for tortures were added too hideous to record. But out of the fire of persecution new life sprang up, and to-day Uganda is a most flourishing kingdom. It bids fair to be a progressive centre in the very heart of Africa, keeping its own vigour and virility while abandoning barbaric customs. It stands out to-day a witness to the fact, that the African under good conditions does not remain stationary, but is capable of high development.

The problem of Africa's future is ultimately a problem of righteousness and humanity. By nature backward and unskilled in the arts of civilisation, the African has been the prey of the European trader on the western coast and of the Arab trader on the east. The slavery, the raiding, the exploitation has been inhuman beyond anything else in any quarter of the world. The results of one of these past chapters of slavery will come before us when reviewing the New World.

The struggle of Wilberforce, Clarkson and Zachary Macaulay has not yet been won. Livingstone's dying message has not yet received its full response from Christian Europe. The horrors of the gin and rum traffic, the cruelties of the rubber plantations, are no less vile than the slavery which is slowly passing away. The miseries of devil-worship, witch-craft and superstition still run riot; human sacrifices and cannibal feasts are still practised.

Only by an enlightenment and civilisation, which is at once both righteous and humane, can the open sore of Africa finally be healed. God, who rules over the nations, will deal an exact retribution for every wrong that is done to these, His weaker children, by stronger and more powerful peoples.

DELHI.

C. F. ANDREWS.



## HOW BAD GIRLS ARE MADE INTO RESPECTABLE WOMEN

IN the paper, on "A Model Reform School," published in September, 1909, nothing was said as to how the wayward girls were weaned from their wild habits and put on the road to respectability. This omission was made purposely, since fashioning the bad girl into a good woman is a subject of importance, deserving separate treatment. The State of Iowa, which maintains the "Iowa Industrial School for Boys," (which formed the subject matter of the preceding paper) also conducts "The Iowa Industrial School for Girls." The one takes in hand male, the other female juvenile offenders. The sex of the charges differs; but the institutions aim to accomplish the same object. The State, through these Industrial Schools, makes the effort to reclaim delinquent and degenerate juveniles and train them to lead useful, honest and God-fearing lives. To reform bad boys is a hard enough task; but to re-mould girls is still harder, the habits of the girl, as a rule, are more tenacious; and to reclaim her from vicious habits especially if they have become set and hardened, is a job that taxes the nerves to the uttermost. Yet considerable success is achieved in uplifting girls committed to the State Industrial School and investing them with ideals that make for worth-while womanhood.

In the metropolis of India, according to statistics gathered by the police, "there are no fewer than 1,043 minor girls of less than 14 years of age in houses of ill-fame, and of these not less than 140 are without parents or any legal guardians."

What a deplorable state of affairs does this statement of figures reveal! We may feel ashamed of this unfortunate condition: but that is not enough. We may seek to excuse ourselves, with the finding that these girls are without hope, that no reclamation is possible; but such a verdict, in the face of what is being done elsewhere in the world, is essentially a piece of concentrated folly.

Somehow or other, we in India have been hypnotised into the belief that we are different from the rest of God's humanity; that the basic principles that apply to other races are not applicable to us. So long as we remain under this hypnosis we cannot learn anything from the outside world that will uplift us from our depressed and backward condition. While we cannot copy the world indiscriminately, we can *adapt* to ourselves progressive features of the enlightenment of other nations.

If there is anything in the world that we should learn from others and adapt to ourselves, it is a sane and equitable treatment of the child—especially of the delinquent and dependent child.

Let us look into the problem of the children and face it like men.

If you could sit by the side of the Superintendent of the Industrial School at Mitchellville, Iowa, while he is admitting lassies committed to the institution, and listen to the woe-begone stories they have to relate of how they were led into delinquency, your cheeks could not but burn with wrath and shame. The recitals of how the girls were duped by malicious minded men and women and betrayed, could not but excite your ire. The

accounts of cruel neglect on the part of parents and guardians, of the inheritance of criminal and intemperate tendencies from forbears, the direct incitement of the parents to commit offences against society, could not but arouse you to anger. There are a little over 200 girls in the institution at the time of this writing—the average number of inmates the year around—and each girl out of these 200 has a story to tell that vividly conjures up before your brain the incapacity, neglect or viciousness of parents, or impresses you with the unspeakable brutality of some man or woman who is a veritable wolf in sheep's clothing, preying upon the vitals of humanity.

The Superintendent of the School keeps a book in which are entered conscientiously penciled records of the girl's heredity. Here are written the details of the social, moral





Superintendent Francis P. Fitzgerald, Matron Alice Luce, State Industrial School for Girls, Mitchellville, Iowa.

and material condition of the parents of the ward of the State. Here are entered particulars of how the girl was brought up—how she went to the bad—how many of her near relatives have gone wrong, and to what institutions they have been committed by the courts. Note is also made of the girl's physical and moral condition at arrival at Mitchellville. Space is reserved to record the girl's progress at the School, and after graduation from the institution. The Superintendent allowed me to look through the book, I hurriedly scanned a score or more of records. Each page that I turned made me feel madder—not at the girls, they are not the sinners, mind you—rather have they been sinned against; but I felt wroth at the inefficient mothering and fathering these young lassies had received—at the

parents and relatives directly leading the young ones to the bad or conniving at their abduction.

Girls between 9 and 18 are sent to the school for correction—that is to say, roughly speaking, the wards of the institution are mere children. Yet at least 60 per cent. out of every 100 of them, on admittance are found to have the filthiest of bodily diseases. Some of them arrive with such a serious physical disorder, that to permit them to cook in the kitchen, would be to spread contagion. Their pallid cheeks, sunken eyes, emaciated faces, lean bodies and spiritless gait bespeak that these girls of tender years have wrecked bodies. No work for their moral uplift is possible until they have been purged of physical disorders. The saffron in the cheek must give way to the rose, the chicken tracks about their eyes must be filled out; the feeling of langour must yield to vim and life; before the character of the girl can be remodeled and before she can be taught to lead a worth-while existence.

Then too, the girl considers herself wronged when she is sent to the institution. She has not arrived at the age of discretion—she is incapable of looking ahead of her. She does not know—cannot realize—that if she had been born 100 years ago, or even to-day in a less progressive state than Iowa, or a less go-ahead country than the United States, she would have been allowed to plunge off the steep incline of immorality into eternal damnation. She does not know that the modern child-saving propaganda is beneficent to her in the highest degree. What she knows is this: she will not be able to lead the so-called gay life. The jewelled gates and golden streets of Bohemia have lured her to step across the narrow boundary that divides the land of respectability from the desert of the underworld. Some rascal has made protestations of love to the youngster. The incense that rises constantly before the shrine of Bacchus, who is the chief deity of the mis-styled land of pleasure, thrills her brain and intoxicates her senses. The poor child finds it hard to be parted from this alluring and seemingly-charming life. For the society that provides a splendid opportunity for her regeneration, she has no thanks;

she has only opposition and execrations to offer it. The wily influence of Bohemia has rendered her insensible to all outward influences that might woo her away from the gilded temple, and every danger signal is transmuted into a more enticing lure by the mischievous devils who manipulate the affairs of Bohemia and guard its exits to keep repentent women from finding their way out of the maze. Some few there are who are able to struggle through the bog, and land on the other side, with garments stained and soiled and high ideals shattered; but most of them lose their way and sink through the treacherous quicksands of unconventional pleasure into the slimy depths of the underworld.

It is this girl who is rebellious at being torn from the Bohemian life—a girl whose body has been tainted, whose mind has been vitiated, who has been allowed to go to the bad through neglect, or who has been maliciously taught badness, has been committed to the school, which is to make an effort to redeem her body and soul from the grasp of pernicious habits and engender within the unfortunate creature a love for rectitude and respectability.

These facts will incidentally give you an idea of the difficulties which the authorities of the School have to contend against; but to form a more accurate and appreciative estimate of the magnitude of the task imposed upon the staff of the institution, a peep into the vital statistics is needed.

## AGE AT TIME OF ADMISSION.

	1st year,	2nd year,	Period.
Eight,	0	1	1
nine,	1	1	2
Ten,	1	2	3
Eleven,	0	3	3
Twelve,	2	4	6
Thirteen,	5	10	15
Fourteen,	23	10	33
Fifteen,	17	18	55
Sixteen,	7	9	16
Seventeen,	7	6	13
Average.	14.8	13.6	14.2

During the above-mentioned biennial period, the division, according to race, was as follows:

## COLOR OF THOSE ADMITTED.

	1st year,	2nd year,	Period.
Negroes,	3	9	12
"Whites,"	60	55	115
	63	64	127

Four of the 127 admitted to the institution were absolutely illiterate: none of the rest could be said to possess a high cultural education—in fact, the education of nearly all of them was sadly deficient. The larger per cent. of the girls, according to the subjoined table, were diseased, many of the girls suffering from the filthiest of disorders.

## HEALTH AND GENERAL CONDITION OF THOSE ADMITTED.

	1st year,	2nd year,	Period.
Good,	13	9	22
Diseased,	38	45	83
Fair,	12	10	22

These 127 girls were admitted to the institution for having committed the following crimes:

## OFFENCES OF THOSE COMMITTED.

	1st year,	2nd year,	Period.
<i>Crimes against property.</i> —			
Larceny,	3	4	7
Breaking and entering,	0	1	1
<i>Crimes against public order.</i> —			
Incorrigibility,	54	51	105
Assault and Battery,	1	0	1
Lewdness,	1	2	3
Prostitution,	1	4	5
Vagrancy,	3	2	5

As a key to the depravity of some of the inmates of the Iowa Industrial School for Girls, the following tables relative to their heredity are instructive:

## MORALS AND HEREDITY.

	1st year,	2nd year,	Period.
Intemperate mother,	18	5	28
Intemperate father,	9	2	11

## CONJUGAL RELATIONS OF PARENTS OF THOSE RECEIVED.

	1st year,	2nd year,	Period.
Parents living together	19	17	36
Parents divorced	14	10	24
Parents separated	14	27	41
Parents unmarried	1	0	1
Unknown or not reported	15	10	25
<i>PARENTAL CONDITION OF THOSE RECEIVED.</i>			
	1st year,	2nd year,	Period.
Orphaned,	3	7	10
Half orphaned by father	8	9	17
Half orphaned by mother	13	15	28
Parents living,	39	33	72

## HOME LIFE OF THOSE RECEIVED.

	Under ten years,	Under fifteen years.
Age at death of father,	22	5
Age at death of mother,	25	13

## EDUCATION OF PARENTS OF THOSE RECEIVED.

	1st year,	2nd year,	Period.
Father can read and write	53	63	116
Father cannot read and write	10	1	11
Mother can read and write	57	61	118
Mother cannot read and write	6	3	9



## INMATES HAVING RELATIVES IN STATE INSTITUTION.

Sch. for Deaf.	Ind. Sch. for Boys.	Ind. Sch. for Girls.	State Hospital for Insane.	Inebri- ates.	Soldiers Orphan's Home.	Feeble Minded.
Brothers,	5		5		2	
Cousins,	1	1				
Fathers,				1		
Motvers,			1			
Sisters, 1		5			1	1

How are these girls, with tainted minds and bodies, with not infrequently unsavory heredity, to be remodeled into law-abiding and useful members of society?

Not by magic, to be sure. Not all at once. The mill that grinds the bad out of the girl moves slowly. The process is not only long, but also tedious. Abundant tact and patience are needed in order to make the work permanent. Mere kindness will not avail; despite their youth, the girls are considerably hardened; their habits have become quite well set; and gentleness alone is powerless to win them over to virtue and usefulness. Mere discipline will not do. You may *repress* their badness, keep it under control, but the minute the pressure is removed the girls will return to their old ways of vice. Your rules of conduct may be of the very best; they may be enforced with the greatest care and exactitude: you may even succeed in making your wards behave like ladies while they are in the institution; but how are you going to insure that the girls have been made over to stay good for all time, to be gentlewomen all their lives? It is the kind of life they will lead *out* of the institution that is to determine what success you have achieved in training the young woman while *in* the school.

I could write a book to describe how the task is to be done; but a briefer and surer method will be to relate how they do this work at the Iowa State Industrial School for Girls, at Mitchellville—which truly is a model institution of its kind. As nearly as I can get at the spirit of the School, it seems to me that a two-fold effort is made to mould bad girls into respectable women. This endeavor is of a negative as well as a positive character. The negative work consists in eradicating evil habits; the positive concerns itself with implanting noble ideals and forming worth-while habits. At first one is prone to look upon the negative portion of the work as secondary in importance to the positive



State Industrial School for Girls, Mitchellville, Iowa.  
The girl as she comes in and as she goes out.

aspect; but the two are so essential in themselves that it seems arbitrary—at least useless—to waste any breath in determining the relative importance of the two, as the negative and positive work done at the Mitchellville School are intertwined like the strands of a two-colored cord, and it is as hard as it is futile to separate them.

In order to form a notion of the beneficence of this dual training, it must be remembered that Nature abhors voids, and makes earnest efforts to fill empty spaces. Suppose, by constant care, you remove the taint of vice from these girls. A void will be created, which, if it is not filled with something good, is apt to be filled with that which will prove prejudicial. Nature works along lines of least resistance and unless you fill up the void with wholesome ideals and noble aspirations, more than likely it will prove a lodging place

for the same old, perverse passions and base sentiments. He who seeks to permanently uplift these girls must not only strive to break down the old, degrading habits; but must also seek to implant in the minds of the young women the germ of good, and endeavor to nourish and develop it, by every means in his power.

Work at the School is not only calculated to wean the girl from her former undesirable habits and implant within her better morals; but it also will invest her with the ability to support herself. Considering the fact that 1 out of 8 women in the United States works for her own livelihood, the advantage of such a preparation for life is apparent on the surface. When a woman knows that she is capable of supporting herself and her ambition has been whetted to lead a useful and righteous life, the chance of her going wrong is reduced to the minimum.

This, in brief, is the working philosophy of the Iowa Industrial School for Girls. It can be seen in daily operation at the Institution. Each girl is considered as a separate entity—not one of the common herd—possessing an individuality of her own. Her case is given special and expert attention. Her whole nature is considered—not her mere body, nor her mere soul, nor her mere mind. It is clearly recognized that the young woman has a triple nature: that her body, head and heart—one and all—need assiduous and expert attention. The institution makes it its business to find out the various disorders—physical, mental and spiritual that ail the girl. They have about 30 employes at the school, all thoroughly efficient in their special branch of work. With the exception of the engineer, gardener, farmer, carpenter, medical adviser and dentist, all the workers of the School are women. All others than the dentist and the medical adviser give their whole time to work at the institution. This corps of school assistants is presided over by a male Superintendent, Mr. F. P. Fitzgerald, who has devoted practically all his life to the study of child-saving work in particular, and sociology in general, and who is, in every respect, thoroughly efficient and conscience-guided. With such a splendid staff, the school is eminently fitted to do the work that the triple nature of the girl demands.

When a young woman comes to the school, the medical adviser takes her in hand. She is given an antiseptic bath—a bath is something that almost every girl sent to the school needs very badly. Her entire body is carefully examined and a complete report of her physical condition is made. If her eyes need glasses, the doctor gives her a prescription and the spectacles are provided by the institution. If her teeth need attention, the dentist employed by the School does all the necessary work, filling and cleaning her teeth at the expense of the State. It may be hard for the lay reader to realize, but nevertheless it is a fact, that attention given to the eyes, teeth and body of the girl, goes a long way to remove the cause of the moral delinquency of the young woman and pave the way for her leading a more wholesome life. In the experience of this and similar schools, it has been discovered that it is idle to except a girl, or for the matter, a boy or even an adult—to lead a morally normal life when the body is not in a normal condition. Accordingly an essential though indirect method of weaning a person from badness is to render the physical condition as nearly normal as possible.

The girl, on arrival at the Industrial School, is more than likely to be shabbily or insufficiently clad. No woman ever amounted to much who did not take an active interest in her personal appearance. There is, of course, the extreme, where a woman—and also a man—dresses in the height (or, more accurately, folly) of fashion: and this is doubtless pernicious. But clothes exercise considerable influence on character; more than is generally admitted. An ill-dressed woman or man, with any sense of pride, is never at ease, and through sheer nervousness commits many mistakes. A woman who constantly slouches about in a dirty wrapper, and who does not care how she appears on the street, needs to have her pride stimulated. There is no excuse for anyone dressing unbecomingly or uptidily. Neatness and good taste do not cost much money—they may require much thought. Therefore, about the first thing the Industrial School does is to give a complete wardrobe of neat, clean clothes to the girl. Each ward is given 2 dark blue calico work dresses: 2



dark blue school dresses: 1 white Indian-head Sunday dress; 2 light calico school aprons; 3 gingham work aprons; 8 sanitary napkins, 1 sanitary band; hairpins, dark blue ribbon for Sunday wear, and a red, light blue, pink or black according to the family in which the girl lives for ordinary wear; a tooth brush, a coarse and a fine comb; pins and safety pins; 1 Vassar cap for Sunday, 1 straw hat; 1 fascinator; 1 shawl; 1 flannel underskirt; 2 cotton undershirts; 2 pairs of winter and 2 pairs of summer drawers; 2 summer undervests, 1 corset cover for Sunday and 2 for week-day wear, 2 nightdresses; 1 pair of elastics; 3 pairs of hose; 6 handkerchiefs and 1 pair of winter mittens.

All the time the girls remain in the School they dress neatly and becomingly. Their clothes are such that they take a legitimate pride in them. The care of them uplifts them. Incidentally they learn how to mend, in keeping them in good repair. In the dressmaking department of the School, where each girl must spend a specified time, they are taught how to make their own and children's clothes. Every pupil helps to make an elegant suit of clothes which is given her when she graduates from the school. The girl's outfit, on leaving, consists of: a hat and jacket, a white shirt waist, a wool dress skirt, a pair of shoes and winter rubbers, 2 pairs of hose, 2 pairs of muslin and 2 of winter drawers, 2 undervests for summer and 2 for winter wear, 2 corset covers, 2 nightdresses, 1 pair of elastics, 2 cotton and 1 flannel undershirts (the latter if the girl leaves in winter), 4 handkerchiefs, 8 sanitary napkins, 1 comb, 1 toothbrush, 1 paper of pins, 1 paper of safety pins, 1 paper of needles, 2 spools of darning cotton, 2 spools of thread (black and white), assorted buttons, 2 bars of soap, 1 dozen sheets of paper, 1 dozen envelopes, 1 lead pencil, 1 pair of mittens in winter and 3 pairs of shoe laces. A telescope is provided by the School for the girl to use in taking her outfit with her. Girls leaving for distant homes receive one extra change of clothes throughout. From \$1 to \$5, according to the distance she is going, are given to the graduate for incidental expenses, and her railroad fare is paid by the School.

More than likely the ward of the School,

on admittance, is either totally illiterate or barely able to read. The mind, from a cultured point of view, is not only uneducated, but is in a chaotic state, with weeds and tares of all kinds growing wild in it and running riot, depriving the noble emotions of the sustenance that, by divine right, belong to them. No remaking of a girl is possible under such conditions. The mental weeds must be pulled up and destroyed, and the ground prepared for a better, more profitable harvest. The girl must be taught to read and write, if she is illiterate. She must be so instructed that she will both love to read and have a capacity for understanding what she reads. From a well-equipped library of the institution, books must be placed in her hands which will inspire her to better living. The graded school on the premises, wherein she spends one-half of the working day, must teach her the rudiments of the three R's and bear the brunt of culturing her intellect. So long as the young woman is ignorant, she is a menace to herself, and also to society. Instruction must be imparted to her that will elevate her from her low, sordid ideas. Her mental horizon must be enlarged. While it is true that amongst the ranks of the evil doers are to be found men and women who can read and write, it is likewise true that cultural education improves the moral sense of the person to whom it is imparted.

But the education of the girls of the Iowa Industrial School does not mean mere reading, writing and ciphering. Music and fancy work are essential features of it. The cultural value of these factors is dynamic. Both exert an immeasurable ennobling effect. The girls who are taught to play beautiful compositions of the masters, are provided with amusement which serves not only as a pleasant pastime, but also uplifts the young women, diverting their minds from worthless and undignified subjects towards dignified themes. Similarly, embroidering, drawn work, lace making and fancy work of all descriptions, in which the girls at the School are instructed, raises them from the humdrum grind of routine life into an existence sweetened by the consciousness of the ability to produce something symmetrical and beautiful. The girls who are trained to deftly play on the



Symphony Orchestra of the Iowa State Industrial School for girls, Mitchellville, Iowa, in the open.  
Superintendent Fitzgerald, Conductor, on the right.

piano or other instrument, produce pleasure-giving symphonies: the young women who are invested with the skill to convert crude, ordinary materials into filmy laces, or embroidered or drawn work pieces, are cultured by the very operations they perform. These vocations invest them with the aesthetic sense, whose cultivation exercises a potent influence upon moral character. In view of this, the Iowa Industrial School devotes special attention to teaching music and fancy work to its pupils. Mr. Fitzgerald, the Superintendent of the School, is a skilled musician and a capable teacher of music. Under his direction, the girls become proficient in playing, amongst others the following classical compositions: Calif Von Bagdad, Mendellshohn's Midsummer Night's Dream, Peer-Gynt (Greig), Semeramide, William Tell, in fact, all of the well known classics.

Every day that a girl spends in the institution gives her a liberal education in orderliness, punctuality and despatch. She occupies a room by herself. She must

sweep the floor, dust the furniture, make the bed and take general care of the room. She must perform this work as well as she can, and at a certain hour each day. The performance of these duties at a set time develops her in punctuality and love of tidiness. In the basement of each of the 4 cottages in which the girls reside are the kitchen, pantry, vegetable and fruit cellar and dining room. Here the young woman is taught to bake, cook, can and serve—duties that fall to the lot of a woman, and which every girl should be taught to perform. During a single season the girls canned the following articles.

Fruit butter, quarts,	237
Catsup, quarts,	151
Chili Sauce, quarts,	132
Chow Chow, quarts,	37
Canned gooseberries, quarts,	411
Canned Cherries, quarts,	435
Canned Pieplant, quarts,	201
Canned Strawberries, quarts,	1,106
Canned Tomatoes, quarts,	120
Mince Meat, pounds,	764
Picallilli, quarts,	28
Pickles, cucumber, gallons	732.5





State Industrial School for Girls, Mitchellville, Iowa.  
Dressmaking Department, Miss Margaret Cahill, in charge.

Pickles, onions, gallons,	3
Pickles, tomato, gallon,	142
Preserved apples, quarts,	8
Preserved Musk Melons, quarts,	8
Preserved Strawberries, quarts,	74

The kitchen and dining room—the entire cottage, for matter of that, are in charge of a matron who has great executive ability and is well-versed in domestic science. It is her duty to teach the girls entrusted to her care to do various household tasks as they ought to be done. 30 to 50 girls are consigned to a single cottage, and catering for this number develops ability in the girl so that when she leaves the institution she will not be daunted by the largeness of the problem of looking after an establishment. The matron also teaches her how to be saving and how to apply the principles she is being taught to small families. In the laundry the girl is taught to wash on the board and iron by hand, or, without a doubt, this is what will be required of her when she leaves the institution. In this way the effort is made to impart a knowledge wide in range and intimate in detail, so that the girl will be able to master any circumstances that present themselves before her.

Most of the girls who are committed to the institution are lazy and shiftless—work in the kitchen, dining room and laundry, about the cottage, weans them from indolence and develops in them a spirit of industrious-

ness. The young women lead a busy life during their residence at the school. Domestic, school, and fancy work consume a good deal of their time. The girls are also taught stenography and dressmaking. Between these various duties they do not find time to be mischievous, even though they want to be bad.

Each week day the girls attend the graded school for 4 hours and spend another 4 hours doing some useful work. Each Sunday they go to Chapel services twice, once in the morning and once in the afternoon. These services are of a very uplifting character.

Girls between 9 and 18 years of age are committed to the institution by the Juvenile Court Judges or by the District, Police and Superior Judges in localities where there is no Juvenile Court. The School is, in no sense of the word, a Jail. No vestige of the penitentiary is visible about the grounds. The girls are not locked up or handcuffed. They do not receive physical punishment of any kind. The worst corporal punishing given is paddling on the fingers. In case of serious insubordination, the superintendent orders the girl to report herself to the trained nurse in charge of the hospital, who makes the refractory miss put on a nightgown and go to bed, in a room by herself. If she wants to read, she is given a Bible—nothing else. She is not put on

a bread and water diet. No other punishment is necessary. The laughter of the girls that drifts to her from the school rooms below and the dormitories near by renders her miserably lonesome and penitent. The prison idea does not in any way enter into the domain of the institution; nor is a girl's record tainted because of her having been committed to the school. The Superintendent of the school believes that if you lock doors and erect walls, you give an inspiration to the girls to break the locks and scale the walls. If you trust them, they trust you. Therefore the girls at the Mitchellville institution are in no manner confined or imprisoned.

The law provides that all girls committed to the Industrial School may be held there until they are 21 years of age; they may be released on probation after the lapse of 1 year, provided they have shown evidence of improvement sufficient to warrant the Board in releasing them. A daily record of the conduct of each girl is carefully kept, and the record, together with the proficiency attained by her in the work assigned her to do, and her standing in studies, determines the period at which she may be released. All girls are compelled to complete their "conduct record" before they can be released. The necessary record consists of twelve "grades," one of which can be secured each month by straightforward, industrious, courteous, and moral deportment. Thus it will be seen that any girl who tries can complete the "conduct record" in one year, beginning the first of the following month after she enters the School. Very few girls, do, however, complete the record in one year, for the very simple reason that they do not deport themselves properly. After a girl has completed her "conduct record," she may be paroled by the Board of Control, the parole to take effect at the discretion of the Superintendent, at any time after it has been passed by the Board of Control. When suitable arrangements can be made with the girl's parents or friends for her return home, the girl is allowed to leave. Parents are notified when their girl is ready to leave. If they can give her employment or send her to some school and properly care for her, she will then be sent home. Girls who have no parents, or whose parents are

incapable of properly caring for them, are placed in respectable homes by an agent employed by the State for this purpose. The agent secures good positions for those who are old enough to work for their living.

Every girl is permitted to write one letter each month at the expense of the School, and is required to write it to her parents or nearest friends. Parents and friends are allowed to write to the girls as often as they may desire. Parents are permitted to visit their daughters once or twice a year, to remain one day only. No visiting is allowed on the Sabbath, nor on holidays, such as Christmas, New Year, Memorial Day, Fourth of July and Thanksgiving.

By no means is it to be supposed that the girls lead the lives of nuns during their sojourn in the Industrial School. As has been mentioned before, they spend considerable time singing and playing the piano. Besides, they are permitted, in fact, encouraged, to have a great deal of innocent fun. The keynote of the treatment of the girls in the School seems to be, not to embarrass them by giving them the impression that their commitment to the institution means punishment for them. On the contrary, the effort is made to have the girl look upon her stay in the School as a period of incalculable benefit to her; and when you come to examine it, their stay at the Industrial School is really the luckiest thing that could happen to them, since it spells their redemption from vice and waywardness and their conversion into respectable useful women. The girls are so wisely treated that not a single one of them has run away from the School for the last decade.

Why the School succeeds with the girls can be easily explained. The young woman is treated as a human being—not a fallen creature, but as one who has been sinned against by parents and people around her—and therefore one who deserves kind and considerate treatment. The girl must behave—this she knows and knows well—but she is treated like a lady, with thought and deference. The whole effort of the School is to make the girl feel her divinity and render her proud of herself, so that she will not stoop to do anything low or disreputable. She is well clad, She





State Industrial School for Girls, Mitchellville, Iowa.

Seminary Family girls in their sitting room, enjoying an evening playing dominoes, checkers, flinch, fancy work, and light reading.

eats good, substantial food. Here is the menu for one day, about the correctness of which I can personally vouch: Breakfast:—bread, butter, coffee, sugar, milk, mush, oatmeal, pancakes, gems, syrup. Dinner:—bread, butter, coffee, sugar, milk, tomatoes, peas, roast beef, onions, pudding, pies, Supper:—bread, butter, chocolate, sugar, milk, salmon, bologna, pineapple, beets, syrup, cake.

The school has a symphony orchestra of 50 to 60 pieces, conducted by the Superintendent, and the girls enjoy music played by it. During the winter they amuse themselves playing dominoes, flinch, corquonol and chess. In summer they play base ball, lawn tennis, basket ball and croquet. There are four cottages in which the girls are distributed according to their age, size and moral character, and each "family" as the occupants of the cottage are termed, are supervised by a woman superintendent, assisted by the domestic science teacher. Each family has a complete equipment of the various games. The girls also find amusement in reading the popular periodicals, a great variety of which are regularly received at the School. There are 1,800 books in the library. With

the exception of novels, they are chiefly historical, biographical, travel, religious and reference books.

Most of the girls that come to the School are from poor families—although there are representatives from the houses on the boulevards. Some of these girls have even gone to the length of poisoning people—entire families. There is not one amongst them who is not guilty of "incorrigibility," of more or less virulent character. The reformation of these girls is not an easy task. Ten years ago, just prior to the installation of the present Superintendent of the School, the girls rioted. They broke the china and the glass, and pandemonium was let loose in the institution, for the time being. The present management curbed the refractory spirit in the young women and now, chiefly due to the tact of the Superintendent, everything runs smoothly. But, as can be easily inferred, the smooth running of the School involves great wisdom and is an arduous task. The State allows only \$16 per capita per month, and within this meagre sum the girls must be clothed and fed. Salaries paid to officers and various expenses that an enterprise of this kind entails are to be met. Some day,





State Industrial School for Girls, Mitchellville, Iowa.

Mitchell Family cottage dining room.

when the rate-payers of Iowa understand the beneficence of the institution, the work for the uplift of the fallen juvenile, the state will be more munificent in maintaining such Schools. As it is, at Mitchellville a cottage has been built and is ready for occupancy; but, through inability to find financial provision for a matron and teacher and for the necessary equipment, the Superintendent is unable to make use of the building that he sorely needs. In some of the cottages the girls do not have rooms to themselves but sleep in dormitories. This struck me while visiting the School, as a feature that would pull down the pride of the girls. "Why don't you have at least partitions to give the girls some privacy?" I suggested to the Superintendent, and he confessed his inability to employ the suggestion, whose saneness and practicability he readily conceded, because of lack of funds.

When the limited resources of the School and also the kind of timber that is sent to the institution to be straightened, is considered, it must be readily conceded that the Industrial School for girls at Mitchell-

ville is signally successful. But for the institution, every one of these young women would drift into jails and be an expense to the tax-payers; whereas, the work of the School succeeds in reclaiming almost every one of them and training them to live happy, useful lives, instead of feeding on society as well as vitiating humanity while tearing at its vitals. Eighty per cent. of the girls lead worthy lives. Not one of the graduates from the institution, for at least 10 years, has been known to have been committed to jail. Most of the girls departing from the School enter the realm of matrimony. They settle down and are good wives. Some work as domestics. Others find employment as nurses, music teachers and stenographers. One of the Industrial School girls has organized an orchestra in Chicago and is earning at least \$150 a month. The violin teacher in the School to-day is an ex-inmate, and so is the girl who will be the pianist of the School in a few weeks' time.

SAINT NIHAL SINGH.

## "WE CROWN THEE KING."

(A SHORT STORY)

*From the Bengali of Ravindranath Tagore.*

**W**HEN Navendu Sekhar was allied in matrimony to Arunlekha, the God of marriage smiled a little from behind the sacrificial fire. Alas, what is sport for the gods is not always a joke to us, poor mortals.

Purnendu Sekhar, the father of Navendu, was a man well-known amongst the English officials of the Government. In the voyage of life he had arrived at the high and dry desert shores of Rai Bahadurship by diligently plying his oars of *salaams* only. He held in reserve resources enough for further advancement, but at the age of fifty-five, with his tender gaze still fixed on the not-so-distant misty peak of Rajah-hood he suddenly found himself transported to a region where earthly honours and decorations were naught and his *salaam*-wearied neck-bone found everlasting repose on the funeral pyre.

But according to modern science, force has no destruction but merely conversion of form and change of the point of its application. In this case the *salaam*-force, the constant hand-maid of the fickle Goddess of Fortune, descended from the shoulder of the father to that of his worthy son, and the youthful head of Navendu Sekhar began to move up and down at the doors of high-placed Englishmen, like unto a pumpkin\* driven by gusts of wind.

The traditions of the family into which he had just married were of an entirely different character. Its eldest son, Pramathanath, had won for himself the love of his kinsfolk and the regard of all who knew him. His relations and his neighbours looked up to him as their ideal in everything.

Pramathanath was a University-man holding the degree of Bachelor of Arts and

\* In Bengali parlance, pumpkin symbolises stupidity.

in addition was gifted with a large amount of common-sense. But he did not occupy any high official position carrying a handsome salary nor did he enjoy the reputation of wielding a mighty pen. There was no one among the powers that be, who would lend him a helping hand and this was because he was as anxious himself to keep his distance from Englishmen, as the latter themselves were in this respect. So it happened that Pramathanath shone within the limited sphere of his family and his friends, but failed to excite the admiration of those outside it.

Yet this Pramathanath, on a certain occasion, had made a sojourn in England for a period of three years or so. During his stay there, the kindly treatment he received at the hands of the English people so overpowered him that he completely forgot the sorrow and the humiliation of his own country and returned home decked in European attire. It rather grieved his brothers and his sisters at first, but after a few days they began to think that European clothes suited nobody to better advantage, and gradually their minds became saturated with the pride and dignity of those clothes.

When returning from England, Pramathanath resolved that he would show the world how to associate with the Anglo-Indians on terms of equality. Those of our countrymen who thought that no such association was possible unless we bent our knees to them, showed their utter lack of self-respect and were also unjust to the English—so opined Pramathanath.

He had brought with him letters of introduction from many prominent Englishmen at home and these gave him some amount of recognition in Anglo-Indian society. He and his wife occasionally enjoyed their hospitality at tea, dinner, sports and other entertainments. Such good luck intoxicated him and began to produce a tingling sensation in every vein of his body.



About this time, on the occasion of the opening of a new railway line, many gentlemen of the town, proud recipients of official favour, joined the Lieutenant Governor on invitation to take the first trip. Pramathanath was among them. On the return journey, a European Sergeant of the Police, expelled some Indian gentlemen from a certain compartment in a highly insulting manner. Pramathanath, dressed in his European clothes, was there among them. He too was getting down when the Sergeant said to him—"You needn't move, Sir. Keep your seat, please."

At first Pramathanath felt a little flattered at the special respect thus shown to him. When, however, the train left, the dull rays of the setting sun at the western extremity of the fields, now ploughed up and devoid of green, seemed in his eyes, as though spreading over the whole country a glow of shame. Sitting near the window of his lonely compartment, he seemed to catch a glimpse of the down-cast eyes of his Motherland, hidden behind the trees. As Pramathanath sat there lost in reverie, burning tears flowed down his cheeks and his heart was bursting with indignation.

He now recollected the story of a donkey who was drawing the chariot of an idol along the street. The wayfarers were bowing down to the idol touching the dusty ground with their foreheads. The foolish donkey imagined that it was to him that all this reverence was being shown. "The only difference"—said Pramathanath to himself—"between the donkey and myself is that I understand to-day that the respect I receive is not rendered to me but to the burden on my back."

Arriving home Pramathanath called together all the children of the household and lighting up a big bonfire, threw one by one all his European clothes into it. The children began to dance round and round it and the higher the flames shot up, the greater was their merriment. After that Pramathanath gave up his sip of tea and bits of toast in Anglo-Indian houses and once again sat inaccessible within his castle of a house, while the insulted title-holders aforesaid went about from the door of one Englishman to that of another, bending their turbaned heads as before.

By a strange irony of fate, poor Navendu

Sekhar married the second daughter of this house. His sisters-in-law were well-educated and a very handsome set of girls too. Navendu considered he had made a lucky bargain. But he lost no time in trying to impress on the family that it was a rare bargain on their side also. As if by mistake he would often pass on to the hands of his sisters-in-law, sundry letters that his late father had received from Europeans. When however the cherry lips of those young ladies betrayed a sharp sarcastic smile, like the point of a shining dagger peeping out of its sheath of red velvet, the unfortunate man realised his situation and regretted his error.

Labanyalekha, the eldest sister, surpassed the rest in beauty and cleverness. Finding an auspicious day, she put on the mantel-shelf of Navendu's bedroom, two pairs of English boots\* bedaubed with vermilion, and arranged before them flowers, sandal-paste, incense and a couple of burning candles, in right ceremonial fashion. When Navendu came in, the two sisters-in-law stood on either side of him and said with mock solemnity—"Bow down to your gods and may your position† increase through their blessings."

The third sister Kiranlekha spent many days in embroidering with red silk one hundred common English names such as Jones, Smith, Brown, Thomson, &c., on a *chadar*. When ready, she presented this *namavali*‡ to Navendu Sekhar with great ceremony.

The fourth, Sasankalekha, although of no account owing to her tender age, said—"I will make you a string of beads, brother, with which to tell the names of your gods—the *sahibs*." Her sisters reproved her, saying—"Run away, you saucy girl."

Feelings of shame and irritation assailed the mind of Navendu Sekhar by turns. Still he could not forego the company of

\* Worshipping the feet betokens extreme submission according to Hindoo ideals.

† The word in the original Bengali is *pad* which has a dual meaning, *viz.*, legs and also position. The real meaning of the pun is, "May you turn a beast (quadruped)." Probably that is why *two* pairs of boots are mentioned.

‡ A *namavali* is a sheet of cloth printed all over with the names of Hindoo gods and goddesses and worn by pious Hindoos when engaged in devotional exercises.

his sisters-in-law,—especially as the eldest one was so pretty. Her honey was no less than her thorns—and Navendu's mind felt the exhilaration of the one and the stings of the other, simultaneously. The butterfly with its wings bruised buzzes round the flower in blind fury, unable to depart.

The society of his sisters-in-law so infatuated him that at last Navendu began to disavow his craving for European favours. On occasions when he went to *salaam* the *Burra Sahib*, he used to pretend that he was off to listen to a speech by Mr. Surendranath Banerjea. When going to the railway station to pay respects to the *Chota Sahib* returning from Darjeeling, he would tell his sisters-in-law that his youngest uncle was expected.

It was a sore trial to the unfortunate man placed between the cross-fires of his *Sahibs* and his sisters-in-law. The latter however secretly vowed that they would not rest till the former had been put to rout.

About this time it was rumoured that Navendu's name would be included in the forth-coming list of Birthday honours and that he would mount the first step of the ladder to Paradise by becoming a Rai Bahadur. But the poor fellow had not the courage to break the news, so overwhelmingly joyful, to his sisters-in-law. One evening, however, when the autumn moon was flooding the earth with its mischievous beams, Navendu's heart was so full that he could not contain himself any longer and told his wife. The next day Mrs. Navendu betook herself to her eldest sister's house in a palanquin and in a voice choked in tears, bewailed her lot.

"He isn't going to grow a tail"—said Labanya—"by becoming a Rai Bahadur—is he? Why should you feel so very humiliated?"

"Oh no, sissy dear"—said Arunlekha repeatedly—"I am prepared to be anything—but not a Rai-Bahadur<sup>ni</sup>." The fact was that amongst her circle of acquaintances there was one Bhutnath Babu who was a Rai Bahadur—and that explained her intense aversion to that title.

Labanya said to her sister in soothing tones—"Don't you be upset about it, dear—I will see what I can do to prevent it."

Babu Nilratan,—the husband of Labanya—was a pleader at Buxar. When the

autumn was over, Navendu received an invitation from Labanya to pay them a visit there. Before long he started for that place greatly pleased.

The early winter of the western province endowed Labanyalekha with new health and beauty and brought a glowing colour to her pale cheeks. She looked like the flower-laden *kasa* reeds on a clear autumn day, growing by the lonely bank of a rivulet. To Navendu's enchanted eyes she appeared like a *malati* plant in full blossom showering dew-drops resplendent with the morning light.

Navendu never felt better in his life before. The exhilaration of his own health and the genial company of his pretty sister-in-law made him feel as though he was light enough to tread on the air. The Ganges in front of their garden seemed to him to be flowing with an incessant noise to regions unknown, as though giving shape to his own wild fantasies.

When returning after his early morning constitutional on the bank of the river, the mellow rays of the winter sun gave his whole frame that pleasing sensation of warmth which lovers feel in each other's arms. Coming home he would occasionally find his sister-in-law amusing herself by cooking some dishes. He would offer his co-operation displaying his want of skill and ignorance at every step. But Navendu did not appear to be at all anxious to improve himself by practice and attention. On the contrary he seemed to thoroughly enjoy the rebukes he received from his sister-in-law. He was at great pains to demonstrate every day that he was inefficient and helpless as a new-born babe in the matter of mixing spices in proportion, handling the sauce-pan and regulating the heat so as to prevent things getting burnt—and he was duly rewarded with pitiful smiles and scoldings.

In the middle of the day, he did ample justice to the excellent viands set before him, driven on by his keen appetite and the coaxing of his sister-in-law. Later on, he would sit down to a game of cards—at which even, he betrayed the same lack of ability. He would cheat, pry into his adversary's hand, start quarrels—but never could he win a single rubber, and worse still, he would not acknowledge his defeat. This

brought him no end of opprobrium every day but still he remained incorrigible.

There was however one matter in which his reform was complete. For the time being at least, he had forgotten that to win the smiles of *Sahibs* was the final goal of life. He was beginning to understand how happy and worthy we might feel by winning the affection and esteem of those near and dear to us.

Besides, Navendu was now moving in a new atmosphere. Labanya's husband, Babu Nilratan, a senior pleader of the bar there, was the subject of comment in certain quarters because he refrained from calling on European officials to pay his respects. To these criticisms Nilratan would reply—"No, thank you,—if they are not polite enough to return my call, then the politeness that I offer them is a loss that can never be made up for. May be that the sands of the desert are very white and shiny, but I would much rather sow my seeds in black soil where I can expect a return."

Navendu, too, began to adopt similar ideas, foregoing all thoughts of the future. His chance of Rai Bahadurship throve on the soil carefully prepared by his late father—and also by himself in days gone by, and no fresh watering was required. At great expense he had laid out a splendid race-course in a town which was the fashionable resort of the European community.

The Congress season drew near and Nilratan received a request from headquarters to collect subscriptions. Navendu, free from any anxiety, was merrily engaged in a game of cards with his sister-in-law when Nilratan Babu came upon him with a subscription-book in his hand, and said—"Your signature, please."

His past habit of mind made him look horrified. Labanya, assuming an air of great concern and anxiety, said—"Never do that. It would ruin your race-course beyond repair."

Navendu blustered forth—"Do you suppose I pass sleepless nights through fear of that?"

"We won't publish your name in the papers"—said Nilratan reassuringly.

Labanya, looking grave and anxious, said—"Still it wouldn't be safe. Things spread so, from mouth to mouth—"

Navendu replied with vehemence—"My name wouldn't suffer by appearing in the newspapers." Saying so, he snatched the subscription list from Nilratan's hand and signed away a thousand rupees. He, however, hoped secretly that the papers would not publish the news.

Labanya struck her forehead with her palm and gasped out—"What—have you—done?"

"Nothing wrong"—said Navendu boastfully.

"But—but—" drawled Labanya—"The Guard-sahib of Sealdah Station, the shop-assistant at Whiteaway's, the syce-sahib of Hart Bros.—these gentlemen might be angry with you and decline to come to your Poojah dinner to drink your champagne, you know. Just think they mightn't pat you on the back when you meet them again."

"It wouldn't break my heart"—Navendu snapped out.

A few days passed. One morning Navendu was sipping his tea and glancing at a newspaper. Suddenly a correspondence, signed "X" caught his eye. The writer thanked him profusely for his donation and remarked that the increase of strength the Congress had acquired by having such a man as he within its fold, was simply inestimable.

Alas, father Purnendu Sekhar!—Was it to increase the strength of the Congress that you brought this wretch into the world?

But the misfortune had its silver lining too. That he was not a mere cypher was patent from the fact that the Anglo-Indian community on the one side and the Congress on the other were each waiting patiently, eager to hook him and land him to their own side. So Navendu, beaming with pleasure, took the paper to his sister-in-law and showed her the correspondence. Looking as though she knew nothing about it, Labanya exclaimed in surprise—"Oh, what a pity! Everything has come out! Who bore you such ill will? Oh, how nasty of him—how wicked of him!"

Navendu laughed out, saying—"Now—now—don't call him names, Labanya. I forgive him with all my heart—and bless him too."

A couple of days after this, an anti-Congress Anglo-Indian paper reached

Navendu through the post. There was a letter in it signed "One who knows"—contradicting the above report. "Those who have the pleasure of Babu Navendu Sekhar's personal acquaintance"—the writer went on—"cannot for a moment believe this absurd libel to be true. For him to turn a Congresswalla is as impossible as it is for the leopard to change his spots. He is a man of genuine worth and neither a disappointed candidate for Government employ nor a briefless pleader. He is not one of those who after a brief sojourn in England, return aping our dress and manners, audaciously try to thrust themselves on Anglo-Indian society and finally go back in dejection. So there is absolutely no reason why Babu Navendu Sekhar," &c., &c.

Ah, father Purnendu Sekhar!—What a reputation you had made with the Europeans before you died!

This correspondence also was fit to be paraded before his sister-in-law, for did it not assert that he was no mean, contemptible scallywag—but a man of real worth?

Labanya exclaimed again in feigned surprise—"Which of your friends wrote it now? Oh come—is it the Ticket Collector or the hide merchant or is it the drum-major of the Fort?"

"You ought to send in a contradiction, I think"—said Nilratan.

"Is it necessary?"—said Navendu loftily—"Must I contradict every little thing they choose to say against me?"

Labanya filled the room with a deluge of laughter. Navendu felt a little disconcerted at this and said—"Why? What's the matter?" She went on laughing, unable to check herself, and her youthful slender form waved to and fro. This torrent of jollity had the effect of overthrowing Navendu completely and he said in pitiable accents—"Do you imagine that I am afraid to contradict it?"

"Oh dear, no"—said Labanya—"I was thinking that you haven't yet ceased trying to save that race-course of yours, so full of promise. While there is life there is hope, you know."

"That's what I am afraid of, you think, do you? Very well, you shall see"—said Navendu desperately and forthwith sat down to write his contradiction. When he finished, Labanya and Nilratan read it

through and said—"It isn't strong enough. We must give it them pretty hot, mustn't we?"—and they kindly undertook to revise the composition. It ran—"When one connected to us by ties of blood turns our enemy he becomes far more dangerous than any outsider can possibly be. To the Government of India, the haughty Anglo-Indians are worse enemies than the Russians or the frontier Pathans themselves—they are the impenetrable barrier, for ever hindering the growth of any bond of friendship between the Government and people of the country. It is the Congress which has opened up the royal road to a better understanding between the rulers and the ruled and these Anglo-Indian papers have planted themselves like thorns across the whole breadth of that road," &c. &c.

Navendu had an inward fear as to the mischief this letter might create but at the same time felt elated at the excellence of its composition which he fondly imagined to be his own. It was duly published and for some days comments, replies and rejoinders went on in various newspapers and the air was full of the trumpet-notes proclaiming the fact of Navendu's having joined the Congress and the amount of his subscription.

Navendu had now grown desperate and talked as though he was a patriot of the most furious type. Labanya laughed inwardly and said to herself—"Well—well—you have to pass through the ordeal of fire yet."

One morning when Navendu, preparatory to his bath, had finished rubbing oil over his chest and was trying various devices to reach the inaccessible portions of his back, the bearer brought in a card inscribed with the name of the District Magistrate himself! Good heavens!—What would he do? He could not possibly go and receive the Magistrate Sahib, in his present oil-besmeared condition. He shook and twitched like a *koi*-fish, ready dressed for the frying pan. He finished his bath in a great hurry, tugged on his clothes some how and ran breathlessly to the outer apartments. The bearer said that the Sahib had just left after waiting for a long time.—What portion of the sin for concocting this drama of totally false in-

cidents lay at the door of Labanya and what portion the bearer was answerable for, is a nice problem for ethical mathematics to solve.

Navendu's heart convulsed with pain within his breast, like the tail of a lizard just cut off. He went about moping like an owl all day long.

Labanya banished from her face all traces of her inward merriment and kept on enquiring in very anxious tones—"What has happened to you? You are not ill, I hope?"

Navendu made great efforts to smile and find a humorous reply. "How can there be"—he managed to say—"any illness within your jurisdiction since you are the Goddess of Health yourself?"

But the smile flickered out the next moment. His thoughts were—"I subscribed to the Congress fund to begin with, published a nasty letter in a newspaper and on the top of that, when the Magistrate Sahib himself did me the honour to call on me—I kept him *in waiting*. I wonder what he is thinking of me."

Alas, Father Purnendu Sekhar, by a strange irony of Fate I am made to appear what I am not.

The next morning, Navendu decked himself in his best clothes, wore his watch and chain and put a big turban on his head.

"Where are you off to?"—enquired his sister-in-law.

"Urgent business"—Navendu replied. Labanya kept quiet.

Arriving at the Magistrate's gate, he took out his card-case.

"You cannot see him now"—said the orderly peon icily.

Navendu took out a couple of rupees from his pocket. The peon at once *salaamed* him and said—"There are five of us, sir." Immediately Navendu pulled out a ten-rupee note and handed it to him.

He was sent for by the Magistrate, who was doing some writing work in his dressing gown and bed-room slippers. Navendu *salaamed* him. The Magistrate pointed to a chair with his finger and without raising his eyes from the paper before him said—"What can I do for you, Babu?"

Fingering his watch-chain nervously, Navendu said in shaky tones—"Yesterday

you were good enough to call at my place, sir—"

The Sahib knitted his brows and lifting just one eye from his paper, said—"I called at your place! Babu, what nonsense are you talking?"

"Beg your pardon, Sir"—faltering out Navendu—"There has been a mistake—some confusion"—and wet with perspiration, tumbled out of the room somehow. And that night as he lay tossing on his bed, came into his ear with a recurring persistency a distant dream-like voice—"Babu, you are a howling idiot."

On his way back home Navendu came to the conclusion that the Magistrate denied having called, simply because he was highly offended.

Coming home he explained to Labanya that he had been out purchasing rose-water. No sooner had he uttered the words than half-a-dozen chuprassis wearing the Collectorate badge made their appearance and after *salaaming* Navendu, stood there grinning.

"Have they come to arrest you because you subscribed to the Congress Fund?"—whispered Labanya with a smile.

The six peons displayed a dozen rows of teeth and said—"Bakshish—Babu-saheb."

From a side room Nilratan came out and said in an irritated manner—"Bakshish? What for?"

The peons, grinning as before, answered—"The Babu-Saheb went to see the Magistrate—so we have come for *bakshish*."

"I didn't know"—laughed out Labanya—"that the Magistrate was selling rose-water now-a-days. Coolness wasn't the special feature of his trade before."

Navendu in trying to reconcile the story of his purchase with his visit to the Magistrate, uttered some incoherent words which nobody could make the sense of.

Nilratan spoke to the peons—"There has been no occasion for *Bakshish*,—you shan't have it."

Navendu said, feeling very small—"Oh they are poor men—what's the harm of giving them something?"—and he took out a currency note. Nilratan snatched it away from Navendu's hand, remarking—"There are poorer men in the world—I will give it to them for you."

Navendu felt greatly distressed in not being able to appease these ghostly retainers



of the angry Siva. When the peons were leaving with thunder in their eyes, he looked at them languishingly as much as to say—"You know every thing, gentlemen, it is not my fault."

The Congress was to be held at Calcutta this year. Nilratan went down to the metropolis with his wife to attend its sittings. Navendu also accompanied them.

As soon as they arrived at Calcutta, the Congress party surrounded Navendu and their delight and enthusiasm knew no bounds. They cheered him, honoured him and extolled him up to the skies. Everybody said that unless leading men like him devoted themselves to the cause, there was no hope for the country. Navendu was disposed to agree with them and emerged as a leader of the country out of the chaos of mistake and confusion. When he entered the Congress Pavilion on the first day, every body stood up and shouted "Hip, hip, hurrah" in a loud outlandish voice, hearing which our Motherland reddened with shame to the root of her ears.

In due time the Queen's birthday came, Navendu's name was not found in the list of Rai Bahadurs.

He received an invitation from Labanya for that evening. When he arrived there, Labanya with great pomp and cere-

mony presented him with a robe of honour and with her own hand put a mark of red sandal paste on the middle of his forehead. Each of the other sisters threw round his neck a garland of flowers woven by herself. Decked in a pink Saree and dazzling jewels his wife Arunlekha was waiting in a side room, her face lit up with smiles and blushes. Her sisters rushed to her and placing another garland in her hand, persisted that she also should come and do her part in the ceremony—but she would not listen to it—and that principal garland, cherishing a desire for Navendu's neck, waited for the still and cosiness of midnight, holding its soul in secret patience.

The sisters said to Navendu—"To-day we crown thee King. Such honour will not be possible for anybody else in Hindoostan."

Whether Navendu derived any consolation from this, he alone can tell—but we greatly doubt it. We do believe that he will become a Rai Bahadur before he has done and the *Englishman* and the *Pioneer* will write heart-rending articles lamenting his demise. So, in the meanwhile, Three Cheers for Babu Purnendu Sekhar! Hip, hip, hurrah—Hip, hip, hurrah—Hip, hip, hurrah.

Translated by  
PRABHAT KUMAR MUKERJEE.

## MR. GANDHI'S THIRD JAIL EXPERIENCE

VOLKSRUST.

**W**HEN on the 25th February I got three months' hard labor, and once again embraced my brother Indians and my son in the Volksrust Jail, I little thought that I should have had to say much in connection with my third "pilgrimage" to the jail, but with many other human assumptions, this too proved to be false. My experience this time was unique, and what I learnt therefrom I could not have learnt after years of study. I consider these three months invaluable. I saw many vivid pictures of passive resistance, and I have become, therefore, a more confirmed resister than what I was three months ago. For

all this, I have to thank the Government of this place (the Transvaal).

Several officers had betted this time that I should not get less than six months. My friends—old and renowned Indians—my own son—had got six months and so I too was wishing that they might win their bets. Still I had my own misgivings, and they proved true. I got only three months, that being the maximum under the law.

After going there, I was glad to meet Messrs. Dawood Muhammad, Rustamji, Sorabji, Pillay, Hajura Sing, Lal Bahadur Sing and other "fighters." Excepting for about ten all others were accommodated in tents, pitched in the jail compound, for

sleeping, and the scene resembled a camp more than a prison. Every one liked to sleep in the tents.

We were comfortable about our meals. We used to cook ourselves as before, and so could cook as we liked. We were about 77 passive resisters in all.

Those who were taken out for work had rather a hard time of it. The road near the Magistrate's Court had to be built, so they had to dig up stones, &c., and carry them. After that was finished they were asked to dig up grass from the School Compound. But mostly they did their work cheerfully. For three days I was also thus sent out with the "shans" (gangs) to work, but in the meanwhile a wire was received that I was not to be taken outside to work. I was disheartened at this, as I liked to move out, because it improved my health and exercised my body. Generally I take two meals a day, but in the Volksrust Jail, on account of this exercise I felt hungry thrice. After this turn, I was given the work of a sweeper, but this was useless, and after a time even that was taken away.

#### WHY I WAS MADE TO LEAVE VOLKSRUST.

On the 2nd of March I heard that I was ordered to be sent to Pretoria. I was asked to be ready at once, and my warder and I had to go to the station in pelting rain, walking on hard roads, with my luggage on my head. We left by the evening train in a third class carriage.

My removal gave rise to various surmises. Some thought that peace was near, others, that after separating me from my companions, Government intended to oppress me more, and some others, that in order to stifle discussion in the House of Commons it might be intended to give me greater liberty and convenience.

I did not like to leave Volksrust, as we passed our days and nights pleasantly there talking to one another. Messrs. Hajura Sing and Joshi always put us questions, questions which were neither useless nor trivial, as they related to science and philosophy. How would one like to leave such company and such a camp?

But if every thing happened as we wished, we should not be called human beings. So I left the place quietly. Saluting Mr. Kaji on the road, the warder and I got confined

in a compartment. It was very cold, and raining too for the whole night. I had my overcoat with me which I was permitted to use. I was given bread and cheese for my meals on the way, but as I had eaten before I left, I gave them to my warder.

#### PRETORIA JAIL : THE BEGINNING.

We reached Pretoria on the 3rd, and found everything new. The jail was newly built, and the men were new. I was asked to eat but I had no inclination to do so. Mealie meal porridge was placed before me. I tasted a spoonful only and then left it untouched. My warder was surprised at it, but I told him I was not hungry, and he smiled. Then I was handed over to another warder. He said, "Gandhi, take off your cap." I did so. Then he asked, "Are you the son of Gandhi?" I said, "No, my son is undergoing six months' imprisonment at Volksrust." He then confined me in a cell. I began to walk forwards and backwards in it. He saw it from the watch-hole in the door, and exclaimed, "Gandhi, don't walk about like that. It spoils my floor." I stopped, and stood in a corner, quietly. I had nothing to read even, as I had not yet got my books. I was confined at about eight, and at ten I was taken to the Doctor. He only asked me if I had any contagious disease, and then allowed me to go. I was then interned in a small room at eleven where I passed my whole time. It seemed to be a cell made for one prisoner only. Its dimensions were about 10x7 feet. The floor was of black pitch, which the warder tried to keep shining. There was only one small glass window, barred with iron bars, for light and air. There was electric light kept to examine the inmates at night. It was not meant for the use of the prisoners, as it was not strong enough to enable one to read. When I went and stood very near it, I could read only a large-type book. It is put out at eight, but is again put on five or six times during the night, to enable the warders to look over the prisoners, through the watch-holes.

After eleven the Deputy Governor came and I made these requests to him: for my books, for permission to write a letter to my wife who was ill, and for a small bench to sit on. For the first, he said, he would

consider, for the second, I might write, and for the third, no. Afterwards I wrote out my letter in Gujarati and gave it to be posted. He endorsed on it, that I should write it in English. I said, my wife did not know English, and my letters were a great source of comfort to her, and that I had nothing special to write in them. Still I did not get the permission, and I declined to write in English. My books were given to me in the evening.

My midday meal I had to take standing in my cell with closed doors. At three, I asked leave for a bath. The warder said, "All right, but you had better go there after undressing yourself." (The place was 125 feet distant from my cell). I said, if there was no special object in my doing so, I would put my clothes on the curtain there and take my bath. He allowed it, but said, "Do not delay." Even before I had cleaned my body, he shouted out, "Gandhi, have you done?" I said, "I would do so in a minute." I could rarely see the face of an Indian. In the evening I got a blanket and a half and a coir mat to sleep on but neither pillow nor plank. Even when answering a call of nature, I was being watched by a warder. If he did not happen to know me, he would cry out, "Sam, come out." But Sam had got the bad habit of taking his full time in such a condition, so how could he get up at once? If he were to do so, he would not be easy. Sometimes the warders and sometimes the Kaffirs would peep in, and at times would sing out, "get up, get up." The labor given to me next day was to polish the floor and the doors. The latter were of varnished iron, and what polish could be brought on them by rubbing? I spent three hours on each door, rubbing, but found them unchanged, the same as before. The floor dirt showed signs of a little change. There were Kaffirs working with me and they used to tell me the stories of their crime in broken English, and in return asked me my crime. Some asked me if I was in for theft, and others, for selling wine. When I explained the facts to one of them, capable of understanding the situation a little, he said, "Quite right, you did well, Amluqu bad (*i. e.*, the whites are bad.) Don't pay fine." My cell was inscribed "Isolated," and it had five such other cells adjoining. My neighbour was a

Kaffir undergoing punishment for attempted murder and there were three others, who were convicted of committing unnatural offences. In the company of such people and in such condition my experiences of this Pretoria Jail commenced.

#### FOOD.

The food was in keeping with the above conditions. In the morning, pap, and at noon, for three days, pap and potatoes, or carrots, and three days beans; in the evening, rice without ghee, on Wednesdays at noon, beans and rice with ghee, and on Sundays, pap, with rice and ghee, were supplied. With difficulty could I partake of rice without ghee, so I decided not to eat rice till I got ghee. The morning and midday allowance of pap was at times uncooked and at times like a liquid. Beans, also were at times raw, though generally well cooked. Whenever vegetables were given they consisted of four small potatoes, and they were counted as 8 oz., and on carrot days, only three small carrots were given. Sometimes in the morning I used to eat four or five spoonfuls of pap, but practically speaking for a month and a half I lived only on my midday meal. My brethren at the Volksrust Jail have to learn this lesson from my experience, that there, where they were their own cooks, if they lost temper over them when something was ill or partially cooked, it was all right, but what would they have done here? I admit, they could have lost their temper here too, but I think the grievance would have been ill-placed. When hundreds of prisoners live contentedly on such a food, what grievance could be made thereof? There could only be one object in making a complaint, *viz.*, that by its redress others might benefit too. When at times I complained to the warder that the potatoes were few, he would bring me more, but of what good was that? I once saw him taking the same from the plates of another prisoner and thus depriving him of his share, and from that time, I gave up complaining.

I knew that no ghee was given with rice in the evening, and I had thought of remedying the defect. I spoke to the Chief Warder, but he said, ghee was to be given only on Wednesdays and Sunday noons in

place of meat, and if its further supply were needed, I should see the Doctor. Next day I applied to see him and I was taken to him.

I requested him to order out for all Indians ghee in place of fat. The Chief Warder was present and he added that Gandhi's request was not proper. Till then many Indians had used both fat and meat, and that those who objected to fat, were given dry rice, which they ate without any objection; that the passive resisters had also done so, and when they were released, they left with added weight. The Doctor asked me what I had to say to that. I replied that I could not quite swallow the story, but speaking for myself, I should spoil my health, if I were compelled to take rice without ghee. Then he said, "for you specially, I would order bread to be given." I said, "thank you, but I had not applied for myself alone, and I would not be able to take bread for myself alone, till ghee was ordered to be given to all others." The Doctor said, "Then you should not find fault with me, now."

What was to be done now? If the Chief Warder had not come in my way, the desired order would have been obtained. On the very day, bread and rice were put before me. I was hungry, but how could a passive resister like me, accept bread under these circumstances? So I declined both. Next day I obtained permission to apply to the Chief Director and I got it. In my petition I gave instances of the Johannesburg and Volksrust prisons, and requested ghee to be given to all. A fortnight later a reply was received to the effect that till the quality of the food to be given to the Indians was settled, I was to be supplied with ghee along with rice. I did not know of this reservation, so on the first day I gladly took rice, ghee and bread. I also said I did not want bread, but I was told that I would get it nevertheless, as it was the Doctor's order. So that too I accepted, after a fortnight. But this gladness of mine lasted for a day only. Next day I came to know of the reservation, and so I rejected the articles, and gave the Chief Warder to understand that I could not be justified in using them till all Indians were given ghee. The Deputy Governor, who was near, said, that I should do as I pleased.

I again petitioned and I came to learn that the food regulations would ultimately be made as in Natal. I criticised that also, and gave the reasons why I could not for myself alone accept ghee. At last, when in all, about a month and a half had elapsed I got a reply stating that wherever there were many Indian prisoners, ghee would invariably be given. Thus it might be said that after a month and a half I broke my fast, and for the last month I was able to take rice, ghee and bread. But I took no breakfast and at noon, when pap was doled out, I hardly took ten spoonfuls, as every day it was differently prepared. But still I got good nourishment from the bread and rice, and so my health improved. I say so, because when I used to eat once only, it had broken down, I had lost all strength, and for ten days I was suffering from a severe ache in half of my forehead. My chest too had shewn symptoms of being affected.

#### CHANGE OF WORK.

There was a reason for this: I was first asked to clean doors and floors. I did it for ten days. Then I was given the work of sewing (two) tattered blankets into one. This was a taxing work, because I had to sit on the floor in a bending position the whole day to do it, and that too inside the cell. So that at the end of the day my waist began to ache, and my eyes were injured too. The climate of the room was bad of course. I requested the Chief Warder once or twice to send me on out-door work for digging, &c., or in the alternative to allow me to sew the blankets in the open. He refused. I wrote to the Director about it, and ultimately the Doctor ordered that I should be allowed to do the work in the open air. I believe if I had not got this permission my health would have been more affected. I had some difficulty in getting this order even, but it is no use describing the same. The upshot of my agitation was that my diet was changed and also I was allowed to work in the open. Thus I secured a double advantage. When this blanket work was first given, it was thought that each of them would take up a week in sewing and weaving, and I should have to pass my whole term in doing so, but instead of that, after finishing the first one,

I was able to turn out one pair in two days, so other work had to be found for me, such as putting on warm wool to guernsey frocks, sewing on ticket pockets, &c.

I had told many passive resisters that if they left the jail with spoiled health, they would be considered wanting in the right spirit. We must turn our prisons into palaces, so that when I found my own health getting ruined I felt apprehensive lest I should have to go out for that reason. It has to be remembered that I had not availed myself of the order for ghee made in my favor, so that there was a chance of my health getting affected, but this does not apply in the case of others, as it is open to each individual prisoner, when he is in jail, to have some special order made in his favor, and thus preserve his health.

#### OTHER CHANGES.

I have said that my Warder was harsh in his dealings with me. But this did not last long. When he saw that I was fighting with the Government about food &c., but obeying his orders unreservedly, he changed his conduct, and allowed me to do as I liked. This removed my difficulties about bath, latrine &c. He became so considerate that he scarcely allowed it to be seen that he *ordered* me to do anything. The man who succeeded him was like a Pasha and he was always anxious to work after my conveniences. He said, "I love those who fight for their community, I myself am such a fighter, and I do not consider you to be a convict." He thus used to comfort me.

Again some days after, I was taken out for half an hour, morning and evening, to walk about in the area. I was allowed to continue this exercise, even after I was permitted to sit in the open for work. This rule applies to all who have to squat and do their work.

Again, the bench which was refused in the beginning was sent to me, by the Chief Warder himself, after some days. In the meanwhile I had received two religious books for reading from General Smuts. From this I concluded that the hardships I had to undergo were due not to his express orders, but to the carelessness and indifference of himself and others, and also because the Indians were considered to be like Kaffirs. The only object of isolating me, appeared

to be to prevent my talking with others. After some trouble I got permission for the use of a note book and pencil.

#### THE VISIT OF THE DIRECTOR.

Before I was taken to Pretoria, Mr. Lichenstein had seen me with special permission. He had come to see me on office business, but he asked me how I was, &c. I was not willing to answer him on the point, but he pressed me. So I said, "I will not tell you all, but I will say this much, that they treat me cruelly. General Smuts by this means wants me to give in, but that would never be, as I was prepared to undergo whatever befell me, that my mind was at peace, but that you should publish this. After coming out, I myself would do so." He communicated it to Mr. Polak, who not being able to keep it to himself in his turn spoke to others, and Mr. David Polak thereupon wrote to Lord Selborne and an inquiry was held. The Warder came for that purpose, and I spoke to him the very words set out above. I also pointed out the defects, which I have mentioned in the beginning. Thereupon, after ten days he sent me a plank for bed, a pillow, a night shirt and a handkerchief, which I took. In my memorial to him I had asked him to provide this convenience for all Indians. Really speaking, in this respect Indians are softer than the whites, and they cannot do without pillows.

Thus along with the desired accommodation for work and food, I got it for sleeping too. But the difficulties did not end here. The plank was swarming with bugs, so I did not use it for ten days. At last the Chief Warder got it repaired, when I began to use it. In the meanwhile, as I had accustomed myself to sleep on the floor with my blanket spread on it, I did not feel the plank to be of much use. In the absence of the pillow I was using my books as a substitute, so there too I did not find myself better off.

#### HANDCUFFS.

The opinion I had come to, in consequence of my treatment in jail in the beginning, was confirmed by what happened now. About four days after I received a witness summons in Mrs. Pillay's case. So I was taken to Court. I was manacled this time, and the Warder took no time in putting on the handcuffs. I think this was done

unintentionally. The Chief Warder had seen me and from him I had obtained leave to carry a book with me. He seemed to be under the impression that I was ashamed of the manacles, and so I had asked permission to carry a book, and hence he asked me to hold the book in my hands in such a way as to conceal the handcuffs. This made me smile, as I was feeling honored in thus being manacled. The book that I was carrying was called, "The Court of God is in Their Mind." I thought this a happy coincidence, because I thought what hardships might trouble me externally, if I were such as to make God live in my heart, what should I care for the hardships? I was thus taken on foot, handcuffed, to court. On my return I was brought back in the jail van. The Indians must have known of my coming, as I saw some standing near the Court. Mr. Trimbaklal Vyas could see me, specially, through Mrs. Pillay's Vakil.

I was once again taken to court, manacled as before, but not on foot, but in the van.

#### LESSONS OF PASSIVE RESISTANCE.

Some of the above details might be considered trivial, but my main object in setting them out has been that to minor as well as important matters you can apply the principles of resistance. I calmly acquiesced in all the troubles, bodily given to me by the warder, with the result that, not only was I able to remain calm and quiet, but that he himself had to remove them in the end. If I had opposed him, my strength of mind would have become weakened, and I could not have done these more important things that I had to do, and in the bargain made him my enemy.

My food difficulty also was solved at last because I resisted, and underwent suffering in the beginning.

The greatest good I derived from these sufferings was that by undergoing bodily hardships, I could see my mental strength clearly increasing, and it is even now maintained. The experience of the last three months has left me more than ever prepared to undergo all such hardships with ease. I feel that God helps such conscientious objectors, and in putting them to the test, he only burdens them with such sufferings as they can bear.

#### WHAT I READ.

The tale of my happiness or unhappiness is now at an end. Amongst the many benefits I received in these three months, one was the opportunity I got to read. At the start, I must admit, I fell into moods of despondency and thoughtfulness while reading, and was even tired of these hardships, and my mind played antics like a monkey. Such a state of mind leads many towards lunacy, but, in my case, my books saved me. They made up in a large measure, for the loss of the society of my Indian brethren. I always got about three hours to read. We got an hour in the morning for meals, but as I used to take no food, I could devote that hour to reading; I did the same in the evening, and at noon, I read, while eating. Again on those evenings on which I did not feel tired I used to read after lamp-light. On Saturdays and Sundays I got plenty of time. So that I was able to go through about thirty books, and con over others, which comprised, English, Hindi, Gujarati, Sanskrit and Tamil works. Out of these I consider Tolstoy's, Emerson's and Carlyle's worth mentioning. The two former related to religion. I had borrowed the Bible from the jail. Tolstoy's books are so simple and easy that any man can study and profit by them. Again, he is a man who practises what he preaches and hence his writings inspire great confidence.

Carlyle's French Revolution is written in a very effective style. It made me think that from the White Nations we could hardly learn the remedy to remove the present miseries of India, because I am of opinion that the French people have secured no special benefits by their Revolution. This was what Mazzini thought too. There is a great conflict of opinion about this, which it is hardly proper to mention here. Even there I saw some instances of passive resistance.

The Swamiji had sent me Gujarati, Hindi and Sanskrit books. Bhat Keshavram had sent वेदशब्दसंज्ञा and Mr. Motilal Devan, the Upanishads. I also read the Manusmriti, the Ramayana Sar, published in Phoenix, the Patanjali Yog Darshana, the Ahnik Prakash of Nathuramji, the Sandhya Gutika given by Professor Parmanand, the Bhagavad Gita, and the works of the late Kavi Shri

Rajchandra. This gave me much food for thought. The Upanishads produced in me great peacefulness. One sentence especially has stuck to me. It means, "whatever thou dost, thou shouldst do the same for the good of the soul." The words are of great importance and deserve great consideration too.

But I derived the greatest satisfaction from the writings of Kavi Shri Rajchandra. In my opinion they are such as should attract universal belief and popularity. His life was as exemplary and high as Tolstoy's. I had learnt some passages from them and from the Sandhya book by heart, and repeated them at night while lying awake. Every morning also for half an hour I used to think over them, and repeat what I had learnt by heart. This kept my mind in a state of cheerfulness, night and day. If disappointment or despair attacked me at times, I would think over what I had read, and my heart would instantly become gladdened, and thank God. I will not weary the readers with any further observations on this point, though they are legion. I would only say, that in this world, good books make up for the absence of good companions, so that all Indians, if they want to live happily in jail, should accustom themselves to reading good books.

#### MY TAMIL STUDIES.

What the Tamils have done in the struggle no other Indian community has done. so I thought that if for no other reason than to show my sincere gratefulness to them, I should seriously read their books. So I spent the last month in attentively studying their language. The more I studied the more I felt its beauties. It is an interesting and sweet language, and from its construction and from what I read, I saw that the Tamils contained in their midst, in the past and even now, many intelligent, clever and wise persons. Again, if there is to be one nation in India, those who live outside the Madras Presidency, must know Tamil.

#### THE END.

I wish that the result of the perusal of these experiences would be that he who knows not what patriotism is, would learn it, and after doing so, become a passive resister, and he who is so already, would be confirmed in his attitude. I also get more and more convinced that he who does not know his true duty or religion would never know what patriotism or feeling for one's own country is.

## THE TRADITIONAL HISTORY OF THE MUNDAS

### I.

[FROM THE RIG-VEDIC\* PERIOD TO THE SIXTH CENTURY, B.C.]

THE slender stock of traditions that the Mundas of Chotānagpur still possess, must necessarily, as we have seen in

\* European Orientalists differ in their opinions as to the antiquity of the Rig-Vedic Epoch. Ducker places the date of the Aryan immigration into India at about 2,000 B.C., and that of the earlier hymns of the Rig-Veda in the sixteenth century B.C. Haug places the date of the older Rig-Vedic hymns between 2,400 and 2,000 B.C., while Max Muller considers them to have been composed between 1200 and 1000 B.C., According to the more recent theory of Prof. Jacobi of Bonn, the Rig-Vedic period goes back to at least 4000 B.C. There appear to be good grounds, however, for supposing that these hymns date back to a much earlier period. As Count Bjornstjerna [Theogony of the Hindus, p. 134] points out;—"The Bactrian. document called Dabistan

our last article, form our main guide in any attempt at constructing a narrative of their remote past. True, tradition is not always a safe or reliable guide. It is apt, on the one hand, to forget facts, and, on the other, (found in Kashmir and brought to Europe by Sir William Jones) gives an entire register of Kings, namely, of Mahabadernes, whose first link reigned in Bactria 5,600 years before Alexander's expedition to India." And it is now generally admitted that these Bactrian Kings were Hindus, and thus the Aryans in India must have been a highly civilised people about 6,000 B.C, and the antiquity of the Vedas must go back to a much earlier date. [Vide H. B. Sarda's Hindu Superiority p. 8.] In an article on the "Indian Ancestry of the Western World" in the *Indian Review* for April, 1908, the Hon. Alex. Del Mar has adduced convincing evidence to show that ancient Egypt, Phoenicia, Chaldea, Syria, Greece and Italy, are all indebted to ancient India for their civilisation.



to invent fictions. But, the records of tradition in the case of the Mundas may, as we have seen, be partially tested and at times supplemented, by other evidence,—the evidence of similar traditions of allied tribes, the occasional evidence of contemporary Sanskrit literature, the evidence of language, and occasionally perhaps the evidence of Archaeology. And thus although 'History,' in the sense of a narrative of facts based on authentic contemporary records and capable of precise chronological arrangement, we can hardly have any in the case of the ancient Mundas, we can at any rate possess what we have called their Traditional History.

The earliest glimpses we catch of the ancient Mundas in the light of tradition, reveals them leading a pastoral existence in the mountain fastnesses and sunny valleys of Northern India. The traditions of the Mundas as well as of some other Kolarian tribes point with one concurrent voice to those regions as their earliest-remembered home. And these traditions receive further confirmation from the traditions of their quondam opponents,—the Hindus. Such a tradition we have in the Hindu legend which relates how Yayati\*, an ancestor of Jarasandha made a division of his empire among his five sons, and in the tenth generation from Turvasu, four brothers, Pandya, Kerala, Kola, and Chola divided India amongst themselves†. Northern India, it is said, was allotted to Kola, whose descendants are the Kols—the generic name applied to the Mundas and other allied tribes‡. And eminent antiquarians like Colonel Wilford§ and Sir George Campbell|| have even gone the length of supposing that Kolara or the land of the Kols, was the name by which India was known to the ancient world. This theory however, has been since controverted, and

the text of the younger Plutarch's work on 'Rivers' on which the theory is based, has been since impugned by competent classical scholars as an incorrect reading.\*

Whatever may have been the ancient name of India before the Aryan Hindus found their way into the country, Hindu legends concur with the traditions of the Mundas themselves in locating this people and other Kolarian tribes in north-western India, when the worshippers of Brahma stepped on the threshold of the country. The Asuras, a small Kolarian tribe of Chotanagpur and near kinsmen of the Mundas, specifically name the Dhaulagir and the Mainagir as the localities in which they dwelt of old. And there can be little difficulty in identifying the Dhaulagir and the Mainagir of the Asura tradition respectively with the Dhabalgiri in the Himalayas and the Mainak-Mountains—the Sewalik range of modern times.† Many a sanguinary battle must have been fought, many a Munda patriot must have laid down their lives to repel the invasion of their birth-right by the new-comers. But unfortunately the Mundas of those days had no bards to celebrate their victories or bewail their defeats. And lost for ever is the memory of most of those mighty Munda warriors of old who fought and bled, struggled and fell—un-named, un-honoured and un-sung by posterity.

The mighty clamours, war, and world-noised deeds  
Are silent now in dust,  
Gone like a tremble of the huddling reeds  
Beneath some sudden gust.

Only a stray tradition of the Mundas vaguely speaks of a bloody warfare waged in the Land of the Five Rivers by their ancestors against the invading Hindu intruders.‡

\* Vide Gustav Oppert's Original Inhabitants of Bharatbaria, pp. 128—132.

† Vide Asiatic Society's Journal, Bengal, Vol. LVII, Part I., p. 7, 'Notes on some Colarian Tribes' by W. H. P. Driver.

‡ Vide an article on "The Legendary History of the Mundas" in the *Indian World* for December 1908. In the 18th hymn of the 7th Book of the Rig Veda we read of a terrible battle on the banks of the Saraswati in which the Aryan Hero Sudas, king of the Tritsus, fought against the several Non-Aryan tribes mentioned generally as the Simyus (destroyers) and particularly by names, such as the Pakthas, the Bhalanas, the Alinas, the Sivas, the Vishanins, the Ajas, the Sigrus, the Yakshus. (These names are sometimes explained as referring to the various

\* Even in the Rig Veda we hear of a Yayati, a Son of Nahusa, one of the great progenitors of the human race.

† Cf. Harivansa, XXX, verses, 1616 &c., XXXII, 1836, &c., and also Vayu Purana.

‡ Vide Asiatic Researches, Vol. IX, pp. 91-92

§ Vide Asiatic Society's Journal (Beng.), XX, pp. 227-228, "A Comparative Essay on the Ancient Geography of India", By Colonel Wilford.

|| Vide A. S. J. (Beng.), XXXV, Supplement to Part II, pp. 27-28, on the Ethnology of India, By Justice Campbell.

More instructive is the Rig Veda Sanhita, that invaluable record bequeathed to posterity by the proud Aryan victors. This priceless volume tells us of numerous conflicts between the invading Arya warriors and the despised Dasyus. The names of a number of Dasyu warriors and their Aryan opponents have been preserved in the pages of that invaluable work. And among these names of hostile Dasyu leaders we find not a few bearing a close resemblance to names still in use among the Mundas of our own days. For want of any evidence to the contrary, we may perhaps take some of them to refer to the ancestors of the Mundas.\*

Thus, we read of a Dasa named Sambara, son of Kulitara, and head of a hundred cities, who is said to have been hurled down from a lofty hill by Indra for the benefit of the Aryan hero Atithigva of the Kuru race.† And the name Sambara looks like a Sanskritized transformation of the name Sumber—a name still in use among the Mundas of Chotanagpur. The handleless Kunaru‡ who is said to have been crushed by Indra, would seem to be a namesake of Kuar Munda of our own days. The Rig Vedic name of the Dasyu Ahisuvash who shared the same fate with Aurnavabha and others would appear to be a Hinduized form of the name Asiba or perhaps of the name Aijub, both met with among the Mundas of the Ranchi District. The name of the Asura Bala|| who used to “keep the cows of the Aryans imprisoned,” and was rent by Indra aided by the Angirasas, may be recognised in the modern name of Balia

ministers at religious rites). In verse 19, the Yamuna and the Tritsus are said to have aided Sudas in this battle. And in the concluding verse of the hymn, the seven flowing Rivers (of the Punjab) are said to have glorified Indra. Can this be the battle referred to in the Mundari tradition?

\* In some passages of the Rig Veda, these aboriginal people are called ‘Muras’ explained as ‘foolish ones’, a term which reminds one of the name ‘Mura’ applied to the Mundas in the Manbhum District and in the adjoining eastern parts of the Ranchi District.

† Rig Veda I, 51, 6, I, 130, 7, II, 24, 2 IV, 130, 13 etc. VI, 18,8; VI, 26, 5 VI, 43,1; VI, 47,21 & 22. VII, 18, 20. In some of the passages he is also called variously Atithigva, Divodasa, and Prastoka.

‡ Rig Veda, III, 30, 8.

§ Rig Veda VIII, 32,26, VIII, 32,2 & 26; VIII, 66,2.

|| Rig Veda II, 11,20.

Munda. Karanju and Parnaya\* who are both said to have been slain by the Aryan hero Atithigva in battle are perhaps represented by Kalang and Parna or perhaps Parbau Munda of our own times. The name Karanjua too is not unknown among the Mundas. The names of Kuyava†, the black-skinned opponent of the young and brilliant Kutsa, son of Arjuni, is perhaps a transformation of the Munda name Kuba. In the name of the Dasyu chief Vangrida‡ who is said to have been blockaded by the Aryan hero Rijiswan, we may perhaps trace the modern Munda name of Bangra. The name of the Dasyu Danu§ who is said to have been defeated by Indra, is still borne by some Mundas of the present day. And analogous names, such as Dana, Danu and Dandu are also met with among modern Mundas. The Dasyu Byansa|| who is said to have been struck down by Indra is perhaps the same as our Biyan Munda. The name of the Asura Ongha who was worsted in a battle against the Aryan King Sudasa¶ will be recognised in that of Onga Munda of our days. A few other names of Rig Vedic Dasyus such as Dasoni (II, 20,8), Asna (VI, 4,3.) Tarukshu (VIII, 46,32,) Namuchi (V,39,7; VII, 19,5) and Chamuri (II, 15,9; VII,19,4; VI, 18,8; VI, 20,13) bear resemblances more or less close to modern Munda names.\*\* And we must recollect that the Aryans naturally softened down and modified the barbarian names into Sanskritic forms so as to make them fit into their own sacred hymns. These references then may, not unreasonably, be taken to corroborate the traditions current among several Kolarian tribes as to their ancient residence in the north-west of India.

\* Rig Veda I. 53,8; X, 48,8.

† VII, 19,2. I, 104,3.

‡ I, 53,7.

§ Rig Veda. I. 51,5,11. 14,5; VI. 18,8; VIII 32,2; X. 99,11; X; 138,3.

|| Rig-Veda, I. 101,2.

¶ Rig Veda I. 63, 7.

\*\* The names of some of the Rig-Vedic ‘Asuras’ [which term though originally meaning ‘gods’ came gradually to be applied to aerial demons and goblins would appear to bear some resemblance to personal names among some of the Kol tribes,—but this resemblance in the case of the Rig-Vedic ‘Asuras’ unlike the resemblance in the case of the Rig-Vedic ‘Dasyus’, is probably purely accidental.

And now arises the question, which particular part of north-western India was occupied by the Mundas in those prehistoric days? Mention has already been made of a Mundari tradition which speaks of a deadly struggle in the remote past between the Mundas and the Aryan invaders in the Punjab. A second traditionary legend of the Mundas mentions Ajamgarh as the cradle of the race. Now, General Cunningham tells us that the hill districts between the Beas\* river in the Punjab and the river Tons† were in ancient times known as the Kuninda-Des, Kulinda-Des, or Kaulinda—the land of the Kulindas. And the name Kulinda it seems probable enough, was one of the names applied to the Kolarian aborigines by the Aryans of old‡. The Kunets, probably a race of mixed descent, who now form much more than half the population of the Kulu district in the western part of this tract, have been supposed by General Cunningham to have derived their origin from the Kulindas, and to be connected with the Mundas of Chotanagpore. Thus writes the former Director-General of Archaeological Survey of India—"All the ancient remains within the present area of Kunet occupation are assigned to a people who are variously called Mowas, or Mons, and all agree that these were the Kunets themselves. The fact is that Mon is simply their Tibetan name while Kuninda or Kunet is their Indian name"§. Again, "with respect to the name Mon, which is given to the Kunets and Khasas by the Tibetans, it does not appear to be a Tibetan word, as it is used by the Kunets themselves to designate the ancient possessors of the hills, whom they acknowledge to have been their own ancestors. I think it is therefore very probable that the Mons of the Cis-Himalaya may be connected with the Mundas of Eastern India".|| Al-

\* The ancient Vipasa of the Hindus, and the Hyphasis of the Greeks.

† The Hindu Tamasa in Oudh. It flows through Azimgarh and falls into the Ganges. The banks of this river are associated with the early life of the great Sanskrit poet Valmiki.

‡ In the Parasar Sanhita, Kuninda is used as the name of a tribe, and Kauninda as that of their country. As a substitute for 'Kuninda' the Markandeya Puran uses Kaulinda. In the Vishnu Puran we have 'Kujinda' for 'Kuninda'.

§ Cunningham's Arch. Rep. Vol. XIV, 127.

|| Cunningham's Arch. Rep. XIV, p. 128.

though the Kunets now speak a corrupt dialect of Hindi, their language, it is said, still retains traces of their original Kolarian language. General Cunningham cites the Kuneti words 'dak' or 'dhungu' for a stone and 'ti' for water, as corresponding respectively to the Mundari words 'diri' and 'da', and the Korku words 'dega' and 'da' or 'di.'

In this ancient Kulinda-Desa, then, the ancestors of the Mundas and other Kolarian tribes appear to have dwelt when the Aryans first appeared on the scene. The mention of mountains in connection with the Dasyus in several passages of the Rig-Veda, would seem to indicate their partiality for mountainous regions and their former residence in the hilly tracts of North-Western India. We have already mentioned the tradition still extant among the Kolarian tribe of Asuras of their former residence in Dhaulagir and Mainagir. The tradition of the Mundas as well as of the Santals that they formerly lived in the vicinity of Marang Buru, the great mountain, would seem to lend further support to this view. Now, indeed, wherever the Mundas settle they select some high mountain or hill in the neighbourhood, on which to locate their Marang Buru Bonga—the God of the High Mountain.\*

A further tradition which Mr. Garrick,† who was Assistant to Sir Alexander Cunningham, came across in Behar, would seem to afford further confirmation to these traditions. It relates that in the Satya Yuga or the Golden Age—the earliest epoch of Hindu Chronology, the Savaras were predominant in Northern India. And the name Savara, as General Cunningham points out, in early times covered all the different divisions of the Kols.‡ The dominion of the Savaras or Suirs, as Mr. Garrick tells us, extended in ancient times as far as the present districts of Azimgarh and Ghazipore. And traces of ancient Savara supremacy are to be found in several places in these parts of the country.§ Thus about six miles to

\* Thus the Santals now call the Paresnath Hill their Marang Buru.

† Vide Arch. Rep. Vol. XIX, by Garrick, pp. 40—42.

‡ Cunningham Vol. XVII, p. 139.

§ The colloquial Bengali expression 'Saper mantar', as Cunningham points out, appears to be a corruption of 'Savar Mantra,' an unintelligible

the south-west from the present town of Ghazipore there is an extensive mound of ruins with several smaller mounds round about, which is believed to mark the site of an ancient town of the Savaras or Suirs and is still called Suirika Raj. About twenty-five miles west-south-west from the town of Ghazipore there is a very large and high mound of ruins called Masaondih nearly a mile to the north of a village of the name of Joharganj.\* And Masaondih is said to have been anciently called Dhanawar. Mr. Carlleyle excavated this mound of ruins to a considerable depth, and, as he himself says "found it a regular historical epitome, ranging from recent times back to the Stone Age." Stone implements and other pre-historic remains, but not a single article of metal, were found in the earliest stratum which Mr. Carlleyle reached.†

jargon such as are used by the Savaras or Kols. In proof of the statement that the general name 'Savara' included all the different Kolarian tribes, the following facts may be mentioned. The Kolarian Santals, as we know, are called Savaras by the Male Paharias. (*vide* Cunng. XVII, p. 125). The Parna-Savaras named by Baraha-Mihira (about 550 A.D.) has been supposed to refer to the leaf-clad Juangs, another Kolarian tribe. The Kolarian Bendkars who now live about the Thakurani Hill on the boundary-line between Singbhoom and the tributary state of Keonjhar described themselves as Savaras in the Census of 1872. Even now, the name Savara is borne by the southernmost branch of the Kol race living in the two northernmost districts of Madras and the neighbouring districts of Orissa and the Central Provinces. The Savaras and Pulindas are almost always mentioned together in ancient Sanskrit Literature, and it is probable enough that these were two names for the same race. It has been sometimes supposed that a tribe of the name of Savaras, in later times, expelled the Cheros from Shahabad, and established themselves in what is now the Bhojpore Perganah, and were, in their turn, expelled either by Raja Bhoja or by the Pramars Rajputs of Dharnagar. But we have no reliable information about this supposed tribe of Savaras who must not be confounded with the ancient Savaras we have been speaking of. Not a single remnant of this supposed Savara conquerors of the Cheros is to be found in Shahabad at present, the name of Savara as that of a particular tribe being unknown in the district, although the Kolarian Mushaharas still form a small proportion of the population. On the other hand, a number of Cheros still live in the Shahabad district and point to a later Chero predominance. According to another tradition, it was a tribe of the name of the Hurihobans, and not the Savaras, who expelled the great body of the Cheros from Shahabad.

\* The word 'Johar' in Mundari and in Santali means 'salutation'.

† Cunningham's Arch Rep. XXII, pp. 97—101.

The last traditional king of the Savaras is said to have belonged to the Treta-yuga, the second age of Hindu Chronology. And the same tradition goes on to relate that the Bhṛigu, the Raghu and the Naga races combined to rob the Savaras of their kingdom, which then passed to the Bhṛigu-vansa.\* And this tradition seems to have the support of the Rig-Veda itself. In the Rig-Veda we read of the race of Bhṛiguis as having established Agni or Fire among mankind†. And it is Agni who is said to have "struck down the noseless (*anasan*) Dasyus with his weapon and overthrown the imperfect speakers (*mridhrabacha*) in their homes" ‡ But the overthrow of the great Kol race could not have been effected at once. For a time, the Mundas and other allied tribes appear to have waged wars on equal terms with their Aryan opponents.§ In those days of their glory, these Kolarian tribes were not, as their degenerate descendants are represented in later Sanskrit writings to have been, a despicable horde maintaining their rude anarchic existence without order, without civilisation and without arts of any sort whatever. The scanty glimpses of light afforded by the Rigveda into the then state of the Kol tribes reveal a degree of progress in arts and civilization that must have taken the Kols a considerable time to work out. Several of these tribes appear to have already passed from the primitive hunting stage and the succeeding stage of nomad-farmers to that of founders of permanent villages. || Tribal organisation does not

\* Cunningham, XIX, pp. 40—42. According to Hewitt the Bhṛigus of India are identical in race with the Bruges of Thrace and the Phrygians of Asia Minor, and they made the household fire their chief god, and introduced the patriarchal age which superseded the matriarchal rule of village mothers. *Vide* Hewitt's Primitive Traditional History, Vol. I, p. 219.

† Rig Veda I, 60, 1; I, 56, 6; I, 143, 4; I, 58, 6.

‡ Rig Veda VI, 29, 10 See also I 59, 6 & V, 2, 1—The description of Agni in these verses, Muir tells us, "applies not to the sacrificial fire but to the fire that clears the jungles as the new settlers advance into the country."

§ Thus in Rig Veda III, 30, 17 a hymn attributed to the Rishi Viswamitra, we read—"Root up the race of Rakshas, O Indra, Rend it in front and crush it in the middle. How long hast thou behaved as one who wavers? Cast thy hot dart at him who hates devotion (*Brahmadwisha*)"

|| The Mundari name for a village, 'hatu' (Santali), does not appear to have been derived from any Sanskrit dialect, and goes to show that the Munda is not



appear to have been altogether unknown. Thus we hear of the 'hundred ancient cities, of the Dasyu leader Sambara\*, the hundred cities of Vangirā† and the ninety-nine cities of the Dasyu leader Pipru‡. In several other passages of the Rig Veda we hear of the strongbuilt cities of the aboriginies§. In the eighth verse of the eighteenth hymn of the Sixth Book we read of the castles of Chamuri, Dhuni, Sambara, Pipru, and Sushna. These castles have been sometimes supposed to refer to "the brilliant battlemented cloud-castles so often visible in the Indian sky", and the Asuras to "the demons of drought."¶ Though this may perhaps be true of some, it is certainly not so with regard to all. Thus, in the ninth verse of the forty-fifth hymn in the sixth book of the Rig Veda, castles built by the hand of man are distinctly spoken of. "Lord of Strength, Caster of the stone, destroy the firm forts built by men. And foil their arts, unbending God";¶ and in the third verse of the 103rd hymn of the first Book, and the 6th verse of the 12th hymn of the 3rd Book, we hear of "the forts which the Dasas held". And by no stretch of imagination can these Dasas be identified with the supposed demons of drought.\*\* The reference in the Rig Veda, 11, 20, 8, to the iron cities of the Dasys may indeed be metaphorical, and perhaps alludes to the great strength of their fortifications.

The wealth of the Dasas or aboriginal indebted to any alien influences in conceiving the idea of establishing villages. The village organisation of the Mundas under a headman appears to have impressed the Aryans, for it is they who first applied the name 'Munda, (literally, head) to this people. How far the Aryan Hindus are indebted to these democratic aboriginal Mundas in their ideas of village organisation it is now difficult to ascertain.

\* Rig Veda, 11, 14, 6.

† Rig Veda I. 53, 9.

‡ Rig Veda I. 174, 8.

§ Vide Rig-Veda, VI 61, 4; I. 174, 8; 11 63, 7

¶ Muir's Sanscrit Texts Vol. 11, p. 379.

¶ Griffith's Translation.

\*\* In much later times, in the Epic Period of the Mahabharata, we read of the Daitya Maya building a palace for the Pandavas. And the historian of Ancient India in the "Historians' History of the World" remarks,—"It was from the natives that the Aryans learnt the art of building in stone, they themselves like other Indo-Europeans understanding only how to build in wood and piles, or dwelling in caves".

tribes is not overlooked by the sacred singers of the Rig Veda. The wealth of the Dasa Kuyava is envied by Kusa Angirasa the composer of the 104th hymn of the First Book of the Rig Veda. "He who hath only wish for his possession casts on himself, casts foam amid the waters. Both wives of Kuyava in milk have bathed them. May they be drowned within the depth of Sipa"\*. And the interpretation of this passage is thus given by Ludwig,—"While the poor Aryan who can only wish for the wealth which he does not possess has not even ordinary water to wash himself in, the wives of the enemy in the insolent pride of their riches, bathe in milk." In the second verse of the twenty-fourth hymn of the Second Book, we read of the strong-holds of Sambara within the mountain, stored with wealth. As is only natural, a great portion of this wealth consisted of herds of animals, for the Kols appear to have been a pastoral race in those days. The notions of the family and of the State appear to have been already developed. In some passages of the Rig Veda, we find indications that the institution of individual marriage had already been established amongst these aboriginal inhabitants of Ancient India, and that the matriarchal age had been already succeeded by the patriarchal. Thus, for example, the Dasa chief Sambara is described as the son of his father, Kulitara. The two wives of Kuyava, as we have seen, are distinctly spoken of. As for their notions of the state, these Dasa tribes would appear to have evolved common-wealths of their own, with some Dasa chief at the head of each city or group of cities. We read of groups of cities varying from seven to one-hundred, and each group ruled over by one of these tribal chiefs. The arts of war and peace were not unknown. Stone and flint weapons were used in warfare and implements of the same materials appear to have been utilised for house-hold purposes.

Such were the peoples whom the vigorous Aryan race from the colder regions of the north encountered in India and with

\* Griffith's translation.—Sayana's explanation of this passage is as follows:—"The Asura, or demon, Kuyava, who knows the wealth of others, carries it away of himself, and being present on the water he carries off the water with the foam. In this water which has been carried away Kuyava's wives bathe".

whom they now engaged in a life-and-death struggle for supremacy. Herdsmen and farmers by occupation, these aborigines of the soil could build houses for themselves, erect castles of stone, make flint weapons fitted for all uses, and understood the benefits of law and order. Then, as now, the Kols appear to have taken the utmost delight in drinking and in singing. The Mundas, to this day, sing a song bewailing those good old days which are not to return again :—

Sato jugu Kale jugu, Sato jugu taikena,  
Sato jugu Kale jugu, Kale jüge hijulena.  
Sato-jugu taikena, ilige-ko nukena,  
Kale-jugu tebalena, rengeteko goetana.  
Niating Sanaiva, ilige-ko nukena,  
Chakating moninga, rengeteko goetana.

(Translation).

Then was the Satyug,—now the Iron Age,  
O gone the Golden Age of old!  
Then reign'd the Satyug,—now the reign of Kal.  
On Earth hath come with woes untold.  
Men in that blessed ancient Age of Gold,  
Had naught to do but drink their ale.  
Now that the cursed Koli reigns supreme  
Dire death from hunger doth prevail.  
Oh! for the days when man no cares did know,  
But drank their fill of home-brewed ale!  
Woe to this age when men on earth below,  
Do daily die of famine fell!\*

In the end however the fair-complexioned new-comers proved too strong for the black-skinned aborigines. And the sun of Kol prosperity sank below the horizon. The Aryans, who first established themselves on the banks of the Indus and its tributaries in the Rig Vedic period, gradually pushed their way up to the valley of the Ganges and by the period of the great Epics, became supreme all over the tract from the banks of the Indus and its tributaries on the west to the banks of the Kausiki and the Ganges on the east and south-east, and from the Himalayas on the north up to the banks of the Jumna to the south. Different branches of them established separate kingdoms of their own. The Kauravas held sway around Indraprastha, about two miles south of modern Delhi. The Panchalas established themselves round about Kanyakubja or modern Kanauj, and at a later date advanced up to the banks of the Charmanvati, the modern river Chambal. The Kosalas were supreme in the tract between the Ganges and the Ganduck. The

Kasis established themselves around Baranasi, our modern Benares. The Videhas settled in the tract between the river Ganduck on the west and the Kausiki or Kusi on the east.

Gradually pushed eastward by the advancing tide of Aryan conquest, the Mundas appear to have come up as far as the present district of Azimgarh, and here they must have dwelt unmolested for some time. For it is Azimgarh that form the starting-point of their historical traditions. The most exhaustive of these traditions begins with their ancient residence in Azimgarh.\* The present district of Azimgarh is included in the Benares Division of the North-western Provinces, and is bounded on the north by the river Gogra and by the Fyzabad District in Oudh and the District of Goruckpur, on the south by Ghazipur and Jaunpur districts, on the east by the Balia and Ghazipur Districts, and on the west by Jaunpur, Sultanpur and Fyzabad districts. But according to local tradition, the Azimgarh District was in ancient times included in the kingdom of Ayodhya, and "most of the traditions of the district", as we learn from the Statistical Account of the North Western Provinces, "refer to the Rajbhars and Suiris as the former occupants of the soil".† We have already pointed out that General Cunningham has identified the Suiris or Suirs of tradition with the Savaras of ancient Sanskrit literature, and the "Savara" as that distinguished archæologist proves by a lengthy discussion was in all probability a generic name for the different divisions of the Kols, including the Kurkus and the Bhils in the west, the Santals and the Bhuinyas, the Mundas and the Hos, the Bhumijes and the Juangs in the east.‡ Thus the tradition of the Mundas themselves finds unexpected support from the traditions preserved by the Hindus of the Azimgarh District, and we may therefore safely accept the Mundari tradition of their former residence in Azimgarh as correct. Nor will it perhaps be unreasonable to suppose that the name Azimgarh or

\* *Vide* an article on "Munda Cosmogony and traditional History" by the present writer in *The Indian World* for December, 1907.

† Aitkinson's Statistical account of N. W. P. of India, Vol. XIII, p. 131.

‡ Arch. Rep. Vol. XVII, p. 139.

\* This is a free translation of the Mundari song.

Azamgarh owes its origin to its original inhabitants, the Kols. The name Azim, Ajam, or Ajab is clearly not of Hindu origin. Nor is this name, as it might appear at first sight to be, of Mahomedan origin,—for Mahomet was not born till ages after the foundation of Azimgarh, and the countrymen of Mahomet were utter strangers to India when Azamgarh was peopled by the Kols. Among the Mundas, on the other hand, the name Aijub is still met with as a proper name of persons, and Azimgarh or Azabgarh\* was probably the place where Aijub Munda had his fort.† About twenty-four miles east of the present town of Azimgarh, at a place called Ghosi, are still pointed out the remains of a large mud-fort which local legends attribute to the Asurs.‡ And "Asura", as we have seen was at one time a generic name for the Kolarian aborigines and is at the present moment borne by one of those tribes now dwelling in Chotanagpore. In the Azimgarh District, there still exist traces of a large excavation which seems to have once connected the Koonwar

\* The word 'Garh' though generally supposed to be a corruption of Sanskrit "griha" meaning 'house', may not improbably owe its origin to the Mundari word "gara" (Santali *garha*) meaning a pool of water or a water-channel, and may have reference to the ditches or water-channels with which the Non-Aryan 'Garhs' or 'forts' used to be protected on all sides.

† Other places which might at first sight appear to have equal claims with Azimgarh to be considered as identical with the Ajabgarh of Munda tradition are:—(i) Ajabgarha in Rajputana. Geologists assert that "either during the new Pliocene or perhaps the Post-Pliocene or the early part of the recent period, not only the desert, but also the flat intermontane plains of Rajputana were an actual sea, or formed part of the ocean, but was dotted over, here and there, with a sort of archipelago of mountainous islands occurring at long intervals, and that this sea gradually dried up, partly by the silting up of rivers, partly by the formation of sandy dunes and great drifts of sand at their mouths and partly by volcanic forces" (Cunningham Arch. Rep. Vol. V, 146). But as according to popular tradition this place was founded by Somasi, a son of Karna Pal, a Tomar Raja of Delhi (circa 12th or 13th century), its identification with the Ajabgarh of Munda tradition would seem to be untenable. (*Vide* Cunningham Vol. XVI, p. 154). (ii) Ajegarh or Ajaygarh in Bundelkhand. Though this is an old city, its claim to identity with the Ajabgarh of Munda tradition is not sustainable as the ancient name of this city appears to have been Jaynagara. (*Vide* Aitkinson's Stt. Acct. Vol. I, p. 364).

‡ Aitkinson's Statistical Account XIII. p. 131.

and Munghi rivers, and is still known by the name of Asooraen.\*

Before the time when the famous king Rama Chandra reigned in Ayodhya, the Mundas appear to have left Azimgarh.† For local traditions tell us that in the time of Ram Chandra‡ it was only the Raj-Bhars who were living in Azimgarh, and the Savars or Asurs are heard of no more.§ And we may very well imagine, the freedom-loving Mundas to have left the country when the Aryans became supreme in the tract.|| The ancient kingdom of Ayodhya, as we learn from the Ramayana, was founded by Ikshaku from whom Ram Chandra traced his descent. Prof. Heeren certainly did not err on the side of over-calculation when he remarked of ancient Ayodhya, "We do not, perhaps, assume too much when...we venture to place its origin from 1500, to 2000 years before the Christian Era."¶ Thus in accordance with the testimony of the traditions noticed above, we may take it that the Mundas migrated from Azimgarh more than three thousand years ago.

From Azimgarh, so runs the Munda tradition, the Mundas migrated successively to Kalangjar, Garh Chitra, Garh Nagarwar, Garh Daharhwar, Garh Pali, Garh Pipra, Mandar Pahar, Bijnagarh, Hardinagar, Laknourgarh, Nandangarh, Rijgarh

\* Settlement Report of Dt. Azimgarh (1837), in the Journal of the Asiatic Society of Bengal, Vol. VIII, p. 77, at p. 90.

† It is in the time of the sunborn King Ikshaku that according to Hindu tradition there had been a great deluge. And the Mundas, too, speak of a great deluge before they left Azimgarh.

‡ The celebrated Rama Chandra is sometimes said to have been born in the seventeenth century before Christ. Prof Heeren places him in the 37th generation and Sir William Jones in his article "on the Chronology of the Hindus" [Asiatic Researches, Vol. II.] places Ram Chandra in the fifty-sixth generation, from Ikshaku.

§ *Vide*, Calcutta Review, Vol. LXIX, p. 350.

|| The name 'Kikata' in verse 14 of hymn 53 of the third *Mandala* of the Rig Veda, ["Among the Kikatas, what do thy cattle? They pour no milky draught, they heat no cauldron."] has been sometimes supposed to refer to the aborigines then living in modern Behar, and to include the Mundas and several other Kolarian tribes. But as R. T. H. Griffiths remarks [Footnote to p. 374 of Griffiths's Edition of the Rig Veda, Vol. I], probably the verse referred to the then Non-Aryan inhabitants of Kosala or Oudh.

¶ Heeren's Historical Researches, Vol. II, p. 227.



and Ruidasgarh, and thence across Burmughat to Omedanda in Jharkhand Chotanagpore.

If we follow the order indicated in this tradition, the Mundas would appear to have migrated from Northern India southwards to modern Bundelkhand and Central India, thence across Eastern Rajputana back again to North-Western India and thence through modern Rohilkhand and Oudh to Behar and finally to Chotanagpore. Though this circuitous route may appear strange and perplexing to us, and though perhaps we may be inclined to suppose that they proceeded from Bundelkhand direct to Behar and thence to Chotanagpore it will be wiser to follow the rule laid down by the German philosopher Schlegel with regard to the investigation of ancient history. Says he, "Historical tradition must never be abandoned in the philosophy of history, otherwise we lose all firm ground and footing. But historical tradition ever so accurately conceived and carefully sifted, doth not always, especially in the early and primitive ages, bring with it a full and demonstrative certainty. In such cases we have nothing to do but to record, as it is given, the best and safest testimony which tradition, so far as we have it, can afford, supposing even that some things in that testimony may appear strange, obscure, and even enigmatical; and perhaps a comparison with some other part of historical science or, if I may so speak, stream of tradition, will unexpectedly lead to the solution of the difficulty"\* Again the same learned author of the "Philosophy of History" says:—"I have laid it down as an invariable maxim constantly to follow historical tradition and to hold fast by that clue, even when many things in the testimony and declarations of tradition, appear strange and almost inexplicable, or at least, enigmatical, for so soon as in the investigations of ancient history we let slip that thread of Ariadne we can find no outlet from the labyrinth of fanciful theories and the chaos of conflicting opinions".†

In the present account, therefore, we can do no better than trace the course of the

successive migrations of the Mundas in the order in which their own traditions recount them.

From Azimgarh, Mundari tradition tells us, the remote forefathers of the Mundas proceeded to Kalangjargarh. Kalangjar or Kalinjar, is, as we know, a famous place in the Banda District in modern Bundelkhand. It is situated on the river Tons or Tamasa, and is 90 miles to the west-south-west of Allahabad and sixty miles to the north-west of Rewa. As to its remote antiquity we have ample testimony in ancient Sanskrit literature. Kalinjar is, as Wilson tells us, mentioned in the Vedas as one of the 'tapasthans', or "spots adapted to practices of austere devotion". In the Mahabharata, great religious merit is attached to ablutions in the lake of the Gods in Kalinjar.\* In the Padma Purana, Kalinjara is mentioned as one of the nine *ukhalas* or holy places in Northern India. Many and varied are the vicissitudes of fortune that Kalinjar has seen.† Towards the beginning of the Christian Era, Kalinjar was occupied by the Kulachari princes of Chedi. And under the celebrated Gupta Kings who established their suzerainty all over the country between the Jumna and the Nerbudda, Kalinjar rose to be the capital of Chedi.‡ We next hear of Kalinjar as one of the chief cities of the Chandela Rajputs. It was during the reign of the Chandela Raja Gauda Deva that Mahmud of Ghazni besieged the fortress of Kalinjar in 1023 A. D. After the Chandels, the Khangars established themselves in the land; and they, in their turn, were expelled by the Bundellas about the 14th Century. It was with the greatest difficulty that Sher Shah could capture the fortress in 1545. The Marhattas next appeared on the scene and established their supremacy in the country. And, last of all, a British force under Colonel Martindell besieged it and was

\* Vanaparba, 85th Canto—Sloka 56.

† The statement in the Ferista that Kalinjar was founded by Kedar Raja, a contemporary of Mahomet (7th Century) is certainly erroneous, for the place is repeatedly mentioned by name in ancient Hindu mythology.

‡ The Naga Kings of Bundelkhand, numerous coins of which dynasty have been discovered in Narwar and Bundelkhand, appear to have ruled Bundelkhand under the suzerainty of the Guptas of Magadha.

\* Schlegel's Philosophy of History. (Translated by J. B. Robertson, p. 71.)

† Schlegel's Philosophy of History p. 81.



MUNDAS TRAVELLING.

*From a photo by Mr. P. Kumar.*

repulsed in 1812; but at length the Raja surrendered the fortress to the British Lion and accepted in exchange an estate of equal value in the plains.

History has, however, omitted to record the name of the peoples who occupied it before the Aryan Hindus heard of its existence. But the unequivocal tradition of the Mundas points out this place of hoary antiquity as having been founded by their own ancestors by making clearances in the then primeval forest. The name Kalangjar\* is derived by the Mundas from one of their own ancient patriarchs named Kalang—a name still found among the Chotanagpur Mundas,—and the Mundari expression 'Jara Ma', the act of clearing a virgin forest by cutting down the trees and burning them. The Hindu derivation of the name 'Kalangjar a'

from Siva himself who as Kala, time, causes all things to decay (jar) would appear to be rather far-fetched.\* On the other hand, in Hindu mythology this place is said to have successively borne the distinctive Hindu names of Ratankot, Mahadgiri, and Pingala in the Satya, Treta and Dwapara Yugas respectively.

There is a further fact which would seem to lend support to the Munda tradition of their having once lived in these parts. From references in ancient Sanskrit literature, it would appear that these parts were in ancient times known as Pulinda-desa—the land of the Pulindas. And the Pulindas (Pulindai of Ptolemy and Molendae of Pliny), like the name Savara, appears to have been used by ancient Sanskrit writers as a generic name for the Kol tribes†. In

\* We meet with the expression "Jara ma" in the name of the Munda folktale of "Kula ad jara ma harama kahini," the legend of the tiger and the old man clearing the forest.

\* Vana Parba. Mahabharata.

† Wilson in his translation of the Vishnu Purana, (p. 186, footnote) in explaining the Topographical lists prepared by himself from the Mahabharata





BIRSA MUNDA,

The Munda leader and revolutionist of 1895—1899.  
From a photo by Mr. A. T. Dutt.

fact, the two names—Pulinda and Savara—are often found in juxtaposition in ancient Sanskrit writings.\* Aryan expeditions against Pulinda-desa are described in the Mahabharata. Local tradition asserts that before the time of Raja Virat who ruled in

(Bhisma Parva, II, 343,) says "Pulinda is applied to any wild or barbarous tribe, those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountain and forests of Central India, the haunts of the Bhils and Gonds. So Ptolemy places the Pulindæ along the banks of the Narmada to the frontiers of Larice, the Late hur of the Hindus, Khandesh and part of Guzerat."

\* Thus in the Aitareya Brahmana, VII, 18, we read—

In the Katha Sarith Sagara composed by the Kashmiri poet Soma-Deva in the 12th Century [from the prose—tales of the Vrihat Katha of Gunadhaya (6th century) who was probably a contemporary of Varaha-mihir and Amar-Singha], the terms 'Pulinda' and 'Savara' are used indifferently with reference to Vindhya-ketu, a Bhil King. And the Bhils appear to have been a branch of the great Kol race.

these parts, the District of Banda was inhabited by the Kols. And even to this day, in the valleys that separate the Banda District from the State of Rewa and other tributary states, there are "vast jungles with hardly any cultivation, where villages consist of scattered huts, inhabited by half-savage Kols, and where wild animals remain almost undisturbed."\*

How long the Mundas and their cognates hid themselves in the jungly and rocky fastnesses of the Kaimurs and subsequently in the hilly regions of the ancient Pulinda-desa, it can by no means be definitely ascertained. But they must have spent a rude dreary existence in these fastnesses for a considerable length of time. And in that wide space of time, they probably unlearned some of the peaceful arts of civilisation that they had acquired in the pre-Aryan days of peace and prosperity. In their constant struggle with the adverse forces of the physical and animal world, it is no wonder that they should have slipt down the few rungs of the ladder of civilisation that they had climbed up in happier days.

The next place after Kalinjar, that Mundari tradition fixes as the abode of the Mundas is Garh-Chitr. And this place is in all probability no other than the celebrated place of pilgrimage known as Chitrakut or Chitrakot in parganah Tarawan and Tahsil Karwi of the Banda District in Bundelkhand. The student of ancient Sanskrit literature is aware that this place rose to great sanctity in the Treta Yuga. It was then that the celebrated Ram Chandra of Ayodhya visited it during his exile and the hermits living around Chitrakuta piteously complained to him of the harassment to which the 'Anarya' savages so frequently subjected them.

रक्षांसि पुरुषादानि नानारूपानि राघव ।  
वसन्त्यस्मिन् महारण्ये व्यालाय रुधिराशनाः ॥  
उक्ताय तापसान् सर्वान् जनस्थाननिवासिनः ।  
घ्नन्ति चास्मिन् महारण्ये तान् निवारय राघव ॥ †

"Men-devouring Rakshasas of various shapes, and wild beasts, (or serpents) which feed on blood, dwell in this vast forest.

\* Aitkinson's sttl. account of N. W. P. Vol. I, p. 49 I.

† Ramayana, III, I, 15 &c.



They harass the devotees who reside in the settlements and slay them in the forest. Repress them, Raghava."\* And the Rishis go on to describe these black denizens of the woods as 'Shapeless and ill-looking monsters';—'anarya wretches', 'wicked monsters', 'uttering frightful sounds'† And Rama is warned that "it is not expedient for him to tarry alone with his spouse in the neighbourhood of these cruel Rakshasas, for though he is indeed able to destroy them, he should not be too confident, for they are a treacherous race." Here perhaps is a reference to the ancestors of the Mundas and other cognate tribes. And the famous Chitrakuta not improbably owes its name to its original occupants, the Mundas. These people call the *titir* or partridge by the name *chitri*, and though the name Chitrakuta is sometimes said to be derived from the Sanskrit word Chitra (painting), from the various hues of its rocks, the derivation from the Mundari word *Chitri* or partridge which in company with other birds haunt the hill is not unlikely. Around this hill Chitrakuta—

"Auspicious hill, where all day long,  
The lapwing's cry, the Koil's song,  
Make all who listen gay,—  
Where all is fresh and fair to see,  
Where elephants and deer roam free,"— ‡

the ancestors of the Mundas appear to have dwelt in the Treta-Yuga of Hindu chronology. Their kinsmen the Korkus, moved down farther south, and to this day they occupy the Satpura, Maikul and Mahadeo Hills in the Central Provinces. The Korwas of Sirguja and the western parts of the Ranchi District, another allied tribe, still name the Mahadeo Hills as their old home.||

\* Translation by Muir.

† In the Ramayana, III, 28, 18, Khara, one of the Rakshasa Chiefs describes his people as of fearful swiftness [भीमवेगानाम्] unyielding in battle [समरेक्षिष्वर्त्तनानाम्] in colour like a dark black cloud [नीलजिह्वतवर्णानाम्]

‡ Griffith's Translation of the Ramayana.

|| Vide article on "The Korkus" by W. H. P. Driver, in the Asiatic Society's Journal, Bengal, LXL, p. 128.

And the state of Baghelakhand or Rewa on the adjoining east of Bundelkhand still contains a considerable population of Kol Muasis. Nor is the name Savara unknown in these parts. A large old village of the name of Saurai, 27 miles to the west of Shagarh and 9 miles to the north of Madanpore contain several families of Kols, and "must have derived its name from the Sauras or Savaras."\*

In this wide tract of forest country which, as we have already seen, was known in ancient Sanskrit literature as the Pulinda-desa, the Mundas and other Kol tribes, thus appear to have ensconced themselves to seek immunity from alien control. And eminently fitted indeed was the country where "hill peeps o'er hill and Alps on Alps arise," to afford a safe refuge against hostile attacks. On the west rolled the mighty Chambal, 'the paramount lord of the floods of Central India,' as it has been called. On the south and the south-east, the Vindhya range stretched across the peninsula like a gigantic 'adamantine barrier.' On the north, rolled the sacred Jumna with vast jungles on her southern banks. In these hilly regions, as we have seen, a few tribes, cognates of the Mundas, linger on in communes of the primitive type, even to this day.

By the time the Gonds appeared in Central India, the Mundas had probably left these parts. For, in the famous Gond song of Lingawad about the creation of the World and the Gond people, we find mention of the Korkus or Kurkus and the Bhils, but not of the Mundas.†

\* Cunningham's Arch. Rep. VOL. XXI, p. 170.

† Vide 'Papers Relating to the Aboriginal Tribes of the Central Provinces left in Mss. by the late Rev. Stephen Hislop,' Edited by R. (afterwards Sir Richard) Temple, C. S. I. (Vide lines 55 &c. of the Song of Lingawad)

## THE LEGACY OF SHIVAJI

IN the India Office Library, London, there is a Persian manuscript giving the history of the rise of the Maratha power to the accession of Sambhaji. It is numbered 1357 and is described in Ethe's Catalogue, Vol. I., column 189, but bears no title nor the author's name. From internal evidence I conclude that it is a translation from Marathi sources and was composed about 1780. Nearly the whole of it was translated by me and published in this *Review* in 1907. Leaves 42—44 of this work give a very interesting inventory of the various kinds of property left behind by the great Shivaji. A curious light is here thrown on the life's acquisition of an Indian King two and a half centuries ago, and the character of the articles stored by him illustrates the state of society in that age. The author writes:—

"Sambhaji after his accession to the throne ordered all the clerks of the royal stores to submit lists of the property, in cash and kind, accumulated by the late Maharajah Shivaji. Instead of delegating the work to others, he personally inspected them. Below is given the detailed list of the property:—

## TREASURE :

<i>Hun</i> ,—five lakhs.	
Gold ornaments,—four <i>nalo</i> (cylinders)	
nine <i>candy</i> ( <i>Khandi</i> ).	
Copper	13 <i>nalo</i>
	3 <i>candy</i>
Ironware	20 <i>candy</i>
Lead vessels	450 <i>nalo</i>
	450 <i>candy</i>
Mixed metal (zinc and lead)	
vessels	400 <i>nalo</i>
	400 <i>candy</i>
Muradi	6 lakhs
Silver	4 <i>nalo</i>
	54 <i>candy</i>
Bronze	275 <i>nalo</i>
	275 <i>candy</i>
Steel blocks	40 in number
Due from the provincial governors—3 lakhs	
of <i>hun</i>	
In the different forts—54 pitchers containing	
30 lakhs of <i>hun</i> . [A <i>hun</i> was worth Rs. 3.]	

## WARDROBE :

<i>Mungipatan</i> or gold-embroidered cloth—	
one lakh [pieces.]	
<i>Do-patta</i> , gold-embroidered and plain,—one	
lakh [pieces.]	
Silk cloth—4 lakhs [of pieces.]	
Shawl and other woollen fabrics—one lakh	
pieces.	
Waist-band—50 <i>than</i> .	
Kinkhab—one lakh <i>than</i> .	
Kinkhab, plain—one lakh <i>than</i> .	
Scarlet [woollen cloth]—one lakh pieces.	
White paper—32,000 quires.	
Afshani (paper sprinkled with gold dust)—	
11,000 quires	
Balapuri paper	20,000 quires
Daulatabadi paper	2,000 quires

## SPICES :

Cloves	20 <i>nalo</i>
	20 <i>candy</i>
<i>Fawtri</i>	3 <i>candy</i>
<i>Faifal</i>	30 <i>candy</i>
Saffron	4 <i>candy</i>
Ambergris	10 <i>candy</i>
<i>Arkaja</i>	2 <i>candy</i>
Sandal	50 <i>nalo</i> ,
	50 <i>candy</i>
Krishnaguru Chandan	1 <i>candy</i>
Camphor	4 <i>candy</i>
Aloe wood	2 <i>candy</i>
<i>Gulal</i>	20 <i>candy</i>
Rakta chandan	20 <i>candy</i>
Dried grapes	1 <i>candy</i>
Walnut	3 <i>nalo</i>
	3 <i>candy</i>
Almond	2 <i>candy</i>
Date ( <i>khurma</i> )	30 <i>candy</i>
Indian date ( <i>khejur</i> )	40 <i>candy</i>
Cocanut Kernels	50 <i>candy</i>
Cardamon	3 <i>candy</i>
Scented oil of <i>mugra</i> (i. e., <i>bela</i> )	4 <i>candy</i>
" " <i>Sugandh-rai</i>	4 <i>candy</i>
" " of chameli	1 <i>candy</i>
" " of aloes	30 <i>candy</i>
" " of Champa-bel	2 <i>candy</i>
Betel-nut	70 <i>candy</i>
Incense (gugal)	1 <i>candy</i>
Turmeric	500 <i>candy</i>
Haritaki	100 <i>candy</i>
Zangi haritaki	1,000 [ <i>candy</i> ]
Snuff	8,000 <i>candy</i>
Red pepper (?)	50,000 <i>candy</i>
Poppy seed	100 <i>candy</i>
Quick silver	2 <i>candy</i>

## JEWELS :

Diamond	
<i>Manik</i>	
<i>Panna</i> (ruby)	
<i>Pakhrāj</i>	
Pearl	
Coral	
Lahsunia (a white precious stone, bulb-like)	
Sapphire	
Topaz	
Rings	
Jewelled Sashes [for hanging swords from]	
<i>Padak</i> or <i>dhukdhuki</i>	
Pearl bunch ( <i>torah</i> )	
Aigrette ( <i>sarpech</i> ), jewelled.	
<i>Chandra-rekha</i>	
<i>Sis-phul</i>	
<i>Nag-bini</i> (a flower worn on the nose)	
Fan	
Bracelet	
Ear-ring	
<i>Tunkal</i> (?)	
<i>Kankan</i>	
<i>Patlia</i> (a broad wristlet)	
<i>Dhenri</i>	

## GRAIN :

<i>Shali</i> paddy	... 17,000 candy
Fruit of the jute plant	
(Kudram)	... 2 lakh "
Vetch (gram)	... 50,000 "
Peas ( <i>mash</i> )	... 12,000 "
<i>Mung</i>	... 25,000 "
<i>Arhar</i>	... 1,000 "
<i>Masur</i> (?)	... 500 "
Ghee	... 25,000 "
Mustard oil	... 70,000 "
<i>Hing</i> (asafetida)	... 30,000 "
<i>Sandhav</i> salt (?)	... 270 "
<i>Zira</i>	... 200 "
Gum	... 300 "
<i>Gopi-chandan</i>	... 200 "
White <i>til</i> seed	... 1,000 "
Orpiment arsenic ( <i>har-tal</i> )	... 1,000 "
Mica (abrahk)	... 1,000 "
Indigo	... 1,000 "
Sulphur	... 200 "
Vermilion	... 30 "
<i>Kaiphāl</i>	... 50 "
Verdigris	... 2 "
Long pepper	... 2 "
<i>Pippal</i>	... 2 "
Opium	... 100 "
Ajwan	... 100 "
Honey	... 100 "
Musadar	... 100 "
Iron filings	... 900 "
Black <i>til</i> seed	... 200 "

## RICE :

<i>Raibhog</i>	... 100 "
<i>Lala</i>	... 200 "
<i>Taliasar</i>	... 100 "
<i>Mahwar</i>	... 100 "
<i>Firisal</i>	... 400 "

## DAL :

<i>Arhar</i>	... 20,000 "
<i>Mung</i>	... 200 "
Masur	... 100 "
Sugar	... 1,500 "
Sugar candy	... 300 "
Molasses	... 1,600 "
Salt	... 1,500 "
Garlic	... 5,000 "
Onion	... 300 "

## ARMOURY :

Swords	... 300 "
<i>Khanda</i>	... 200 "
<i>Aiti</i>	... 600 "
Spears	... 4,000 "
<i>Famdhar</i> (dagger)	... 1,000 "
<i>Pattah</i>	... 1,100 "(narrow-bladed straight rapier with a hilt)
Shield	... 1,300 "
<i>Chhara</i>	... 1,100 "
Arrows	... 4,000 quiverfuls
Cuirass	... 4,000 "
Coats of mail ( <i>chhata</i> )	1,100
<i>Baneti</i> (rod ending in spikes)	... 5,000
Helmet	... 4,000
Axes	... 3,000
Pickaxes	... 1,100
<i>Thapiya</i>	... 3,000
<i>Krot</i> (?)	... 5,000
Gunpowder	... 2 lakh candy
<i>Palkis</i> for riding	... 3,000
Umbrellas	12,000
Buckets for drawing water	... 1,500
Cotton	... 7,000 candy
Wax	... 1,300 "
Resin ( <i>ral</i> )	... 1,000 "
Iron balls	... one lakh "
Drums	... 600
Kettledrums	... 1,200
Bugles	... 8,000

## STABLE :

Arab horses	... 6,000
Turkish "	... 8,000
Deccan "	... 1,000
Mares	... 9,000
Other kinds of horses	7,000
Ponies (pack horses)	1,000
Camels	... 3,000
Elephants	... 500
Cows	... 1,000
Oxen	... 5,000
Cow-buffaloes	... 5,000
Sheep	... 1,000
Entrusted to the cavalry ( <i>Bargirs</i> )—	5,000
horses (of which 3,000 were male and 2,000 mares), and 125 elephants.	

## SLAVES :

Males	... 1,000
Females	... 600



Our historian has mentioned material things only, and left it to a European writer to point out Shivaji's most precious legacy to his people :

"The territory and treasures, however, which Sivajee acquired, were not so formidable to the Mahomedans

as the example he had set, the system and habits he introduced, and the *spirit* he had infused into a large proportion of the *Mahrattu people*." (Grant Duff's *History of the Mahrattas*, i, 300.)

JADUNATH SARKAR.

## THE NATIONALIST MOVEMENT IN PERSIA

THOSE who are acquainted with the ancient history of Persia and the luxuriant imagery of her poets hardly find in modern Persia any of those traits which one associates with past greatness. The vast arid tracts of land makes one wonder if the country stretching out before him in eloquent desolation is really the Persia of which so much has been written in song and history. There are not even the magnificent ruins which console the visitor to a historical place. The people are so poor that it requires a great effort of imagination to think of the country as a land of plenty in olden times. Centuries of misrule have made desert places of the few oases. In the words of the poet, the owl is the sole occupant and hoots in the palaces of her kings. The people bear on them the signs of slavery. Fatalism seems to hold undisputed sway. They drag on a sordid existence. There is no movement in their life. It is this lack of effort on their part which compels one to seek for the causes which reduced them to that abject condition.

There are, however, two Persias; one which meets the eye and another which is hidden away from the sight of the passer-by in the deep and mysterious recesses of the heart of the people. The former is most unattractive and even repulsive; the latter is closed to the outside world even more rigorously than the trade of China and no international diplomacy can gain entrance there. Sympathy is the only Open Sesame to that inner Persia.

It is by sympathy that one learns of the intensity of the tragedy of the life of these people. Tales of unending suffering borne patiently rouse respect for the Persians. Of no other country can it be said with

equal force that the superficial life is, in no manner, a true index to the actual life of the people. External signs of poverty are not, for instance, always proofs of indigence. The rough black gown sometimes conceals a millionaire. Those who describe Persia as poverty-stricken have no conception of the wealth of some of her people.

Circumstances in the past compelled the rich Persians to hide their possessions in some place out of the reach of oppressive Kings and greedy Governors. The artifice is common in the East. In India also, during the times of a rapacious ruler, it has commonly been adopted. Cash and ornaments have been buried underground, at the bottom of wells, in the trunk of trees and in every imaginable place simply to conceal them from the myrmidons of the king. In Persia, there are many rich merchants and others who practised the mild deception of passing themselves off as poor in order to safeguard their life and property. Under the old *regime*, the Shah's and the Governor's spies used to be about looking for people from whom they could extract money for their masters. The conditions of life under the Shahs and their lieutenants were not such as to allow them to live even in apparent comfort. Instances are not unknown where merchants were summoned to the dreaded Bagh-i-Shah on some pretext only to be held up for ransom. The Governors were equally free with the property of the Shah's subjects. The merchants went about in fear and trembling. Rather than put their life in danger, they preferred to live poorly, for to live well was to attract the attention of the Shah or one of his spies. During the recent crisis, one of the Ex-Shah's ministers summoned a rich gentleman living in

Teheran to the Bagh-i-Shah. He did not go. The next day his house was surrounded by the Cossacks. The offender's brother volunteered to go with the soldiers in his brother's place as the latter had already fled from Teheran. The old gentleman was handcuffed and taken to the Shah's garden. There he was kept waiting for two hours in the sun in company with common felons. When the minister arrived, he informed the unfortunate man that it was the Shah's order to keep him in prison because his brother had been guilty of treason. Expostulations were in vain, but when a large sum of money was suggested as a propitiation for the offence, the prisoner was set free. It was no wonder then that the merchants made it a rule to transact all business secretly and sometimes at night.

Continued oppression and misrule produced an atmosphere of suspicion and distrust. No people can make progress under such conditions. When the farmers knew that they were tilling and toiling for an oppressive ruler, they took but slight interest in the condition of their crops. When others knew that to be rich was to attract the wrath of the Shah's payns, they preferred to drag on a mere existence. Industry was paralysed. With the exception of a few, the rest of the people became miserably poor. They had not even the consolation of having other possessions as compensation for the deprivation of their right to property. Illiterate, with no opportunities even for improving themselves if they so desired, their history is the saddest of all tragedies. Lower and lower they sank from day to day till it can truly be said that they reached the bottom of the abyss of degradation. Then there came to them a message of hope.

There were many among them who had left their country for the purpose of amassing wealth. They saw a new life in the different parts of the world. There were others who were conversant with the literature of the French Revolution. These men were moved at the sight of the misery which they found in their own country and began to question themselves if a way could not be found which might lead their people to a better life. Perhaps, it is not incorrect to say that as in Turkey and Egypt, so in Persia, the nationalist move-

ment is of French origin. It is the direct outcome of the study of French history and literature. It was a marvellous fact how the old doctrine of Liberty, Equality and Fraternity affected these oriental countries. The Persians who conceived the great idea of ridding their country of all the evil influences which clogged the wheels of their national progress, were aware of the insurmountable barriers which separated them from their people. Any overtures from them were regarded with suspicion. They were, however, not despondent.

Four years ago, the nationalists in Persia commenced their work. At first, they had to proceed cautiously and secretly as they were afraid that if the rulers came to know of the movement, no efforts would be spared to smother it ruthlessly. The love of secrecy dear to the oriental mind was an incentive to the establishment of secret political clubs throughout the country. Teheran, of course, led the way. These societies, commonly known as Anjumans in Persia, became the nurseries of liberal ideas. In Teheran itself, there are now about a couple of dozen of Anjumans and each town of note has at least one.

At their formation, the ostensible purpose of the Anjumans was to provide a place for social gatherings. Politics was discussed with closed doors. At first, great precautions were taken in taking in new members. There were select coteries in each club for the devising of plans for the amelioration of the condition of the people. The promotion of education among the masses formed one of the chief planks in the programme of the Anjumans. Each club started a school where instruction was imparted by unpaid teachers. The scholars were taught reading, writing and arithmetic, and also French and English.

It may be admitted that the nationalists had no conception of the vast and rapid changes which were to take place in their lifetime. It must, however, be understood that they were preparing for a change. They worked unceasingly to rouse their people from lethargy, they brought themselves in contact with the masses and revealed to them the possibilities of life. They made a persistent and valiant effort to dispel ignorance. And to the inert Persian masses, a ray of hope was given

to make one more effort to redeem their humanity.

It was a red-letter day for Persia when the first Anjuman was founded in Teheran. It attracted but a handful of pupils to its school at first, but the message went forth that there were people living in Persia to teach their countrymen how to get out of the reach of misery and desperation. The number of scholars increased. The valiant band of young men, who, at great personal risk and loss, devoted their time to the education of their ignorant brethren did not lose an opportunity of instilling new ideas into their minds. A good deal of politics was discussed in the schools of the Anjumans. The natural receptiveness of the Persians came to their aid in grasping the new teaching. They began to think for themselves.

They were not so foolish as to think that they could bring about a change in the conditions of life in their country in a day, but they worked earnestly for that consummation. In Tabriz, in Shiraz and in Karman, they assured the sympathetic listener that a bright day was dawning for Persia. Amidst all these new-born ideas, the people, true to their instincts as an oriental people, never for a moment entertained the idea that they would harm the Shah. They believed that once they had improved themselves, they would remove all the influences that the Shahs were wont to have around them and give the innate generosity of their rulers a fair chance to exert itself. It is true that there were some uncompromising revolutionists but they were in a hopeless minority. The main body of the Persians retained their loyalty to their king. Their idea was to bring about a revolution by force of education, not by force of arms.

The acceptance of the liberal ideas was not confined to any class. The ideas influenced all strata of society in Persia. There were even Mullahs who joined the Anjumans and helped in the propagation of education.

Just before the death of Nasir-ed-din Shah, an event occurred which, only a few years ago, would have been regarded as of no significance but which then was destined to produce a revolutionary change in the

life of the Persians. Owing to a trivial dispute with the authorities, the Mullahs who always regarded themselves as indispensable, withdrew in a body to the Ziarat, a sanctuary a few miles from Teheran. The step was tantamount to placing Teheran under an interdict. There was not a Mullah left to preside at any religious function in Teheran and the populace naturally laid the whole blame at the doors of the Shah's officials. Their requests to yield to the Mullahs did not produce any satisfactory result. All efforts to bring back the Mullahs proved unavailing and the people in Teheran resolved to take the extreme step of taking *bast* in the legations. Business suffered and the capital of the Shah presented a forlorn aspect. The people wanted their Mullahs back and the Shah's Ministers were not willing to surrender to the Mullahs.

It was a critical period in the history of Persia, and the nationalist leaders took advantage of the situation. They had already spent a considerable time in bringing home to the people, who were now refugees in the legations, that the will of the people was the supreme determining factor in the affairs of the world. It was, to a large extent, due to the appreciation of that principle that the people had taken the bold step to assert their authority and withstand the Ministers of the Shah. It was easy to explain to them that arbitrary measures would no longer be possible if only they had representative government. The refugees took up the cry. They wanted constitutional government. They had no faith in the Ministers of the Shah. The recalling of the Mullahs resolved itself into an issue of secondary importance. The people wanted, first and foremost, to remove the sources of mis-government and expressed their belief that only a parliamentary system of government could achieve that end. Nasir-ed-din Shah, who was then on his death-bed either from the selfish motive of having peace in his last moments in this world or from the desire to improve the lot of his people, astonished the world by granting a Constitution to the Persian people.

The events which followed showed that the Persians were not prepared for such a complete change in their lives. To a great measure, the fault lay in the system

of election which they adopted. The Nizamnama-i-Intikhabat, the law of elections, of Nasired-din Shah laid down that each profession should send its own representative to the mejlis. When the first mejlis met, it was representative in so far that it was composed of persons who had been chosen by the members of their own profession but it did not possess that essential characteristic which makes for the efficiency of the parliaments of the world, namely, having the best men, the flower of the country's intellect, for its legislators. There were members of the mejlis who had but dimly understood the great principles of self-government; there were others who had not even taken the trouble to acquaint themselves with the wants of the people; and there were, at least, a score of them who had no other object but self-aggrandisement when they stood for election.

The censure which the ex-Shah passed on the Mejlis was absolutely just but the defect in the elective system provided him with a pretence to do away with the Mejlis altogether. Mohamed Ali's history is the history of an obstinate and impolitic ruler. The Mejlis was bombarded by his order and the members were told to renounce their claims as the representatives of the people. As he held the Anjumans responsible for the creation of the new circumstances, it was decided to suppress them. He foolishly cherished the belief that the closing of the doors of these societies was the end of the nationalist propaganda. The leaders of the new movement were exiled or fled the country only to gather fresh energy for re-establishing the constitution. Those who remained in Persia carried on their work secretly. It must be said that the nationalists acted with great patience. Mohamed Ali was approached in many ways to summon a new Mejlis. They assisted him in the enactment of a new Nizamnama. They made representations through the British and Russian legations. The ex-Shah was, however, obdurate. Tabriz broke out in open rebellion against the authority of the Shah, who, for his part, left no stone unturned to extirpate the nationalists.

The scene of the nationalist drama shifted to Tabriz and in the Tagizada and

Satar Khan the people found two earnest leaders. The Sipahdar, who was to be converted to their faith, was sent against them. Robber chiefs with their cut-throat followers were hired by the ex-Shah to stamp out the nationalist movement in Tabriz. Mullahs were paid to preach obedience to the Shah and to anathematize the nationalist principles. The patience of the people of Tabriz won the day. The Shah's army proved powerless. The country was involved in chaos and anarchy.

Rumours were spread that Russia intended to intervene. Sardar Asad, who was then in England, left for Persia. As the recognised leader of the Bakhtiariis, he had a strong force of hardy men at his command.

The feat of the Young Turks in regaining their lost constitution and dethroning the Sultan inspired the Persian leaders with courage. Two forces marched on Teheran, the one under the Sipahdar from the north, and the other under Sardar Asad from the south. They entered Teheran. Mahomed Ali was deposed. Sultan Ahmed Mirza was elevated to the Peacock Throne.

There are two events in recent history which have shaped the current of events in Persia. The result of the Russo-Japanese war and the success of the Young Turks. The effect of the Japanese victory in the war against the Russians can not yet be correctly gauged. Perhaps fifty years hence it will be found that it had changed the current of life in the East. The Persians were, however, more deeply affected by the success of the Young Turks. The conditions in Turkey and Persia were identical before the establishment of the new form of government. The people were, in both places, long given up as beyond the hope of recovery. The Turks professed the same faith as themselves and had many points of resemblance with them in social and political life. The victory of the Young Turks was a beacon light of progress to Persia in a peculiar sense.

About the future of Young Persia, it is hard to predict with any amount of certainty. So much depends on the methods which the nationalists adopt, but it may safely be said that they are earnestly desirous of uplifting their people. They have so far given proofs of their capacity for success-



fully dealing with critical situations. They have reduced the elements of danger to life and property in the country. They found Persia in a state of turmoil, they have established order and peace. They found robbers infesting the roads and trade in jeopardy; they have to a great extent, restored quiet and revived the opportunities for trade. They are busy with great pro-

jects, the establishment of schools, irrigation, railways, and the opening up of Persia. If they preserve the serenity of temper which has characterised their efforts so far they are bound to succeed.

J. C. ROOME.

84, APOLLO STREET,  
*Bombay.*

## SUGAR MANUFACTURE IN PORTO RICO

THIS small stretch of island situated 1250 miles from New York and about 600 miles from the nearest point of South America, Christopher Columbus discovered on his second voyage from Spain to the unknown West, November 16, 1493. It continued to be under the suzerainty of Spain till the year 1898, when the episode of the Spanish-American war resulted in the American expansion into this island. Since then, American business enterprise and American capital have worked wonderful changes. American advanced educational systems, sanitation methods and transportation facilities have been introduced; the long-standing control of Church by State has been abolished; and American political and judicial systems have been introduced with necessary modifications.

The expansion of America into Hawaii, the Philippines, Porto Rico and Cuba, and the history of American Sugar Trusts are closely related. Indeed, it is asserted by some authorities, that the sugar industry is one of the most potent factors of the American expansion into the sugar-growing colonies of Spain. At the same time it must be acknowledged that the industry itself has been revolutionised. In 1897, there were exported 127,000,000 lbs. of sugar, while in 1902-3, the amount had increased to 283,000,000 lbs., and in this year (1909), 408,189,000 lbs. will be exported, bringing in \$14,770,650 (dollars).

The area of Porto Rico is about 3668 sq. miles, i.e., in round numbers, 233,000 acres. Of this, 174,194 was the cane acreage in

the year 1906-7. Porto Rico has to-day 129 sugar factories with a capacity for grinding cane ranging from 1,000 to 10,000 tons per day. The greater part of the "Centrals" as they are called, are controlled and owned by foreign capitalists, the Americans having the largest share. In spite of the Anti-Trust laws, the American Sugar Trust, and the Cuban-American Sugar Companies find ample opportunity to encroach, increase and engulf lands and small sugar plants. At Guanica, one of the largest Sugar Houses of the world belong to the Trust and thousands of acres of land are owned, although the law forbids the acquiring of more than 500 acres.

The soil of this island is very productive although in many places it has been under cultivation so long without fertilization of any kind, that it has become quite poor. The North side, owing to the abundance of rain, is well adapted for pasture land, while the South side is especially favourable for the growth of sugar-cane. In former times a very small area was under cultivation. With an immense population, it would be thought that agriculture would be carried on largely as in the crowded sections of Europe. Such, however, is not the case. Although every foot of land is tillable, until recently there was less than one-fourth under cultivation. The main reason for this is that much of the land is owned by men who live in Spain: besides this, the middle class people are too poor to buy land and to cultivate it; the roads are so rough that transportation has been difficult and expensive, and lastly,

market on the island was not large enough to demand additional produce.

#### THE SUGAR FACTORY.

As a matter of illustration I have taken one particular factory, where I have been associated as Chemist for the fall crop, as a type.

This "Central" was organised in the year 1905 with a capital stock of \$750,000. The main property was secured and a mortgage bond of \$300,000 at 6% issued for 25 years, this bond being issued with the Capital Stock for plantation, Central Sugar House, rights of way, railway rolling stock and other expenditures in connection with the building and installation of the Company's Central Sugar House, and purchase of properties. The total land in this district tributary to the Central is over 6000 acres, of which about 1500 are under cultivation and at present feed the mill for six months—from January to June.

The system followed for securing cane for the mills varies with the different manufacturers. It is found by experience that the best plan is for the manufacturers to have one-half of the cane grown on their own land and directly as their own plantation, and the other half can be bought under contracts from the different planters. At this particular place the Company leases its own lands for a term of years to parties who will plant and sell their cane to the Central, and long term contracts are being made with the other planters which combined with the railroad and rights of way of the Company's through the adjoining plantations, give the Central protection and guarantee of ample full crops, while releasing them from all risk and care of planting. The basis of their contract is that which has been found most successful and profitable for both the Central and the planter. Taking the average of production to be 10 to 10½ lbs. of sugar for each 100 lbs. of cane, leaves the Central 4½ to 5 lbs. of sugar. Those Centrals which possess their own lands and lease out to small farmers buy the canes on the sugar valuation. When the canes are weighed and delivered at the factory, a quart of the juice from the first mill is brought to the laboratory and allowed to stand for ten or fifteen minutes, then the degree is measured by Beaume' Scale Spindle.

The payment of the cane is based on the average of these degrees indicated. At the end of two weeks the bill of statement accompanied by the checks on the amount due is sent out.

#### ESTIMATED EARNINGS AND PROFIT.

On the basis of the Company's Cane Contracts, the following estimate is made: On an average of 10 to 10½ lbs. of sugar per 100 lbs. of cane ground, which basis of cane contracts gives an average of 100 lbs. of sugar (5%) per ton of cane manufactured for the Central, leaving the planter an average of 100 to 110 lbs. of sugar per ton of cane, which at an average of 3.82 1/2 per qq. = ... .. \$3.82 1/2  
Maximum cost of manufacturing and other expenses of cane ground ... .. \$1.25  
Profit to the Central per ton of cane ground ... .. \$2.57 1/2  
45,000 tons cane crop at a profit of 2.57 1/2 per ton ground ... .. \$126,000.  
Interest on \$300,000 Bonds at 6 per cent ... .. 18,000.  
Net profit of the company equals to 14 1/4 per cent (approximate) on Capital Stock. \$108,000.

#### EXTRACTION OF THE JUICE.

The diffusion process is now used very little. Almost all the factories use the milling process. The cane is hauled into the yard by train and then thrown into the "Cane Barrier". This slowly brings it to the "Crusher". It is then shredded and crushed and prepared for milling and for the treatment of the bagasse with water.

The milling plants are composed of variously arranged combinations of "6", "9", "12", etc. roller machines. Plants grinding 600 tons per day usually employ "6" roller machines. In the best modern house, the cane passes through three rollers so that it actually undergoes six crushings. Sometimes the three mills are combined in one machine. The crushed mass coming from the mill is called "bagasse" or "megass" and should be a very friable mass of fibre slightly moist, although actually containing from 48—50% of moisture. The bagasse goes to the boiler furnaces as fuel. All the steam necessary to run the mill is

generated by the bagasse. A certain amount of sugar in the juice not completely extracted goes with it. This is the first inevitable loss in manufacture. Here is a mill with "6" roller getting a mill extraction of 757, and the bagasse loss coming down as low as 4-5% on an average of 1.2487 on cane.

The figures below give a fair idea of the composition of average Porto Rican cane.

Sucrose in cane per cent	... 12.268
Density of juice	... 15.00
Sucrose in juice per cent	... 14.5
Purity of juice	... 85.6
Ash in juice	... .25
Gums in juice	... .45
Tons of cane per acre	... 20.25
Sugar polarized (average)	... 95.4

#### CLARIFICATION.

From the crusher the juice flows into big tanks to be mixed with lime. The liming varies with different juices. This is a process by which the impurities are removed from the sugar juices by heating, skimming and precipitation. In some factories the clarified liquor is subjected to filtering previously to entering the evaporators.

The lime, which should be first ground into powder, is made into a milk by the addition of water, and should be added in the clarifier and well-stirred in when the liquor had attained a temperature of 130-150 degrees Fahrenheit. Clarification is designed to remove those impurities which tend to prevent crystalization and evaporation. These impurities are mainly of an albuminoid nature. An accurate analysis shows them to be of an amino or amido constitution related to "glycose" or "asparagive" and Xanthin bases. These exist in the waxy form and come mostly from the rind of the cane.

After clarification the juice is evaporated in a Lillie Evaporator of Triple Effect to the density of about 40 degrees and then put into pans.

The Lillie Effect Evaporator and the Vacuum pan are generally used in the factories although the Multiple Effect Vacuum is being used in some of the modern houses.

To enter into a detailed description of each process would take too much space

and more time than this busy season will afford. So I will simply give a short sketch of the outlook for sugar production in this part of the tropics.

A review of the sugar-producing capacity of the Antilles a few years ago, would show what an intelligent, scientific method can accomplish. Despite the presence and competition of sugar industries in this island and in America, industrial aggressiveness has faced all difficulties and replaced foreign sugars with home productions. This production has been favoured by the increasing use of sugar per capita among various nations.

The history of the American sugar industry; the rise of sugar crops in Formosa and the Philippines, stand as beacon lights to the industrial discouragement of the Orient.

Claus Spreckles in the later eighties began his career as a Sugar Refiner. After a short period he sold his concerns and went to Germany to study the sugar industry systematically. On his return dawned the American Sugar Trust. He began his career as a humble worker on the Pacific Coast; he left his nation and country with a billion-dollar concern and left a personal wealth of ten millions.

The romance of American expansion into Hawaii, the Philippines, Cuba, etc., is the direct feature of the Sugar Industry and the Sugar Trust. Formerly Javan sugars were practically the main imports, but since the growth of American sugars, the Javan sugar has flown black to China, India and even to Persia. Who knows but the rich soils of Formosa and the Philippines may not turn the tide in a decade! One of my Indian correspondents, interested in the sugar business, wrote, "We cannot compete here in Bengal with Java sugars, so we are contemplating date sugar". Such a statement is absolutely unwarranted by facts. To quote from the "Tradesman"—"As cane-sugar producing countries, Cuba and Java stand at the head of the list as each will harvest a crop that will be considerably in excess of 11,000,000 tons. In fact, no single country in the world produces more cane sugar than these islands with the exception of India, but as practically all the sugar grown in that country is used for local consumption, its product is of little consequence in the general market."

The following extract from the "Sugar Planter's Journal" will be interesting.

"In the later eighties a serious blight struck the Java cane, and while its progress was slow, it was sure, and it threatened the total extinction of the Sugar Industry. In 1891, Javan planters appealed to the mother country for aid. Mr. H. C. Prinsen-Geerlings—already a noted scientist in the sugar world, was selected to go out to the island and try to save the industry. Mr. Geerlings went out and took charge of the experimental station and not only has the husbandry been saved but it has been built up from a few thousand tons to nearly a million and a quarter tons, making it the second largest tropical sugar producing section in the world.

"They (the 177 Javan sugar planters whose estates last year produced 1,210,197 tons of sugar) are all independent financially but are all members of the Sugar Planter's Association and work together. Practically all of them live in Holland. They have all made money but the people of the island are just as poor as ever—30,000,000 natives, 60,000 Hollanders and half-castes. 30,000 Dutch and native soldiers are in the Dutch possessions. Wage rate—Men 6d; women 2 1/2d; boys 2d per day. Women and boys do only light work. There is an abundance of people. When planters want laborers they send criers through the town and get all they want. They pay off every few days and the natives spend all their money. The country was occupied 1,200 years ago but was given up later on. Ruins of most beautiful palaces are still there but the natives deteriorated as soon as left to themselves. Every inch of ground is now cultivated.

"Holland cannot colonize Java, can merely hold it. The soil is very poor, far inferior to that of the Philippines, which is exceedingly rich. Largely by fertilization they have doubled the sugar crop without greatly increasing the acreage. They use much ammonia and oil-cake. Without any tariff favours, the Philippines can compete with the world in sugar production. In no event will the building up of the sugar industry benefit the people of the Philippines. The money will go to the absentee people of wealth. Java enjoys no tariff concessions and asks for none. She has driven European sugar out of China, largely out of India and partly out of Persia. At one-half cent per pound Java can make 40 per cent. profit and the Philippines can do much better with modern methods. Fears large production in Formosa. Java has a good climate for sugar—always warm, but soil is very poor....."

When one compares these accounts with those to hand from a primitive centre like India, he is either inclined to feel that the Indian cultivator is in an utterly hopeless state or that the sooner an Indian Prinsen-Geerlings is discovered to improve the cultivation and manufacture of sugar in India, the better it will be.

My personal conviction is that India's soil is especially adapted for cane growing. About a year ago, Dr. Leathu the Government chemist of India, was requested by Dr. E. W. Hilgard, the world-known soil

expert to send samples of soils from the different parts of India. The samples were meant to add to my further researches in soils under the leadership of Dr. Hilgard, but the soils arrived at the University very late. The few short analyses, however, as well as other studies in India soil questions but add proof to my statement regarding India's adaptability for this industry.

A few years of steady scientific application to cane culture and sugar manufacture can drive the Javan out of India. Date sugar is not a purely Indian product. Besides the date trees will take years of growth before being ready for tapping for sugar. I am not arguing here for one against the other, but simply wish to show that in the cane culture we have unlimited possibilities before us for centuries to come. Then again the scope of date culture is limited and the sugar from dates will not bring the same price as cane sugar; but without doubt if the date sugar industry were taken up on a large scale with scientific precision and research, it would have a great field for itself.

To my mind the fear of competition at the outset of such an undertaking is due to our lack of industrial life. In these days of competition, the new, the vigorous and the exact is ousting the old and the unscientific. The following remarks from the pen of Mr. Prinsen-Geerling will show how the new can be made a menace despite the vigour of the old.

"Now in these latter days when the attention of the whole sugar world is fixed upon Cuba and a probable shortage or surplus of the crop of that island is sufficient to cause considerable fluctuation in prices, it is well to point out how possibly changes in the conditions of other islands may cause still larger and more continuous disturbances of the sugar market.

"Everybody knows how under the impulse of capital and fostered by scientific research and appliance of the results thereof the sugar industries of Java and of Hawaii have increased their output in a very short time to an enormous extent. The cane-sugar production of Java which amounted in 1897 to 564,000 metric tons, had already more than doubled in 1907 or ten years later, when it amounted to 1,210,000 tons, and this not by leaps and bounds, with short crops between them, but gradually advancing. In fact, the sugar industry in Java is at the present time conducted on such firm and scientific bases that, though of course, the crops may be better or worse in some certain years, yet no failure of an entire crop can be possibly expected. All the conditions of the cane and its cultivation are so well studied, that even the outbreak of cane disease or the attacks of some new insect pest can be remedied against



before they can do any harm. Some fifty years ago the sugar industry could only supply the sugar necessary for the local consumption and now the islands export as much as 400,000 short tons or thrice the quantity exported 10 years ago. There too the planters have based their methods on a scientific footing and preferred to investigate everything and to leave as little as possible to good or bad luck. This is distinctly proved by the happy results of the campaign against the leaf-hoppers that infected the Hawaiian sugar fields a couple of years ago. In former times such an invasion of an uncontrollable mass of offensive insects would have found the planters unprepared and would have been able to do an enormous amount of harm.....It is evident that such a state of things is not only confined to the islands mentioned, but that also other islands in the vicinity can do the same thing if conditions are similar. Therefore I believe that an effort made by the Government of Japan to promote the sugar industry of Formosa will make that island one of the best sugar-growing centres of the East. Up to now Japan imports the major part of the raw sugars for her refineries from Java and some other parts of the Philippines and from Formosa, but it is the aim of her statesmen to raise all of the sugar in the land itself by development of Formosa. The Formosa cane is not a very good one but it is a comparatively easy matter to improve it in a very rapid way as has been done in Java, and the Japanese have studied all the methods carefully so that what has been done in another country can be done as well in Japan. Week after week, I saw them come to Java, the young Japanese students from Formosa, all young, all smiling, all inquisitive, all sure to gather knowledge of every description in planting and in manufacturing.

"When it has been possible in Java to create a considerable cane sugar industry in a country where the land is scarce and expensive and the government officials as a rule more inclined to keep back the sugar industry than promote it, what can we expect

of the Formosa industry when sufficient Chinese and Japanese labor which is at their very doors can come in and work the land? Moreover, the sugar from Java nowhere finds places where to come in reduced duties and has to pay full duty everywhere even in the mother country, while it is very possible the Formosa sugar will enjoy large fiscal facilities above foreign sugar when imported or may even come in free in Japan and thus make a living where foreign sugar must lose money.

"As yet the export of Formosa sugar has not come considerably over the figures of former years. The export for 1907 is reported to be 70,000 tons while the annual production in the years before the Japanese got the island under their control was considered to be 60,000 to 80,000 tons of brown sugar of which 45,000 to 50,000 were exported. In the last ten years, however, such large shipments of sugar machinery have been sent to Formosa from Great Britain, America, and Germany that as soon as all these factories give their maximum amount of cane the production is sure to run up to a considerable height and even with the present consumption of sugar in Japan it may be tripled and then not be sufficient to provide all the sugar which Japan can take up. It is superfluous to say that an equal amount of Java sugar will be crowded out in this way and have to look for other markets.

"Further nobody can tell what will happen when the Americans invest money and knowledge in the sugar industry of the Philippines."

I wish some Indian could say with Mr. Prinsen-Geerling, what would happen to the sugar world if *India* is awakened to her possibilities in sugar crops, and men with knowledge and capital would take the sugar industry in hand.

G. MUKERJI.

## TOILET SECRETS OF BIRD AND BEAST

By G. M. MACKNESS.

AN INTERESTING PEEP AT NATURE'S  
"BEAUTY SHOP."

**I**N an interesting little study of bird life, published a year or two ago, one of our most observant naturalists said the birds deserve to rank as the most refined class of living beings, if only for the attention they bestow on their toilet.

"They are the only creatures," he observes, "which bathe for cleanliness' sake; beasts may lick themselves, or wallow luxuriously for pleasure—in mud as readily as in water—but deliberate washing in water is purely a bird custom."

Now, while the toilet is undoubtedly a more elaborate affair with the birds than the beasts, it is hardly fair to assume that the lickings and the wallowings of our four-footed friends are indulged in for no other purpose than that of mere enjoyment. The mud bath of the elephant is an excellent case in point. It serves a very practical purpose indeed, and is carried out in so thoroughly sensible a fashion that we can hardly doubt its importance, from the elephant's point of view, as a toilet accessory. The elephant, as we know, has one of the thickest skins imaginable, but in spite of this, in his wild state, he frequently

suffers great annoyance from a species of tick, whose unwelcome attentions at length become more than even his tough hide can endure. To rid himself of his tormentors he therefore takes a mud bath, and this is how he does it.

Seeking some half-dried pool, the mud of which is still soft, the elephant lies down and rolls about in it, wallowing after the manner of a pig in similar surroundings. Having plastered himself with mud, he comes out, and taking up his position in the

tionally hot day that he will bathe when the sun is high. On such occasions he either submerges himself entirely, or else stands in the water and spurts it through his trunk over his head and shoulders, after which he retires to the foot of some shade tree, where, if we may believe what travellers tell us, he will sometimes industriously fan himself with a branch in order to keep off the flies.

This use of the fan as a toilet aid may or may not be true in the case of the elephant

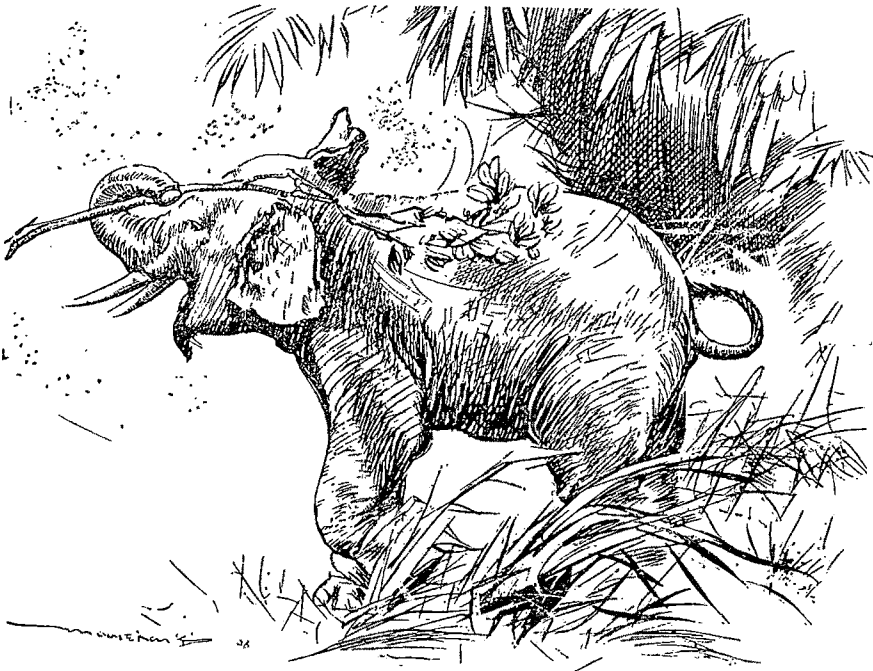


ELEPHANTS BATHING.

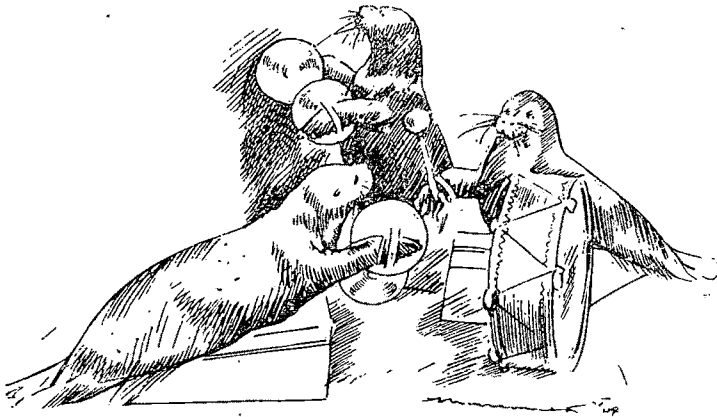
full glare of the sun, stands motionless for hours, until his slimy covering becomes dry and hard. Then, by sudden muscular efforts, he breaks up this coating of mud, which falls to the ground in great flakes, carrying with it all the parasites that were on his body, and which had become imbedded in the hardened earth. And so the sagacious creature moves off, freed for a time from his minute tormentors.

Ordinarily, however, the elephant takes his bath at night. [and it is only on an excep-

it is certainly in force among the fur-bearing seals of the north. By a beautiful provision of Nature these graceful creatures carry, fixed to their front flippers, a sort of little comb, which ordinarily they use for smoothing the fur on their faces. But in warm weather they use this comb-tipped flipper as a fan, waving it to and fro in the most natural manner possible. Thousands of them have been seen at once on a hot day in the "rookeries" of the Privileged Islands and elsewhere, all lying on the



THE ELEPHANT FANNING HIMSELF TO KEEP OFF THE FLIES.



SEALS' ORCHESTRA.

sides and busily plying these natural fans. Showmen have taken advantage of this habit to organise "seals' orchestras," and have taught their seals to beat tambourines and cymbals—a task less difficult than it appears, if we bear in mind that the movements are practically those which the creatures make when fanning themselves on their native rocks.

Among the commoner animals the palm for careful grooming must be awarded to the opossums. They are wonderfully particular about their personal appearance, or perhaps it would be more correct to say their bodily comfort, and are models of animal cleanliness. Indeed, their ablutions seem to occupy most of their waking hours, and the attention they bestow on their hands and feet in particular is really quite remarkable, for they wash them, on an average, every two or three minutes throughout the day.

Lions and tigers wash themselves just as a cat does.



OPOSSUMS WASHING THEMSELVES.

With the tongue they first moisten thoroughly the soft, Indiarubberlike ball of the front paw, and then pass it daintily over the face and behind the ears. In this way the foot serves both as a sponge and a brush, the rough tongue acting as a comb for smoothing the rest of the body. Rats and hares also use their feet as sponges and brushes: in fact, there is no more perfect natural brush in the world than the hare's foot, and for that reason it is always employed by the actor when making-up for the stage.

Dogs are remarkably quick and clever in performing their toilet. Most of the work is done with the tongue, but sporting dogs, after a heavy day with the guns through mud and rain, have a natty way of using a thick bush, or the side of a haystack, as a kind of rough towel for preliminary cleaning purposes. On reaching home they lose no time in completing their toilet, and every sportsman knows that mud or dirt on a dog's coat on the morning following a day's shoot is a pretty sure sign that the animal has been over-tired the day before: nothing but excessive fatigue would account for such slovenly scamping of his toilet. Indeed, so pronounced is the instinct of cleanliness in every kind of sporting dog that some of them will even strike work before the shooting is over in order to give themselves a good "clean-up" before they become utterly exhausted.

Of the larger domestic animals, horses and cattle not only clean their own coats, but often assist each other in the case of "difficult" places, such as the neck. The cat, with others of her kind, has no such difficult places. She contrives to wash every part of her body, beginning by licking her coat upwards and backwards, as far as her tongue will reach, and finishing, as has been described, by rubbing the back of her neck and the parts behind her ears with carefully moistened paw. Horses and cattle, of course, cannot do this, so they wash for each other such parts as they cannot reach themselves, the horse, however, using his teeth where the cow employs her tongue.

But the birds after all, perform the most careful toilets of any creatures, and, curiously enough, they carry on their own dainty little persons "aids to beauty" which few

of us would suspect them of possessing. Cold cream and vaseline, fuller's earth and pearl-powder, brilliantine and pomatum—all of these are in daily use among the birds, though few enjoy all of them at once. True mud serves for cold cream and vaseline, and mostly, common dust for pearl-powder and fuller's earth, but the brilliantine is actually carried by the birds that use it in a small and handy reservoir on the upper surface of the tail.

The brilliantine is used by the birds for anointing their plumage, and is really an oily secretion which is yielded by a tiny gland, shaped something like a heart and often tufted with feathers. In the case of water-fowl this oil-gland is exceedingly well developed, and the bird draws very freely on its supply of natural pomade when making its toilet; so, when we see a duck burrowing industriously among the feathers of her tail, we may be quite sure that she is engaged in "tapping" her supply of natural oil for titivating purposes.

But the use of brilliantine is not confined to water-fowl; a select coterie of land-birds indulges in it also, among them being the hoopoe and the great hornbill. In the case of the hornbill the secretion acts as a staining pigment, and the yellow colour of the neck and wings is entirely due to frequent applications of this natural pomade. This use of a "hair-dye" on the part of a bird is a toilet secret which, so far as is known, is shared by no other creature that flies or creeps.

The powder-puff is another toilet appurtenance widely used by birds, and it is responsible for the delicate bloom which may be seen on the plumage of many species. The powder is produced from certain feathers which decay or crumble away as they grow, and among the birds which carry it are the cockatoos, grey parrots, and most of the herons. Pigeons, too, are powdery birds, as any one knows who is in the habit of handling them much. The function of powder and oil in birds is obviously one and the same—to throw off the wet. At all events, it is a matter of common observation that among landbirds the powder-bearing species do not get nearly so wet in a downpour as others less fortunately equipped. Many of them, indeed, especially the pigeons, appear to



enjoy a good shower quite as heartily as do ducks and other waterfowl.

Many birds are provided with still another useful toilet accessory—a fine tooth-comb. And here we are presented with one of those paradoxes which nature apparently delights in serving up for the puzzlement of inquiring students. The comb is really the serrated claw of the bird's third toe, and the puzzle lies in the seemingly haphazard way in which it has been given to some birds who could manage very well without it, while it is withheld from others to whom it would really be most useful. Herons and bitterns have it: so do cormorants and grebes, and barn-owls and night-jars, and it is present in other birds of species which differ even more widely.

In the case of the night-jar the comb is particularly well formed, and naturalists have offered many ingenious suggestions to explain its extraordinary development. Some affirm that the bird uses it as a moustache-comb, for removing the tiny insects which, as he flies through the air, become entangled in the long straggling hairs about his mouth. This may, indeed, be the case, but if so it is difficult to explain why other birds of the same family—the American night-hawk, for example—should have perfect combs, and yet at the same time be innocent of beard. The heron also is a beardless bird, but it has a comb little inferior to that of the night-jar; and, to complicate matters still further, the barn-owl is not only beardless, but it is the only one of his kind that has a comb. All things considered, it is probable that the comb is intended for scratching purposes; at all events, the comb-claw is the one that birds always use for that unpleasing feature of their toilet.

Examples of conscious decoration among animals are extremely rare. What, then, are we to think of a bird who takes such pride in his personal appearance as to carry a pair of toilet scissors constantly with him for beautifying purposes? This feathered dandy is named the mot-mot,

and he dwells in the dense forests of Mexico and Central America. Being the proud possessor of a serrated upper bill and a keen perception of artistic possibilities, the mot-mot devotes his periods of leisure to trimming his tail feathers into a shape resembling that of a racket. This he accomplishes by nibbling away the vane on either side of the feather shaft until the required effect is obtained. Several other birds possess a serrated bill, but so far as we know the mot-mot alone makes use of it as a toilet aid for purposes of adornment.

The birds have, of course, other toilet accessories besides those which they carry with them. Water, as with us, is the most important necessary, though many birds prefer dust instead. A few only use both dust and water, and one of this minority is the sparrow, who, by the way, is rather particular as to the quality of the dust he chooses. He generally selects the driest and finest possible, such as is found on the surface of a sun-baked country road. Larks, pheasants, and partridges are other familiar "dusting" birds, but, whereas the lark shares with the sparrow a partiality for the dust of the road, the partridge prefers to scratch about among the roots of dry meadow grass, ruffling his plumage until the feathers are full of the cleansing earth.

Birds that bathe are equally fastidious, and, as a rule, nothing but newly fallen rain-water thoroughly pleases them. Sparrows, chaffinches, robins, swallows, and martins are inveterate "wet-bobs"; rooks and wood-pigeons, too, bathe often, but always in the early morning, and so do the wild ducks, who, though they feed and live by the salt water, prefer to wash in running brooks or ponds, and will fly long distances inland in search of these freshwater pools and streams.

From what has been said it will be seen that to bird and beast alike the question of toilet is a matter of immense importance. To some, indeed, it is of vital importance, for on its successful accomplishment depends, not only the comfort which helps to make their lives endurable, but, in many cases, the very fact of existence itself.

## ARITHMETIC OF ELECTIONS

THE present excitement about the elections to the enlarged Government Councils leads one to think upon the best and most proper way of finding out which candidate is really the man whom the majority of voters wants. This is not so simple a question as it appears at first sight to be. What is written below has no reference to the present political situation but is merely a mathematical investigation into the right method of holding elections in general.

## ELECTION BY DELEGATES.

One characteristic feature of the recent notification is the election by *Delegates*. The principle is this: the number of voters being very large it is inconvenient to take their individual opinion about the several candidates; so they are divided into certain electorate divisions which elect one or more *delegates* to represent them, and it is by the vicarious votes of these delegates that the candidates are actually elected. Let us examine whether this system will ensure the election of the right person, *i.e.*, the candidate whom the majority of voters would have selected. There is one obvious objection to this system, namely, that the electorate divisions have not been given the power to dictate to their delegate which candidate he should vote for; and he may not, after all, echo the opinion of his constituency.

But there is another latent but very serious defect in the system, that even if the delegates vote according to the opinion of the majority of the electorate, the result of the election may be quite the opposite of what it would have been if the votes of the actual voters were counted. I shall illustrate this by an example. Suppose there are three such divisions which will jointly return one member, and L and C are two candidates for the election--the former, say, a Liberal, and the latter a Conservative; and also suppose the first two divisions elect two liberal delegates

M and N by majorities of liberal votes, and the third division a conservative, the votes being as follows:

	Conservative votes	Liberal votes	Delegate elected
1st Division ...	50	60	M (liberal)
2nd Division ...	54	56	N (liberal)
3rd Division ...	80	30	P (conservative)
	(184)	(146)	

Now the liberal candidate L gets the votes of the *two* liberal delegates, and C gets only that of P, so L is returned as the elected member. But what would be the result if the voters are allowed to vote directly for the member? There are 184 conservative votes to only 146 of the liberal so the conservative candidate C would be elected. This anomaly is due to the method of election by delegates.

## MORE THAN TWO CANDIDATES.

I next come to a more complex subject, *viz.*, the mode of counting votes, when there are *more than two* candidates.

## ORDINARY METHOD.

The ordinary method is that, each voter is asked to name the candidate he considers the fittest, and the one who is named by the largest number of voters is taken as elected. This mode is subject to grave objection and liable to cause injustice. Suppose there are three candidates, two of whom K and L are liberals, and the other C a conservative; and that there are 100 voters of whom 40 want a conservative member and 60 a liberal. But there being two liberal candidates these 60 votes are divided between them K getting say 35 and L 25. Thus C getting all the 40 conservative votes gets elected. But it is clear that the majority of voters (the liberal) would prefer either K or L to C. It is simply owing to the unfortunate fact of there being two liberal candidates in the field, that the result of the election turns against the opinion of the majority. When such a possibility is expected one of the two

candidates should retire, leaving the other to get the solid vote of his party. But it often happens that for want of this tactful and judicious retirement of one of the candidates from the field the cause of his party suffers.

#### METHOD OF ELIMINATION.

This difficulty is sometimes sought to be met by what may be described as the *Method of Elimination*, i.e. the candidate getting the least number of votes is left out or *eliminated*, and the election again takes place between the remaining candidates. The advantage of this is at once evident from the above example. L getting the least number of votes (25) is left out, and when the election then takes place between K and C, K gets the entire liberal votes (60) and thus beats C.

#### SIMULTANEOUS VOTES IN ORDER OF PREFERENCE.

There seems to arise one practical difficulty in this system, namely, that the election has to be done several times. If there be 5 candidates for a single membership the election will have to be repeated four times with all the expense and inconvenience incident thereto. But there is an easy remedy. Each of the voters instead of giving the name of only the fittest person in his opinion, may be required to state at once in his voting paper the names of *all* the candidates in *order of preference*, i.e. the order in which he would choose from the candidates if the one first named fails to score. Thus in the above-assumed case of 100 voters, the voting papers when sorted will give some such result as the following:—

	40 (conservative)		35 (liberal)		25 (liberal)	
	28	12	nil*	35	25	nil*
1st.	C	C	K	K	(L)	(L)
2nd.	K	(L)	C	(L)	K	C
3rd.	(L)	K	(L)	C	C	K

Counting the votes given to the first named candidates, it is found that C has got 28+12 or 40, K 35 and L 25. The next step is to cut out L's name from each of the

\* (No liberal voter is expected to give preference to the conservative candidate C over the liberal K or L).

voting papers, and count the votes that now stand topmost. Thus C gets 28+12, i.e. 40 and K gets 35+25, or 60. This process is only to be repeated if there be more than three candidates. Thus the only objection to the method of elimination, viz., that it entails a multiplicity of election-proceedings, may be obviated by this system of simultaneous voting in order of preference. This system is equally applicable to cases when more than one member is to be elected—the process of elimination being stopped when the required number of candidates is reached.

But on a further consideration it will be seen that though this system is much better than the ordinary method of single votes, circumstances may occur when it will work injustice, and the most popular candidate may happen to be the first to be eliminated. Take the following case, for instance, where there are 75 voters and the votes are distributed as follows among the three candidates A, B and C.

Number of voters	10	12	20	7	18	8
Order of preference	1st A	A	B	B	C	C
	2nd B	C	A	C	A	B
	3rd C	B	C	A	B	A

Counting the number of votes in the first line, i.e. the votes which would be given in the first instance, it is seen

A gets 10+12=22.

B gets 20+7=27

C gets 18+8=26

so A getting the least number of votes is left out first. But let us view the matter in another way. What would be the result of a contest between A and B only? A stands higher than B in the estimation of 10+12+18, i.e. 40 voters, and B stands higher than A in that of the remaining 35 voters. So A is more popular than B. Similarly comparing A and C, A stands higher than C in the estimation of 10+12+20, i.e. 42 voters, and C is preferred to A only by the remaining 33 voters. Thus A is the most popular of the three persons, but he happens to get the least number of votes at the first instance when the three persons are taken together. He fails to be elected both by the ordinary method, and also by the method of elimination, not owing to any fault of his own or that of his electorate but on account of the defective system of taking votes.

## COMPARISON BY PAIRS.

The question now arises what would be the strictly correct system of taking votes, *i.e.*, the system not open to such anomalies. It may be supposed that from the above list of votes in order of preference, we may compare the candidates, two by two, *i.e.* first make an election between two of the candidates, and then take the successful candidate with the third, and so on. But cases may arise in which anomalies similar to the previous ones would occur.\* For example take the following case:—

Number of voters ... 20 + 14 + 15 + 18 + 17 + 16 total 100

Order of pre-ference { 1st A B C C  
2nd B C A C A B  
3rd C B C A B A

Comparing A and B, A is preferred by

20 + 14 + 17 = 51 voters  
and B ... 15 + 18 + 26 = 49 voters  
so A is preferable to B.

Again comparing B and C, B is preferred by

20 + 15 + 18 = 53 voters  
and C ... 14 + 17 + 16 = 47 voters  
so B is again preferable to C

From these two we should expect that A would be preferable to C; but comparing directly A and C the result is found to be the contrary. For

Comparing A and C, A is preferred to C by

20 + 14 + 15 = 49 voters  
and C is preferred to A by 18 + 17 + 16 = 51 voters

## METHOD OF AWARDED MARKS.

The reason for the above anomalies may be briefly stated to be this, that we have taken into account only the *order* of preference, but not the *degree* of preference. In the case of an election between more than

\* The conditions and circumstances under which this sort of anomaly would occur, and the probability of the occurrence may be investigated with the aid of a little algebra, but that is omitted as being unsuited to the general reader.

two candidates it is the degree of preference that should be the determining factor. This can be ascertained by a system of awarding *marks* similar to what is done in examinations. A certain maximum number of marks is fixed which may be given by a voter to a candidate whom he considers the fittest, and proportionally lower marks would be given to other candidates according to their respective fitness or otherwise in the opinion of the voter. Thus in the voting paper the voter will simply put down a certain number against the name of each candidate, not exceeding the maximum number fixed. When a voter considers two persons as equally fit he may express that opinion by giving an equal number of marks to each. When the opinion of a voter *against* a particular candidate is so strong that he would rather have no member representing the electorate than have such a candidate for a member, he may give zero (0) to him. The number of maximum marks fixed upon, should be sufficiently large so as to avoid the use of fractions in expressing different shades of opinion. The *total* number of marks obtained by each candidate from all the voters should be ascertained, and the candidates obtaining the highest marks should be selected as the required number of members. When any voter or set of voters is intended to be given higher powers of voting than others (*e.g.* when the delegate from a district is allowed 2 or more votes, while other delegates are given only a single vote), the maximum number at the disposal of the voter need only be proportionately increased.

SATIS CHANDRA BASU.

## KINGSHIP IN ANCIENT INDIA

अरच्यमानाः कुर्वन्ति यत् किञ्चित् क्लिषं प्रजाः ।

तस्माच्च नृपतेरर्हं यस्मात् गृह्णात्यसौकरान् ॥

३३७—अ १ याज्ञवल्क्य संहिता ॥

“Uncared for by the king whatever offences his subjects commit, half the guilt thereof is the king's for he takes taxes from them.”

## I. THE POPULAR CONCEPTION OF ANCIENT HINDU KINGSHIP.

IN the opinion of the ancients in India, like everything else, the success of agriculture depended as much or even

more on the faithful performance of his public duties by the king, than on the labors of the tiller of soil. Our poets and historians with one voice, rightly or wrongly, give to the king the entire credit for all the happiness his subjects enjoyed, as also the entire blame for all the calamities they suffered. To king Rama is given the credit that during his rule, “rain fell in time, food could be readily had for the mere asking,—the skies were clear; and the



towns and provinces crowded with a prosperous and well-fed population\* (12—Ch. 12 Uttarakānda, Rāmāyana). The blame is likewise cast on Rāma for the untimely death of a mere child of five years.† For they argued as if it were an axiom of their polity that it was owing to the king neglecting to do his duty that his subjects suffered calamity, and that when the king did wrong his subjects suffered untimely death.‡ (16—Ch. 86—Uttarakānda). Vast as were the powers and responsibilities of kings for good or for evil,—to understand the condition of agriculture in Ancient India, it is essential to have a clear conception of the rights and duties of the kings of those days,—which gave them that unique position in regard to agriculture. As a preliminary to a discussion of the king's rights and duties regarding agriculture, it is necessary first to explain the conception of *kingship* among the ancient Hindus.

To the superficial observer, the ancient Hindu king would appear to have been a self-willed irresponsible autocrat who could dispose of his kingdom, and even the lives, and properties of his subjects, as if they were his personal property,—a tyrant whom a servile, ignorant, and superstitious people looked upon as the incarnation of the gods or a motile *Jagannath* or *Visvesvara*, whose wild vagaries and excesses it would be a sacrilege to check or control, and whom the people had always to humour, styling him 'father and mother' (*'mabap'*), or 'justice in the flesh' (*Dharmavatar*)—"the learned pate ducking to the golden fool" or as our Bhagavat has it: "भजन्ति कवयो धनदुर्मदान्वाङ् ।" If so minded, one might cite chapter and verse from the Ramayana, Mahabharata or the Sanhitas in support of this popular view,—for the Ramayana too speaks of the king as being 'truth and

righteousness incarnate,' as being nobleness itself to the nobility, as the mother and father to his subjects, and the benefactor of mankind (34—Ch. 67—Ayodhyakānda).\* The Mahabharata makes the good sage Samika after he is wantonly insulted by king Parikshita, to say to his son "The king should be suffered to do just as he pleases" (25—Ch. 41—Adi-Astika).† *Manu* even goes a step further: he says "नराज्ञानघदोषोऽस्ति" "The king is not tainted by sin"—which is but an oriental version of the "right divine of kings to govern wrong." As in early England the king was styled the "Son of Woden" or somewhat later as "the Lord's Anointed," so *Manu* styles the king as the eight-fold incarnation of the Gods: "The king is an incarnation of the eight protectors of the world—the Moon-God, the Fire-God, the Sun-God, the Air-God, the Sky-God, the Wealth-God, the Water-God, and the Death-God." (*Manu*, V. 96).‡

## II. MANU'S EXPLANATION OF THE ROYAL INCARNATION.

It does indeed look like rank superstition, and may inspire in ignorant minds a superstitious awe and reverence for royalty. But take it in the light of *Manu's* explanation, and it will become clear that the doctrine of incarnation is a mere allegory—a carefully woven tissue of the rights and duties of royalty—poetically expressed or a case of "the poet's eye in a fine frenzy rolling" and "the poet's pen giving to airy nothing, a local habitation and a name." Says *Manu*: "Like Indra, the sky-god, showering rain on the earth during the four rainy months of the year, should the king shower blessings, Indralike, over his kingdom. Like Aditya—the Sun-god, sucking up moisture from the earth, during the eight dry months, —should the king always realise taxes from his kingdom,—therein imitating the sun-god. Like Maruta—the Wind-god pervading all things, should the king by his agents

\* काली वर्षति पर्जन्यः सुभिन्नं विमला दिशः ।

हृष्टपुष्ट जनाकीर्णं पुरं जनपदास्तथा ॥ १२ । ११२ ।

† राजदोषैर्विपद्यन्ते प्रजास्यविधिपालिताः ।

असदृशे हि वृषतावकालि म्रियन्ते जनः ॥

१६—अ ८६—उत्तराकाण्ड ॥

‡ रामस्य दुष्कृतं किञ्चित् महदस्ति न संशयः ।

यथा हि विषयस्थानां बालानां मृत्युरागतः ॥

१० । ४० रामायणम् ॥

\* राजा संत्यज्य धर्मस्य राजा कुलवतां कुलं ।

राजा माता पिताचैव राजा हितकरो नृणां ॥

३४ । अ ६७—अथोध्या ॥

† सर्वथा वर्त्तमानस्य राज्ञः क्षन्तव्यमेव हि ॥

२५—अ ४६—आदि—आस्तिक ॥

‡ सोमाम्यर्कानिलिन्द्राणां विष्ठापपत्योर्यमस्य च ।

अष्टाणां लोकपालानां वपुर्धारयति वृषः ॥ ६६—अ ५ ॥

collect information of all kinds—thus imitating the Wind-god. Like Yama—the Death-god laying his hands, when the hour arrives, on friends and foes alike, should the king keep under control all his subjects, thus imitating the Death-god. Like Varuna—(once the Highest God, but later reduced to the Water-god with a net, पाशः)—holding all things in his net, should the king keep the wicked ones in check—thus imitating Varuna. Just as the sight of the full moon fills men with delight, so should the sight of the king fill his subjects with delight, therein he would imitate the Moon-god. In dealing with wicked deeds, the king should always show his power and indignation,—punishing adequately the evil-doers even among his own chieftains, therein imitating the Fire-god”—\* (Manu IX, 304 to 310). A somewhat similar idea as to the inner meaning of the doctrine of royal incarnation is hinted in the Ramayana saying:—“The king by setting nobler examples of beneficence, excels in merit the gods Yama, Vaisravana (wealth-god), Indra, and the mighty Varuna”† (35—ch. 67—Ayodhya). It thus appears that in calling the king an eight-fold incarnation of the gods the poet law-giver wishes to idealize into the form of an allegory, the old Hindu standard of the rights and duties of kingship.

Another object, as the quotation from the Ramayana would suggest, was to encourage the king—in the same way as we often encourage children, by humouring them to excel in doing good to his subjects by always holding before him the examples of those beneficent powers of nature who are said to be incarnate in him in the sense that they are the ideals he is to imitate.

### III. THE PERSON AND THE OFFICE.

Apart from their desire to idealize in the form of an allegory, their standard of the rights and duties of true kingship, our sastras had another—a deeper, though subtler, meaning. They wished to imply an important distinction between the king as a human person—the *locum tenens*, and *kingship* or the official centre of the state. There is a technical name in the Vedanta for a particular kind of fallacy or rather illusion,—that of wrongly identifying one thing with another with which it is constantly associated—called *अन्वित्वाध्यासः* or *तादात्म्याध्यासः*—which would very aptly describe the mistake so common among public servants—specially in a subject country, that of identifying one's person with one's office, and confounding one's private rights and duties with one's office privileges and duties. Among a subject population, the whole official hierarchy from the highest to the lowest is apt to become the victim of this type of illusion until the name public servant comes to mean *not a servant* but a *master* of the public,—not a *shashthi-tat-purusha* or servant of the public, but a *karmadharaya* or one having the public for his servant,—a *Hakim*. It is a common weakness of our nature, and the kings in ancient India were not unoften its victims. For example, take the case of *Drupada*—the newly crowned king of Panchala to whom came the friend and companion of his exiled youth, *Drona*, in great distress, and addressed him saying, “Know O king, here am come, your friend.” Flushed with the new-born pride and dignity of kingship, king *Drupada* could not brook such impertinent familiarity on the part of a poor homeless wanderer which *Drona* then was, and “with the knitted brows of anger and impatience fixing his bloodshot eyes upon him” turned him out with the remark, “A pauper can not be the friend of a man

\* वार्षिकायतुरो मासान् यथेन्द्रोऽभिप्रवर्षति ।  
तथाभिवर्षेत् स्वं राष्ट्रं कामैरिन्द्रव्रतं चरन् ॥ ३०४ ॥  
अष्टौ मासान् यथादित्यस्त्रोयं हरति रश्मिभिः ।  
तथा हरेत् कारं राष्ट्रान्नित्यमर्कव्रतं हि तत् ॥ ३०५ ॥  
प्रविश्य सखे सूतानि यथा चरति सारुतः ।  
तथा चारैः प्रवेष्टव्यं व्रतमेतद्धि सारुतं ॥ ३०६ ॥  
यथा यमः प्रियवेष्टौ प्रातःकाले नियच्छति ।  
तथा राज्ञा नियन्तव्याः प्रजासृजि यमव्रतं ॥ ३०७ ॥  
वरुणेन यथा पार्श्वेर्वज्र एवभिदृश्यते ।  
तथा पापान् निगृह्णीयाद्व्रतमेतद्धि वारुणं ॥ ३०८ ॥  
परिपूर्णं यथा चन्द्रं दृष्ट्वा हृष्यन्ति मानवाः ।  
तथा प्रकृतयो यस्मिन् स चान्द्रव्रतिको नृपः ॥ ३०९ ॥  
प्रतापयुक्तस्तजस्वी नित्यं स्यात् पापकर्षणं ।  
दृष्टसामन्तं हिंस्रश्च तदाग्रे यव्रतं स्मृतं ॥  
३१० ॥ मन्त्र—अ—८ ॥

† यमो वैश्वदेवः शक्नो वरुणश्च महाबलः ।  
विश्विष्मन्ते नरेन्द्रे न वृत्ते न महता ततः ॥ ३५ ॥  
रामायण—अथोद्ध्या—अ ६७ ॥

of wealth, nor an idiot the friend of a man of learning.\*"

The awakening comes, when it does come, like a bolt from the blue, to the supercilious *Hakim* or public servant of to-day as it did to the proud potentates of old—when by an unfavorable turn of events,—the person is forced to stand in bare nakedness, completely divested of the illusory dignity and paraphernalia of the office he held, when the proudest kings may have to sigh in vain: "A horse! a horse! my kingdom for a horse!" It is then they learn to their cost, that they themselves were till then but "the jackdaw in borrowed feathers." A very rude awakening came to king Drupada who plumed himself personally with the borrowed pride and lustre of his kingship when by the rolling of fortune's fickle wheel, he found himself a captive, broken down and trembling for his life "भयदर्पं हतधनं तं तथा वशमागतं"—before Drona who with the magnanimity that always marks his character in the Mahabharata, gave him his life "मा भैः प्राणभयाद्दीरक्षसिणी ब्राह्मणा वयं" and restored him his kingdom after teaching him a good lesson. The good king *Suratha*, the pioneer of our Durga puja, expelled from his kingdom, perceived the illusory charm of the borrowed pomp of royalty though only to regret that he could not rise above it, "O best of sages, what is this that I who understand the truth, feel the same passionate attachment to the kingdom and all its appurtenances, much the same as those who do not understand."† (Chandi)

#### IV. *Danda* OR TRUE KINGSHIP AS DIVINE JUSTICE INCARNATE.

Let us however leave Manu himself to speak of that impersonal dignity of true

\* ततो द्रुपदमासाद्य भारद्वाजः प्रतापवान् ।  
अत्रवीत् पार्थिवं राजन् सखायं विद्विषामिति ॥ १ ॥  
इत्येवमुक्तः सख्या स प्रीतिपूर्वं जनेश्वरः ।  
भारद्वाजिन पाञ्चान्यो नास्मृत्यत वचोऽस्य तत् ॥ २ ॥  
स क्रोधामर्षजिह्वभूः कषायीकृतलोचनः ।  
ऐश्वर्यमदसम्पन्नी द्रोणं राजाऽत्रवीदिदं ॥ ३ ॥  
न दरिद्रो वसुमतो नाविद्वान्विदुषः सखा ॥

८ ॥ अ १४१—आदि—सम्भवः ।

† मनसं समराज्यस्य राज्याव्येष्वखिलेष्वपि ।  
जानतोऽपि यथाज्ञस्य किमेतन् सुनिश्चितम् ॥

मार्कण्डेय चण्डौ ॥

kingship. Says Manu: "When anarchy prevailed in the world, and men fled in terror in all directions, the Lord God for their protection, created the king—taking eternal parts from the gods—Indra, Vayu, Yama, Sun, Fire, Varuna, Moon, and the Wealth-God. For his guidance, God first created Danda or justice symbolised in the royal sceptre—the spirit of righteousness born of the Divine Self, instinct with Divine fire,—the support of all that is. From fear of Him (Danda), all things, animate, or inanimate, become fit objects of enjoyment, and never forsake their own properties. Him (Danda) should the king direct against all evil-doers—according to their deserts, duly weighing in each case the time and place, and their power and knowledge. He (Danda) is the king, He is the Person, the Guide and the Ruler, and He is the Regulator of the duties of the four orders of men (asramas). Danda rules over and protects all created beings, Danda keeps awake when all else sleep. The wise know that Danda to be righteousness itself. Danda upheld with due care and consideration brings joy and happiness to all the king's subjects, but upheld without care and consideration brings destruction all round. Danda is a mighty power difficult for ill-trained minds to apply, and if divorced from right and duty will turn against and destroy the king himself and all his friends." (Manu VII, 3 to 28).\* Notice, Danda is said to be a

\* अराजकी हि लोकेऽस्मिन् सर्वतो विद्रुते भयात् ।  
रक्षार्थमस्य सर्वस्य राजानमसृजत् प्रभुः ॥ ३ ॥  
इन्द्रानिलयमाकर्ण्य अग्नेश्च वरुणस्य च ।  
चन्द्रवित्ते श्योश्चैव माता निहृत्य प्राश्नतौ ॥ ४ ॥ \* \* ॥  
तस्याथ सर्वभूतानां गोप्तारं धर्ममात्मजं ।  
ब्रह्मतेजोमयं दण्डं असृजत् पूर्वमौश्वरः ॥ १४ ॥  
तस्य सर्वाणि भूतानि स्थारवानि चराणि च ।  
भयाङ्गो गाय कल्पन्ते स्वधर्मान्न चलन्ति च ॥ १५ ॥  
तं देशकालौ शक्तिञ्च विद्याञ्चावेष्टातत्त्वतः ।  
यथार्हतः सम्यनयेत् नरेष्वन्यायं वर्त्तिषु ॥ १६ ॥  
स राजा पुरुषो दण्डः स नेता प्रासितः च सः ।  
चतुर्नामाश्रमाणाञ्च धर्मस्य प्रतिभूः स्मृतः ॥ १७ ॥  
दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति ।  
दण्डः सुतेषु जागर्ति दण्डं धर्मं विदुर्धृताः ॥ १८ ॥  
सर्वोच्च स धृतः सम्यक् सर्वा रक्षयति प्रजाः ।  
असमीच प्रणीतस्तु विनाशयति सर्वतः ॥ १९ ॥ \* \* \* ॥

mighty power difficult for ill-trained minds to apply" "दुर्बैरथाकृतात्मभिः" !—and *Manu* prescribes a carefully elaborated course of training for the king, in which is also included a course of instruction in agriculture (*varta*). Says *Manu* "He (the king) should study the three Vedas with Vedic scholars and receive instruction in the ancient science of finances and economics called *Dandaniti* or *Arthasastram*, also metaphysics and the science of Self (*Brahma-vidya*); and from experts, he should learn farming, trade and cattle-rearing\* (*varta*). Notice also the ambiguous use of the name *king* (called *Raja* in one case and *nripa* in the other)—applied indiscriminately in one case to the Divine emanation or *Danda* the King of kings, and also the human *locum tenens* called *nripa* whom *Danda* is said to destroy if he turns wicked. Here is a confusion of terminology which is at once the cause as well as the effect of a confusion of thought among the less discriminating, both among kings and their subjects, giving rise to absurd superstitions which are sought to be supported by passages taken from *Manu*.

#### V. ANCIENT HINDU THEOCRACY.

The passages we have cited should leave no doubt that *Manu* extols as a divine incarnation the *Danda* or that impersonal ideal of Divine Justice and beneficence in men's dealings—symbolised in the royal sceptre and brought into a focus as it were in the office of kingship as the great state centre of authority. It is an everlasting ideal, an emanation from God, the constant quantity—manifest for the time being in the endless succession of the variable factors—the crowned heads of frail mortals. You might call Hindu kingship a type of theo-

cracy—but decidedly more rational—though rather metaphysical—than the old Jewish. The human person called king is like the electrical wire—plain copper wire carrying the electrical current of justice and power (*Danda*) emanating from God, the great battery of all goodness and strength. The merit lies not in the wire, but in the current—not in the human king, but in the Divine *Danda* incarnate in the king. The moment the connection with the battery ceases, the current ceases, and the useless piece of wire is left behind. When the king turns wicked, the Divine spirit or *Danda* forsakes him, leaving only a frail mortal behind. The true king as the organ of the Divine spirit, 'can do no wrong' or "न राज्ञामवदोऽस्ति", for it is but another way of saying that God can do no wrong. The naturally reverent Hindu mind could not tolerate the irreverent, cynical, matter-of-fact explanation of those who would say that 'the king can do no wrong' because his ministers are responsible for all that the king does. That would be most repugnant to the Hindu mind as reducing His Majesty to a mere dummy—a costly sinecure shorn of all his beams of beneficent activity. To the old Hindu 'the king never dies'. Says the *Ramayana*—"Like sight in the living body the king is ever-active in the body politic as the fountain of truth and right" (33—Ch. 67—*Ayodhya*).<sup>\*</sup> True kingship is inseparable from the state, and must always be present in some form, for as there can be no circle without a centre, there can be no state without a centre of authority or kingship. I may also point out that Hindu kingship according to *Manu*—far from being a despotism or a personal or absolute monarchy is spoken of as a duly constituted body of seven members or component parts—working in harmony,—namely, the king, the advisors, the townships, the country (compare the early English 'boroughs'), the treasury, the army, and the king's friends—(compare the Early English 'thegn')—each member excelling the others in dignity according to its fitness for the purpose it is

दण्डो हि सुमहत् तेजो दुर्बैरथाकृतात्मभिः ।

अर्थाद्विचलितं हन्ति नृपमेव सवान्धवं ॥

२८ । अ. ७ । मनुः ॥

\* वैविद्येभ्यस्त्रयीं विद्यात् दण्डनीतिञ्च शास्त्रती ।

आन्वीक्षिकीञ्चात्मविद्यां वार्त्तारम्भाश्च लोकतः ॥

४३ । अ. ७ । मनुः ॥

"दण्डनीतिस्त्वार्यशास्त्ररूपां योगक्षेमोपदेशिनी" कुलकः ।

आन्वीक्षिकौ दण्डनीतिसर्वविद्यार्थशास्त्रयोरित्यमरः ॥

दण्डनीतिरित्येकं अर्थशास्त्रे ब्रह्मसूत्रादिप्रणीति ।

अर्थसमुत्पादेः शास्त्रं ।

\* यथा दृष्टिः शरीरस्य नित्यमेव प्रवर्तते ।

तथा मरेन्द्रोराष्ट्रस्य प्रभवः सत्यधर्मयोः ॥

३२ । अ. ६७ अयोध्या ॥



specially qualified to serve.\* (Manu IX, 294—297)

#### VI. AN UNJUST OR OPPRESSIVE KING.

The true king according to Manu's theory being the chosen organ of the Divine Spirit of Justice and Right, it follows that the king can no more do wrong without forfeiting his kingship, than God can do wrong without forfeiting his God-head. It would be a verbal contradiction. A king who does evil is only a king by courtesy, and is no more a true king than a wooden horse is a true horse. But whatever may have been the theory, the king as a man was subject to all our human frailties. Like any of us, the king would often do wrong sometimes consciously and sometimes unconsciously. Like any of his subjects, Manu would hold the king personally responsible for all the wrong he did, and provides for his punishment, by laying down that the king is to sentence himself to a fine a thousand times greater than the fine that an ordinary criminal has to pay for a similar offence (Manu VIII, 336.) It is to be looked upon as the king's personal weakness, which if very serious, may by mere association drag through the mire for the time being the Divine dignity of *Danda* or true kingship, but the keen, discriminating Hindu of old, will not confound the one with the other.†

In the case of an occasional transgression, wilful or unwilling, it may be sufficient to lay down that the king is to punish himself with a heavy fine, but what was to come when a wayward king was found habitually and incorrigibly oppressive and unjust. The short shrift that was given to such kings in the advanced European countries is a matter of history. We find that *Manu* predicts a similar fate in regard to the kings of ancient India, when found incorrigibly wicked or oppressive. They are said

to forfeit their kingship and perish with their supporters:—"The thoughtless king" says the poet law-giver, "who through folly and recklessness oppresses his subjects, forfeits his kingdom, and perishes, he and his friends" (Manu VII, 111)\*. He cites examples in his support from past history mentioning the cases of some ancient kings—Vena, Nahusha, Sudasa, Sumukha, and Nimi who, he says, "perished for their insolence" (Manu VII, 41.)† It is however a great pity that the offences of which these kings are said to have been found guilty were not offences against the state, but mostly against the priesthood, the class in which Manu himself is specially interested. According to our notions some of these so-called offences are hardly offences at all, and have nothing to do with the public—if there was a public in our sense in those days. Be that as it may, the ancient Hindu was not slow to get rid of a Vena,‡ or a Nahusha,|| any more than England of her Charles I, or James II. But there was a difference. While the English instances are matters of history, their Hindu parallels are matters of mythology, and while the English—a young, growing and excitable people, went to war against their sovereign, the older, cooler and more discreet Hindu to whom the idea of war and bloodshed would be shocking specially against one who was to them erewhile an incarnation of the the gods, represent their oppressive kings in their myths,—as mysteriously spirited away to their doom by *Danda* or Divine justice manifesting itself in the mystical form of a

\* सोद्वाद्राजा खराष्ट्रं य कर्षयतामवेक्षया ।

सोऽचिराद्भक्ष्यते राज्यात् जीविताच्च सत्त्वयवः ॥

१११—अ ७—मनुः ॥

† वेणो विनष्टोऽविनयान्नहुषश्चैव पार्थिवः ।

सुदासो यावन्निश्चैव सुसुखो निमिरिवच ॥

४१—अ ७—मनुः ॥

‡ Vena is said to have set aside the sacred bond of matrimony :—

वर्णानां सङ्गरं चक्रे कामोपहतचेतनः ॥ Manu IX, 67.

|| Nahusha is said to have kicked *Agastya* having made him bear his *pálki* and under the curse of that sage became transformed into a huge *Python* :—

तेजसा तपसाचैव विक्रमेनैजसा तथा ।

विशिष्टो नहुषः सतः सद्यो हजगरोऽभवत् ॥

३२—अ ६२—सम्भव—आदि—महाभारत ॥

\* स्वायमायै पुरं राष्ट्रं कोशदण्डौ सुहृत् तथा ।

सप्तप्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते ॥

तेषु तेषु तु कर्तव्येषु तत्तदङ्गं विशिष्यते ।

येन यव साध्यते कार्यं तत्तस्मिन् श्रेष्ठमुच्यते ॥

मनुः—अ २—२९४—२९७ ।

† कार्षापणं भवेद्दण्डो यवान्यः प्राकृत्योजनः ।

तव राजा भवेद्दण्डः सङ्घसमितिधारणा ॥

३२६—अ—८—मनुः ॥

curse by some venerable sage of antiquity whose very existence may have been a myth—for example Bena burnt up by the curse of Angira, or Nahusha transformed into a huge Python by a curse of Agastya, or Sudasa\* or Nimi† by a curse of the sage Vasishtha. Whatever the historical value of these mythical examples, the great truth that Manu wishes to impress upon the crowned heads of all countries and times, as well as their subjects, is summed up in one brief but pregnant sentence—that Divine justice which he calls *Danda* “destroys the king himself and his supporters, if the king goes astray from the path of duty” :—

“धर्माद्विचलितं हन्ति दृष्टमेव सवाम्बवम् ॥”

#### VII. VOX POPULI IN ANCIENT INDIA.

But apart from theory and sentiment, let us take specific examples from the Rama-

\* Sudasa was one of the ancestors of Rama. His son was Saudasa whom Manu seems to refer to as Sudasa :—

“स बाल एव सौदासी सगयासुपचक्रमे ॥” ११ ॥

He loved hunting even while a mere boy. He met two Rakshasas disguised as tigers and killed one of them. The survivor putting on various disguises, managed to make the king offer human flesh to his priest Vasistha to eat—after he had officiated as his priest at his Asvamedha sacrifice. Vasistha found it out and cursed the king, who became a cannibal (under the name of *Kalmasapada* or black-footed) :—

यस्मात्स्व भोजनं राजन् मनैतद्वातुमिच्छसि ।

तस्माद्भोजनमेतत्ते भविष्यति न संशयः ॥ २८ ॥

When Vasistha found out that the king was a victim of treachery—he consoled him saying :—

काले द्वादशवर्षाणि शपस्यान्तो भविष्यति ॥ ३६ ॥

At the end of twelve years he regained the throne :—

एवं स राजा तं शपसुपभुज्यारिसूदनः ।

प्रतिलिप्ते पुनः राज्यं प्रजासैवान्वपालयत् ॥ ३७ ॥

Uttarakanda, Chapter, 78.

† Nimi the twelfth son of Ikshvaku, installed Vasistha as his priest for a sacrifice. Vasistha went away asking the king to wait. The king without waiting had the sacrifice performed by other priests. For this insult Vasistha cursed him saying :—

यस्मात्स्वमर्थकृतवान्मासवज्ञाय पार्थिव ।

चेतनेन विनाभूतो देहको पार्थिवैष्यति ॥ १८—Ch. 65 ॥

His conscious spirit left the body. After much wandering his disembodied spirit obtained a seat in the eyelids of all animals :—

नेत्रेषु सर्वभूतानां वायुभूतश्चविष्यति ।

त्वत्कृतं च निमिषान्ति चक्षुषि पृथिवीपते ॥ १५ ॥

Ch. 67—Uttarakanda, Ramayana.

yana and the Mahabharata to show what were in practice the respective positions of the king and of the people in ancient India. The procedure actually adopted on the death of king Dasaratha for selecting his successor—as described in the Ramayana—clearly shows that in practice the old Hindus did not look upon their king as an irresponsible despot whose will was law, but rather as a ruler chosen by the people, and bound within the four walls of a fixed constitution acting in important matters in consultation with a council of the people's leaders, in presence of, and under the control of an assembly of the people, and deciding according to the laws and customs of the community. When the great event of the Ramayana—the pivot on which the whole story turns—Rama's exile—was taking place, and the prince himself clad in bark, was helping the princess Sita to put on bark, the sage Vasishtha overpowered by the pathetic scene, addressing Kaikeyi, said, “Thou evil one, the destroyer of the race, thou that didst deceive the King, and art deaf to reason, thou shameless one, the princess Sita shall not go into exile. She shall sit on the throne that is Rama's by right,—during her husband's absence. The wife is the very self of those that enter into wedlock, and as being the very self of Rama, she shall rule the world. If Sita should decide to follow Rama into exile, we all follow them, the whole town shall go” (21 to 25—ch. 37—Ayodhya).\* If the princess were less high-minded than she was, or if it were true of the womanhood of ancient India, “What female heart can gold despise, what cat's averse to fish?”—and Sita had accepted the proposal of Vasishtha, India would have set one of the

\* चौरि गृहीते तु तया सवाथो दृष्टे गुरुः ।

निवार्य सीतां कैकेयीं वसिष्ठोवाक्यमब्रवीत् ॥ २१ ॥

अतिप्रवृत्ते दुर्मेधे कैकेयि कुलपांशिनि ।

वञ्चयित्वा तु राजानं न प्रमानेऽवतिष्ठसि ॥ २२ ॥

न गन्तव्यं वनं देव्या सीतया पिनवर्जिते ।

अनुष्ठास्यति रामस्य सीता प्रकृतमासनं ॥ २३ ॥

आत्मा हि दाराः सर्वेषां दारसंयद्भवतिना ।

आत्मं वसिति रामस्य पालयिष्यति मेदिनीं ॥ २४ ॥

अथ यास्यति वैदेहि वनं रामेण सङ्गता ।

वचमवानुयास्यामः पुरं चेदं गमिष्यति ॥ २५ ॥

अ—३७—अयोध्याकाण्ड ॥

earliest examples of a female sovereign ruling the world, and we should have had a Hindu Queen Victoria long before the dawn of history. Poor Valmiki would then have been driven to fish elsewhere for a story for his great epic. It followed, however, that the princess Sita "having made up her mind to follow her husband would not change her resolution".\* Three of the noblest spirits that the world could show—Rama, Lakshmana, and Sita, departed—the people crying 'Shame to Dasaratha'† When they had crossed the Ganges to the other side, old Sumantra their faithful driver, returned with the heart-rending news. Dasaratha died broken-hearted at about midnight (78—ch. 64 Ayodhya)‡ It happened that Bharata who was to succeed was away with his younger brother Satrugna. An interregnum was imminent. What followed is highly significant as illustrating both the procedure adopted as well as the authority exercised by the people regarding the selection of a king in ancient India. The day following the king's death was spent by the people in mourning his loss. But "business was business" with them, perhaps more than with us to-day, and sentiment had to give place to business. "Early at day-break on the next day—the twice-born (Dvijatayas or Brahmans, Kshatriyas and Vaisyas) King-makers met in the hall of assembly (—"समेत्य राजकर्तारः सभासमीयुर्हिजातयः").|| Markandeya,

\* तस्मिंस्तथा जल्पति विप्रमुखि तयागुरौतपस्याप्रतिम प्रभावे ।

नैव स सीता विनिवृत्तभावा प्रियस्य भर्तुः, प्रतिकारकामा ॥

३७—अ ३७ ॥

† तस्यां चौरवसानायां नाथवत्पामनाथवत् ।

प्रचुक्रोश जनः सर्व्वी धिक् त्वां दशरथन्विति ॥

१—अ ३८ अयोध्या ॥

‡ तथा तु दीनः कथयन् नराधिपः प्रियस्य पुत्रस्य विवासनातुरः ।

गतेऽर्द्धरात्रे भ्रष्टः खपीडितः तदा जह्वी प्राणसुदारदर्शनः ॥

७८—अ ६४—अयोध्याकाण्डः ॥

|| व्यतीतायान्तु शर्व्वेय्यामादित्यस्योदये ततः ।

समेत्य राजकर्तारः सभासमीयुर्हिजातयः ॥ २ ॥

मार्कण्डेयोऽथ मीढ्वल्यो वामदेवस्य काश्यपः ।

कात्यायनो गौतमश्च जाबालिश्च महायशः ॥ ३ ॥

एते हिजा महामातौरः पृथग्वाचसुदीरयण् ।

वशिष्ठमेवाभिमुखः श्रेष्ठं राज-पुरोहितम् ॥ ४ ॥

अतीता शर्व्वेरौ दुःखं या नो वर्षशतोपमा ।

अस्मिन् पञ्चलमापन्ने पुत्रशोकेन पार्थिवे ॥ ५ ॥

Maudgalya, Bamadeva, Kasyapa, Katyayana, Gautama, and Javali—these sages among the twice-born together with the ministers of state, took part in the deliberations, each speaking for himself. They addressed themselves to Vasishtha the chief priest of the royal family—(as president)—and said: "The king having died broken-hearted sorrowing for his son, we too spent the whole night in mourning—and the night seemed to us as long as a century. Now that the king is gone to heaven, and Rama gone into exile, the brave Lakshmana following him, and Bharata and Satrugna are both away at Rajagriha in Kekaya, let some scion of the Ikshvaku race be this very day installed king, for surely it would be ruin to our kingdom to have no king." They even went so far as to authorise Vasishtha, in whose selection, they said they had perfect confidence, "to crown any one he chose as king whether of Ikshvaku's race or any other,"—"कुमारमिच्छाकुसूतं तथान्यं, तमेव राजानामभिषेचय"—for, they said, "when there is no king men too devour their fellowmen, like fish"—"मत्स्या इव जना नित्यं भक्षयन्ति परस्परं" (31—ch. 67).\* The good Vasishtha however saved the situation by pathetically suggesting to that great assembly of friends (compare the royal thegns of old England), ministers of state, the general public (compare the *ceorls* of old England), and that body of leading Brahmans (compare with the Witenagemot), that messengers be despatched post-haste on horse-back to bring Bharata and his brother back,—at the same time pleading his inability to make any other proposal—as the throne had been given to Bharata

स्वर्गस्थश्च महाराजो रामश्चावनमाश्रितः ।

लक्ष्मणश्चापि तेजस्वी रामेनैव गतः सह ॥ ६ ॥

उभौ भरतः शत्रुघ्नौ केकयेषु परन्तपौ ।

पुरे राजगृहे रम्ये मातामह निवेशने ॥ ७ ॥

इच्छाकृष्णमिहाद्यैव कश्चिद्राजा विधीयतां ।

अराजकं हि राष्ट्रं नो विनाशं समवाप्नुयात् ॥ ८ ॥

अ—६७—अयोध्या ॥

\* जीवतापि महाराजं तवैव वचनं वयं ।

नातिक्रामामहे सर्व्वं विलां प्राप्येव सागरः ॥

स नः समीक्ष्य हिजवर्थ्यभूतं, वृषं विना राष्ट्रमव्यभूतं ।

कुमारमिच्छाकुसूतं तथान्यं, तमेव राजानमिहाभिषेचय ॥

३७—३८—अ—६७ । अयोध्याकाण्डः ॥

("दत्तराज्यः")—by the late king. The whole assembly unanimously supported Vasistha's proposal—saying "let messengers go"—"गच्छन्विति ततः सर्वे वशिष्ठं वाक्यमब्रुवन्" (4—ch. 68).

Thus we see that the acceptance by that national assembly or 'folk-moot' of ancient India,—of Vasistha's proposal, prevented a crisis similar in some respects to the one that brought William of Orange to the throne of the Stuarts in England.

We see then that in ancient India before the dawn of history, there was an assembly of the people to decide important questions of state, an assembly of friends, ministers, and people with a council of 8 or 9 leading Brahmins ("मित्रासाथजनान् सर्वान् ब्राह्मणां ज्ञान्"). The council of leading Brahmins who took part in the deliberations was like the Witenagemot and the whole assembly like the folk-moot of old England.† In the election of the king, though preference was given to Ikshvaku's race, the people's choice was not confined thereto. Vasistha made his final appeal to the whole assembly and had to receive its assent ("गच्छन्विति") before final action could be taken. Now we leave the reader to judge what truth there is in the common cant so often repeated, that the 'East is east, and the West is west.' We would also cite a similar though less sensational case in Kishkindhya which happened there during a long and unexpected absence of king Bali—the people crowning his brother Sugriva as king. Sugriva in his apology to Vali on his return says: "The *people* and the *ministers* in their sorrow looking upon me—crowned me king—though I had no desire. You should therefore forgive me" (Kishkindhya, ch. 10, verse 6). Again he says: "On my return I was forced by the *people* and the *ministers* to

\* तेषां तद्वचनं श्रुत्वा वशिष्ठः प्रतुष्टवान् ह ।

मित्रासाथजनान् सर्वान् ब्राह्मणां ज्ञानिदं वचः ॥

१ ॥ अ—६८ ॥

† "The life of the earlier English state was gathered up in its folk-moot, \*\* while beside the folk-moot and acting with it had stood the Witenagemot—the group of wisemen to give *rede* to the king and through him propose a course of action to the folk. The preliminary discussion rested with the noble sort, the final decision with all." (Green's History of the English People, p. 60-61.)

be installed king—an empty kingdom being exposed to conquest by outsiders."\*

Next let us turn to the Mahabharata, the other great historical epic of ancient India, and there also it will be seen that the supreme power in all important questions of state, was vested in the people, who could elect their rulers. The disputed succession to the throne of Hastinapur on the death of king Pandu, forms the pivot on which turns the whole story of the Mahabharata. If you trace the motive of the evil-minded Duryodhana in forming the diabolical plan of burning alive his cousins—the Pandavas, you will see that it was his fear that the people would elect Yudhishtira as king, and not himself. Says the Mahabharata: "Then the people finding the sons of Pandu highly accomplished, talked about their good qualities in their congregations. In their yards and assemblies, they met to discuss the question of succession in connection with the eldest son of Pandu who had arrived. (They said) the blind, mind-eyed Dhritarashtra did not get the throne before, how can he get it now? Bhishma, the truth-living, high-souled son of Santanu, having declined the throne before, will also decline to accept it now. We will now crown as king, the eldest son of Pandu who though young in years, possesses the wisdom of age, and understands truth and mercy. He will know his duty, and will honour and provide every comfort for Bhishma, Santanu's son, and also for Dhritarashtra and his sons. The evil-minded Duryodhana hearing the people talk thus, and seeing them attached to Yudhishtira pined away in sorrow"† (4—

\* विषादात्त्रिय मां दृष्ट्वा पौरैर्मन्त्रिभिरेव च ।

अभिषिक्तो न कासेन तन्मे चक्षुं त्वसर्हसि ॥ ६ ॥

बलादस्मिन् सभागम्य मन्त्रिभिः पुरवासिभिः ।

राजभावे नियुक्तोऽहं शक्यदेशजिगीषया ॥ १० ॥

अ १०—किष्किन्याकाण्डः ॥

† गुणैः समुदितान् दृष्ट्वा पौराः पाण्डुसूतांसदा ।

कथयन्त्राक्षिरे तेषां गुणान् संसत्सु भारत ॥ ४ ॥

राज्यप्राप्तिं च सम्यातं ज्येष्ठं पाण्डुसूतं तदा ।

कथयन्ति स्म सम्भूय चत्वरिषु सभाषु च ॥ ५ ॥

प्रज्ञाचक्षुरचक्षुःश्रुतं धृतराष्ट्रो जनेश्वरः ।

राज्यं न प्राप्तवान् पूर्वं स कथं दृष्टमिदं वै ॥ ६ ॥

तथा शान्तनवो भीष्मः सत्यसन्धो महाव्रतः ।

प्रतपस्याय पुरा राज्यं न स जातु गृहीष्यति ॥ ७ ॥



10—ch. 152—Adi-Sambhova). Duryodhana, to forestal his rival and put him out of the way altogether, took into his confidence the Macchiavelli of the age—Kanika\* and secretly formed the diabolical plot of the *Jatugriha daha* to burn alive the Pandavas and their mother, making the devilish Purochana his servile agent for the execution of the plan.

ते वयं पाण्डवज्येष्ठं तरुणं ब्रह्मशीलिनं ।  
अभिषिञ्चामः साध्वयः सत्पाकारुणवेदिनं ॥ ८ ॥  
सहि भीष्मं शान्तनवं दृतराष्ट्रञ्च धर्मवित् ।  
सयुवं विविधैर्भोगैर्योजयिष्यति पूजयन् ॥ ९ ॥  
तेषां दुर्योधनः श्रुत्वा तानि वाक्यानि जल्पतां ।  
युधिष्ठिरानुरक्तानां पथ्यतप्यत दुर्मतिः ॥ १० ॥

आदि—सम्भव—अ १५२ ॥

\* The curious reader might like to form some idea of Kanika's teachings—so that we give below a few of his ethical rules:—

प्रहरिष्यान् प्रियंव्रुवात् प्रहरन्नपि भारत ।  
प्रहृत्य च प्रियंव्रुवाच्छोचन्निव रुदन्निव ॥ ६६ ॥  
वाचा मघं विनीतः स्यात् हृदयेन तथाक्षुरः ।  
स्मितं पूर्व्वभिभाषी स्यात् सट्टी रुद्रस्य कर्मणः ॥ ७६ ॥  
नाच्छित्वा पशुसर्मानि नाकृत्वा कर्म दारुणं ।  
नाहत्वा मत्स्यपातीव प्राप्नोति महतीं श्रियं ॥ ८४ ॥

आदि—सम्भव—अ १५३ ॥

These then are the grounds for our conclusion that the form of government in ancient India was popular, and not despotic, that as early England had her "folk-moot," India had her people's 'Sabha' or Assembly, to decide important questions of state. We presume both countries inherited their popular form of Government from their common Aryan ancestors. It was the Norman conquest in England which so upset the political equilibrium in that country that it took Englishmen many centuries of hard struggle to recover her lost thread of political growth, and bring her popular form of government into perfection. A series of revolutions mightier than the Norman conquest, swept over India—throwing out of joint the entire body politic. The example of England is a beacon light to us, and a guarantee that India too, if we do our duty faithfully—shall recover her 'lost chord'—of a harmonious distribution of rights and duties among the different members of the body politic, which in times past made famines almost an impossibility. "Heart within, and God overhead."

DVIJADAS DATTA.

## THE DUTIES OF THE EDUCATED CLASSES TO THE MASSES

IN one sense the greatest want of modern India is the spread of education; for the only means of successfully coping with the daily growing needs of modern civilization, is education, which gives an extended view of life, and calls forth the latent energies of the mind for entering into a new struggle for existence. Nowhere is the need for such an entry greater than in modern India. The country is under foreign rule and has been thrown open to foreign commerce; consequently it has to meet new demands on its resources; its arts and industries, which before the new competition had time to quietly develop themselves, and daily fed many thousands, have been suddenly exposed to new rivals possess-

ing advantages of improved methods and cheaper production. The people of this country, amongst whom individualism in commerce was a reigning principle, are unused to joint-stock co-operation and are individually unable to cope with the growing poverty pressing from all sides. Then there is the gradual growth of population. In former times constant wars and pestilences tended to hold the population under check, but the profound peace that reigns in the country at present, together with the many measures devised to restrain the progress of pestilences, is leading to an increase in the population of the country. As a consequence the pressure of want is becoming very tight on almost all classes, and the

least climatic changes are bringing in their train great scarcity, and the unavoidable suffering of large masses of men.

One reason why the poorer classes suffer so much under these altered conditions is their inability to adapt themselves to the altered circumstances. They are like a flock of sheep chased by some beast of prey. They are helpless and scattered, blindly moving towards any pass that offers itself as a chance of escape. There is no intelligent grasp of the situation; no comprehensive view of the contingencies, no rational explanation of the difficulties, and no inventive genius to successfully cope with them. All that is principally due to lack of education or intellectual enlightenment. We need not go very far to witness what education can effect in that way. Compare the present condition of the labouring class in England with what prevailed forty years ago. Mass education in England has effected quite a revolution. On the one hand it has made the government increasingly more and more democratic, on the other it has infused a spirit of self-help and co-operation into the minds of the masses. Who ever thought thirty years ago, that within so short a time the labour party would have more than forty representatives in their national Parliament! All this is due to the systematic effort that has been going on during these years, to spread education amongst the masses.

When I am speaking of the progress of mass education in England, I am not referring to the fact that during these years primary education has been made free and compulsory in that country. Of course, that step has been a highly important one, productive of the best results. By mass education I mean placing within reach of the masses also such other means and agencies, as are calculated to supply information on important questions relating to their daily lives, storing up their minds with useful knowledge, evoking their faculty of observation, promoting intellectual enlightenment, creating in them a spirit of self-help, and a desire for exercising their faculties for their own good and the good of others. Through the unceasing efforts of a number of philanthropists and patriots, carried on through the last forty years, such an education has been imparted to the masses and we see its practical results.

Now what do we find to be the state of things in this country with regard to education? From the last Census Report, we know that out of a male population numbering 149,951,824 only one male in every 10 can read and write, and out of a female population numbering 144,409,232 only one female in 144 can do so. What a deplorable state of things! And then we have to remember that a large percentage of this population, nearly one-fifth of the whole, belong to the depressed classes. Almost all of them are untouchable by the higher castes. The abject social misery under which they live is something appalling. Only a few crafts were open to them, which again under the exigencies of modern civilization are passing out of their hands. Their untouchableness also stands in the way of their employment as agricultural labourers. In the southern Presidency they cannot enter respectable Hindu houses, nay cannot even enter respectable quarters, for purposes of securing employment. Hindu charity, which is largely influenced by caste considerations, does not sufficiently come to their rescue. In Benares, for instance, a stronghold of Hinduism and caste, charity is almost exclusively confined to Brahmins as its objects. The same spirit more or less pervades Hindu charity all over the country and these depressed classes are despised and forsaken. So many of these classes are still leading a nomadic life, moving about with their families; pitching temporary tents near villages and towns; dreaded and despised by their inhabitants as unwelcome gypsies. Nor is the dread that they inspire unreasonable; for centuries of social degradation have extinguished in them all sense of self-respect, and they are up to every enormity. Drunkenness prevails amongst them to a horrible extent and the desertion of children is a common practice. Of course all the depressed classes do not come under that category. There are many communities amongst them, specially in Northern India, who have largely taken to independent agriculture and are leading quiet and honorable lives. But the sufferings of those classes as a whole are extreme. They have been groaning under them for centuries. Is it any wonder that under the circumstances so many of them have turned to Christianity, or hundreds

are even now turning to Mahomedanism? It is a significant fact that in the Madras Presidency, where the hold of Hinduism is so strong, the Christian sects have had the largest number of converts. These converts have been largely recruited from the depressed classes. And strangely enough by the curious usages of Hindu Society in those parts, a depressed class man rather gains than loses by his conversion to Christianity. A Teer or a Pariah for instance, as long as he is inside the Hindu fold, is not allowed to touch the water of a caste tank, *i.e.* a tank used by the higher castes, but as soon as he becomes a Christian he is perhaps freed of his untouchableness and is allowed to touch the water of the caste tanks. This distinction, though foolish, is all the same observed, as far as my information goes, in many parts of the Madras Presidency, at least, in some parts of the Malabar Coast. The inevitable result of such a social system is to drive large numbers of the untouchables to a foreign faith.

Then the facts mentioned in that interesting little book published by Dr. U. N. Mukerjee called "A Dying Race" about the comparative development of the two communities Hindu and Mahomedan, in Bengal as revealed by successive Census Reports are also very significant. Let me quote the figures as stated by Dr. Mukerjee.

"The first Census of India was taken in 1872. It was found out that in Bengal Proper there were a little over 171 lakhs of Hindus and nearly 167 lakhs of Mahomedans. So that Hindus were 4 lakhs greater than the Mahomedans in numerical strength. The next Census was taken in 1881. It was discovered that the Mahomedans had increased from a little under 167 lakhs to nearly 179 lakhs, while the Hindus had increased from 171 lakhs to only about 172½ lakhs. The numerical supremacy of the Hindus had not only disappeared but they were in a minority by over 6 lakhs. The third Census was taken in 1891. The Mahomedans had in the course of the previous ten years, increased from 179 lakhs to nearly 196, while the figures for the Hindus stood at 180. The Mahomedans had therefore increased their majority over the Hindus by over 15 lakhs. The fourth Census was taken in 1901. The Mahomedans had increased from 196 lakhs to about 220 lakhs, while the number for the Hindu Bengalis was about 194 lakhs. So that in the space of 30 years, the Mahomedans, who were at the start in a minority of 4 lakhs, had not only made up the deficiency, but were nearly 25 lakhs more numerous than the Hindus'".

Dr. Mukerjee tries to explain the growing decline of the numerical strength of the Hindus by ascribing it to various causes,

such as the inferior physique of Hindus, higher rate of mortality amongst them, the conversion of lower class Hindus into Mahomedans, &c. The last mentioned cause, as far as we know, is an important one. During the last forty years, the cases of conversion of Namasudras and other low-caste Hindus into Christianity and Mahomedanism have been numerous. Even now movements are going on amongst these communities, to enter *en mass* into the fold of Islam or to go over to Christianity; and unless a message of hope is sent to them by educated Hindus, and a helping hand is offered to lift them above their present degradation, this steady decline will continue.

The movements referred to above are due to a new awakening amongst them. Owing to the exceptional advantages offered by a foreign government that makes no distinction of caste in granting the advantages of education or public service, many gifted individuals from amongst these depressed classes have come forward to avail themselves of the opportunities for education and public employment offered by the state and as a result they now enjoy quite respectable positions in life. With the lifting of these men into importance and usefulness, a new spirit has been awakened in the minds of these classes, to make vigorous efforts for improving their lot in life. They find Hindu Society quite stern towards them; there is no sign of slackening the strict rules of caste; so many of them are seriously asking themselves whether they should still persist in adhering to Hinduism in spite of the present social disadvantages. The least effort to lift them up is hailed by them with joy and gratitude.

Now the question very forcibly comes to us, what can the educated classes do for them? That the educated classes have an urgent and sacred duty towards them is beyond doubt. That duty is included in that broad and comprehensive phrase—mass education. An underlying principle of human responsibility is that those who *have* are more responsible than those who *have not*. This principle can be illustrated by the following example. Suppose that a case of cholera breaks out at mid-night in the second story of a students' lodging house. There is a stir amongst the lodgers of the second story. Some of them go out

in search of a doctor, others attend upon the patient, and the rest are disturbed in their sleep. But the lodgers of the third story, though temporarily roused from their slumber take no special notice of it, and quietly go to sleep once more. Nay more, there was a man in the third story, who had arrived two or three days before and was then living as a friend, and who was a medical practitioner and had a box of medicines for cholera with him, he too does not stir from his bed; he orders people not to disturb him and quietly goes to sleep. Well, in the morning the case is found to be hopeless, the poor man is apparently dying. Now, how do we feel when thinking of such an incident? We feel that the third story men were guilty of unneighbourly conduct. Their love of selfish ease was morally reprehensible. But far more reprehensible was the conduct of him who had within his reach the means of saving that man's life and yet did not try it. He *had* and yet he did not *give*—there lies his culpableness. Similarly we may justly hold the educated classes responsible for trying to lift up the ignorant masses from their condition of misery because Divine Providence has granted them the light of education. They know what an advantage it is to them; and their responsibility is greater for neglecting the masses than the responsibility of others who have not that light. They render themselves justly culpable by neglecting that duty.

Then there is another moral law laid down by the author of Christianity. There is a passage in that beautiful prayer known in Christendom as the Lord's prayer, which runs as follows—"And forgive our trespasses as we forgive those that trespass against us." That remarkable prayer lays down a golden principle—"If you in your own case, are not ready to forgive those who have trespassed against you, you have no right to ask the Supreme Being for forgiveness." First deserve then desire, is a great moral principle. What will men think of a man, who comes to his creditor and prays for discharge from a debt of two thousand rupees, which he says it is beyond his power to pay; but who no sooner gets that discharge than he goes and throws into prison a poor debtor for two hundred rupees? Our moral sense would at once rise in protest

against showing any kind of consideration towards this heartless man, who asks for a larger favour but grudges to grant a smaller one.

Similarly let educated men think, that before they approach the Throne of Grace, with prayer to lift them above their misery they should first deserve that blessing by trying to lessen other men's load of misery within their own sphere of life. If they subject others to social degradation, if they shut their ears to the cries of those whom they themselves are helping in keeping in a state of misery, what right have they to ask for Divine blessing on themselves. No, the case is quite clear, unless and until our educated countrymen wake up to their duty to their degraded womanhood and the ignorant masses, *India cannot see a better day.*

Then again, those who are earnestly wishing to see their country prosperous and happy, must know that that country cannot be prosperous and happy, unless its wealth producers are prosperous and happy. The revolution spoken of before that has taken place in the social and political condition of the working classes of England, during the last forty years, has furnished enough proof of that assertion. England is decidedly more prosperous and happy now than she was forty years ago. Keen interest is now taken by her masses in her social, moral and commercial condition, than ever it was done before. There is more general and more earnest fight with social evils, than ever before. There is wider combination for national purposes; and greater hunger and thirst for knowledge than ever before. All that is owing to the systematic efforts, which patriotic and philanthropic individuals of the late Mr. Toynbee's type, have been making, under the University Extension system, during the last forty years.

Something like a similar thing waits to be done by the educated classes in this country also. And what are the means? First of all pressure should be brought upon Government to make primary education free and compulsory. It should be a part of their state policy. It is so in England. And in asking them to try it for India, we are not asking them for trying something new. Almost all the civilized countries of the West have got it. In fact in this matter



England followed in the wake of other countries of Europe. Now it is generally granted that it is a plain state duty. In trying to follow it, that enlightened prince, the Gaikwad of Baroda has shown that he has a fair grasp of the principles that should guide the conduct of a dutiful ruler.

Once there was a talk and a hope inspired that the Government of Lord Minto would soon inaugurate such a policy. But the unrest consequent upon the present situation, has, perhaps, pushed back that scheme. However the educated classes should combine in urging upon Government the duty and necessity of imparting the advantages of primary education to the masses. Unless the educated men put this pressure upon Government in this matter, it would appear that in all their agitation for political privileges they are principally concerned in securing *political power for themselves*, and that their talk about the good of the country is a mere pretext. Let me assure them that impartial foreigners like the Americans, or the inhabitants of other civilized countries are already reading their efforts in that light. I had a talk the other day with an educated American gentleman, who assured me that as Americans they were intensely interested in the present struggle; but one thing strikes them as foreigners. They see that the educated classes who are engaged in these agitations are doing nothing for the masses. That shows they are seeking their own power and not the real good of the country. I was forced to be silent. What reply have our educated men to make to such a charge? Let them free themselves from such an imputation before they hope to succeed in winning substantial privileges from Government. Who knows the authorities who rule over us have not a similar contemptuous regard for our prayers and representations? Who knows that contemptuous regard has not stood in the way of the success of the representations of the Indian National Congress for so many years? Is it not characteristic, that of the many many resolutions passed by the Congress for so many years, there has been but one, as far as I can remember, passed last year, touching such a question. It is not enough to remind Government of its duty with regard to it, but a representative body like the Congress

should forcibly arouse the sense of duty of the educated classes with regard to this part of our national work, and should also indicate the lines in which that duty has to be done. Such a question should occupy a very large share in its deliberations, and vigorous efforts should follow in local centres for the promotion of that object. Now that a new session of the Congress is at hand, I hope the organisers will take this part of their duty into consideration.

Before I conclude I must urge upon the attention of the readers one point. When I use the phrase, mass education, I do not mean only primary state education. That is a necessity but that is not all. In fact very little of a man's education depends upon the books he reads. Greater education may be imparted by society, by such other means and agencies, as society places within the reach of individuals at the present time. Just fancy how much has been done in England and other civilized countries, by working men's clubs, institutes, reading rooms, circulating libraries, evening lectures, and social gatherings. Of course all these methods would not suit the condition of our people. There are social barriers here that would make the application of many of those methods difficult; but other social methods may be devised by our educated men if they once become really interested in lifting up the masses. In fact in this matter, the part of duty of Government is very small, the larger part of the work is to be borne by the people. Mass-Education Leagues may be formed in large cities with branches in important towns; evening lectures may be organised, with the help of magic lanterns; itinerant lecturers may be sent out to visit the villages, during idle seasons to stay amongst the agricultural classes and deliver evening lectures on subjects of elementary knowledge; public halls, like the *namghars* of Assam, may be constructed with pecuniary and other aid of the villages, where oral expositions of general principles of religion and morality may be given from their religious books, in the form of the well-known *Kathakatas* of Bengal; small exhibitions of most useful industries may also be organised with oral explanations to assembled working men. These and many other similar methods may be adopted for their mental and moral

enlightenment and for helping them in their struggle for existence. I need not dilate upon them. All that I care for is that our educated classes may begin to feel the

importance of this part of their duty, in improving the condition of the masses.

SIVANATH SASTRI.

## THE 'REFORM' REGULATIONS

WHEN the despatch of Lord Morley, enunciating the Reform Scheme, was published in December, 1908, it was hailed with delight by the people of our country. No doubt, there were degrees in this feeling of general rejoicing and in the way of giving expression to it. Emotional people, not caring to look too far into the real significance of the measure, perhaps not unwilling to display their eager loyalty to the Government, overflowed with sentimental rhetoric on the platform and in the columns of the newspapers. Others were more cautious, or, shall we say? more clear-sighted. They could not hide from themselves that the despatch of Lord Morley, though its tone might be kindly enough, did not concede to the people any effective control over either legislation, administration or finance; and so they were disposed to be sceptical about the worth of the measure and reticent in its praise. But in any case, the scheme enunciated in Lord Morley's despatch was a mere sketch, the mere outline of his policy; the details were still to follow, and it was felt on all hands that upon these details would depend the success or failure of the plans. The details have now been published under the name of 'Regulations' and, except by the Mahomedans, they have been received with a burst of deep disappointment. The feeling is specially keen among the Hindus, who feel that as a community they have been snubbed, insulted, and humiliated; and among the educated classes, who feel that their legitimate claims have been ignored and overlooked. The question may naturally be asked: Is the feeling justified? Have the Regulations been scrutinized? Or are we criticizing and passing opinions off-hand? These questions demand an answer; and it may not be amiss, therefore, if we

devote a few pages of the *Modern Review* to a criticism, at some length, of the Regulations, which have been recently issued by the Government of India. To explain my plan, it is only necessary to say that I shall deal with general and fundamental defects of plan rather than with defects of detail—important as these defects sometimes may be; and as I am directly familiar only with the case of Bengal, I shall illustrate the points of my contention chiefly by reference to the conditions of this province.

Two crucial questions may be asked with reference to every measure that aims at a reformation of the legislative machinery of a country: the first is, does it extend the powers of the legislative body? The second is, does it extend the franchise? Does it give the people a large voice in the election of members to the legislature? Of these, the first may seem more important to us; but as a matter of fact, it is the second which has played the largest part in the successive measures of reform which have been passed in England during the last century. The Reform Act of 1832, that of 1867, and that of 1885—they were all concerned solely with the question of the extension of the franchise, and not at all with any question about the extension of the powers of Parliament. In a country like England, where the people have always had a share in the government of the country, this perhaps was natural. The powers exercised by Parliament have grown from custom, usage, precedent, and tradition; and the English are rather jealous of having popular privileges defined and limited by express statute laws. Such laws indeed might rather hamper the progress of popular liberty than further its advance. But, in India, things are vastly different. Here, the people have never during the British period

possessed any share in the government of the country. Every step, they gain must, therefore, be safe-guarded by express formulation in the Statute Book; otherwise it will be liable to be invaded and trespassed upon. In India, therefore, in order to ascertain the value of a measure, both these conditions will have to be taken into consideration; and about every scheme of Reform, we shall have to ask—does it extend the powers of the Legislature? Does it extend the franchise of the people? Of these we shall take the second question first, reserving the other for later treatment at the end of the article.

#### A.

#### A CRUCIAL QUESTION: EXTENSION OF THE FRANCHISE.

Judged by this standard, how do the present Regulations come off? Have they extended the franchise? Have they conferred the right of election on larger classes of people? So far as the Hindus or, rather, non-Mussalmans, are concerned, the answer is brief and clear: they have not. Under the Councils Amendment Act of 1892, a qualified right of election was granted to the District Boards, Municipalities and landholders of Bengal, to the Municipal Corporation of Calcutta, the University of Calcutta, and the European Chamber of Commerce. Under the new regulations also, these are the only bodies qualified to vote. No doubt with the Mahomedans, it is different. Mahomedans have been constituted a special electorate, and within that electorate, the franchise has really been extended; and the right of election has been conferred upon a numerous body of men. The Mahomedan electors of Bengal (those who elect to the Provincial Council, I mean) number altogether 1905; and they consist among others of Khan Bahadurs, Honorary Magistrates, Graduates of at least 10 years' standing, people who pay income tax on a yearly income of 2000 Rs. or more and teachers drawing a monthly salary of 25 Rs. and upwards. It may be interesting to observe that among the Hindus, people with the same or even higher qualifications have no right to vote unless they happen at the same time to be members of District Boards or Municipalities, or Fellows of the Calcutta University or

Commissioners of the Calcutta Corporation. Let no one misunderstand our motives in thus drawing pointed attention to the unequal treatment of Hindus and Mahomedans. We do not and we cannot object to the mere extension of franchise, as such. We rather rejoice that a valuable political privilege has been conceded to the Mahomedans,—valuable in the sense that by allowing them to take part in political affairs, it will quicken their political sense and train them up in habits of public life. What we protest against is that an invidious distinction should have been drawn between Hindus and Mahomedans, and that Hindus should have been shut out from political privileges which have been freely conceded to their Moslem brethren. If Mahomedan Honorary Magistrates are fitted to exercise the franchise, why should Hindu Honorary Magistrates be considered unfit? If Mahomedan Khan Bahadurs can elect members to the Council, why not Hindu Rai Bahadurs? And what special advantage has the Mahomedan graduate of 10 years' standing over his Hindu fellow-graduate of exactly the same standing? Our objection, be it noted, has nothing whatever to do with special electorates. But the question is—within the special electorate, why should a right be extended to them of which the Hindus are deemed to be unworthy? The extension of the franchise, the grant of the right to elect members, must proceed upon grounds of actual or presumptive competence. Competence can be best ascertained by education, and if you so please, by wealth. And it is a statement of broad and patent fact that both as regards wealth and education, the Hindus are far in advance of the Mahomedans. Figures are unnecessary to prove such a simple case; and yet if figures are wanted, here they are. In the Calcutta University there are altogether about 9000 graduates; of these not even 500 are Mahomedans. Among M.A.'s, the proportion is still lower. Out of a total of more than 2000 M.A.'s not even 80 are Mahomedans; while out of 5000 B.L.'s, not more than 200 are Mahomedans. This is a fair index of the way in which things stand. And yet in spite of this manifest backwardness of the

Mahomedans, so far as education is concerned, the Government grants them a privilege which only education can justify. In other words, so far as the two great communities of our country are concerned, the Government puts a premium upon ignorance and sets education at a discount; and from the scant courtesy which has been shown to their claims, the Hindus must come to the conclusion that they have been penalized for their superior attainments.

## B.

SOME FUNDAMENTAL DEFECTS OF PRINCIPLE  
IN THE REGULATIONS.

## I

*Representation of classes and interests.*

The differential treatment accorded to Hindus and Mahomedans leads us to a consideration of the broad defects of principle which underlie and vitiate the Reform Regulations.

The first defect we shall notice is the false, erroneous and mischievous principle of representation by "classes and interests." The Government has discovered, imagined or created (it matters not which) a certain number of interests in each province; and then has proceeded to constitute each of these interests into a special electorate and accord separate representation to each. The Government has sought to justify the adoption of this principle on the ground that election on the basis of population is unsuited to the conditions of India. We shall try to show in our criticism that the principle, pernicious as it is, is even less necessary in India than in England; and that it has been rendered ten-fold worse by the way in which it has been carried out.

(a) In the first place, then, the principle of representation by classes and interests is bad everywhere. It is bad because it is opposed to the fundamental principles of good government. Classes and interests in a country there must always be; and differences also between these classes and interests. But the true policy of a wise government must be, not to emphasize these differences, not to harp upon them too much, but rather so to fuse, balance, and adjust them as to secure harmony of counsel and unity of action. Again, this principle is bad because it defeats the very purpose of

representative government. The essence of a wise representative system is that each member of an elective assembly must be regarded not simply as the representative of the little phalanx to which he belongs—the particular division of territory and interest which has sent him up, but rather as the delegate and representative of the country at large. And how can this wise end be secured, when the members of our new Legislative Councils are made to feel, by perpetual iteration, that they must think and speak—not for the country to which they *all* belong but rather the little, toddling community or fraction of a community to which each of them may happen separately to belong? From the sedulous care with which the Government harps upon our points of difference rather than upon our points of unity, are we to suppose that the Government never wishes us to fuse into *unity* but always to remain as jarring and conflicting units? Indeed, judging from the recent policy of the Government, no other conclusion seems to be possible.

(b) One thing seems specially striking about this question of representation by classes and interests. Have the English adopted this principle in their own country? No, they have not. They have divided their country vertically and not horizontally; they proceed on the basis of area and population and not on the basis of classes and interests. And the system of representation which has proved good in England and withstood the test of time, why should it not be applied in the case of India as well? I know I shall be met with the usual platitude—"The conditions of the two countries are so dissimilar!" Are we to suppose then that the antagonism of classes is more acute in India than in England? That is the only ground on which the separate representation of separate classes may be justified; but will that ground hold? The facts seem to point exactly in the opposite direction. In England, the barriers between different sections of the community are far more rigid than in India. There, the different classes stand out by themselves and never coalesce. Landholders are always landholders and keep aloof from trade and the professions. Professional men, such as lawyers and doctors, would never think of owning estates and



pursuing their professions at the same time. If they secure a large fortune, they retire from their profession, and there is an end of the matter. So also is it with big merchants and tradesmen. No doubt they purchase estates, but that is when they have secured a competence and retired from their business; and then they cease to be merchants and tradesmen and merge in the great class of country-gentlemen. In India, the position of things is entirely different. Here every one has a tendency to invest in land. No lawyer of even moderate prosperity but owns some landed property, is a revenue-paying landholder in short. Similarly, no flourishing tradesman who has not a bit of a Zemindary of his own. Thus the number of revenue-paying landholders is extraordinarily large; and that acute divergence of interests which the Government has tried to conjure up for its own purposes exists nowhere but in imagination. And where, again, in India are we to find the keen conflict between Capital and Labour which is met with in England? If, therefore, separate representation of different classes and interests is unnecessary in England, such separate representation is still more unnecessary in India.

Of course, it will be said—"but there are the Mahomedans." Truly the Government ought to be thankful to the Mahomedans; they serve so conveniently as an excuse in emergencies! But though we have heard so much about the antagonistic interests of Hindus and Mahomedans, no one has been kind enough to tell us wherein the antagonism lies. Subjects of the same sovereign, amenable to the same laws, natives for centuries of the same soil—what difference of interests can possibly be imagined between the members of these two great communities? The only differences between them are on questions of religion; and since there is absolute religious toleration in India, these differences can never affect their political interests. Never in India have either Hindus or Mussalmans been under a ban of political exclusion, as the Roman Catholics and Non-conformists have been in England. And it cannot be truthfully said that under normal conditions there is greater ill-feeling between Hindu and Moslem than between Roman Catholic and Anglican. So if the latter do not require

separate representation in England, why should the former in India?

(c) But the principle of representation by classes and interests, bad as it is in itself, unnecessary as it is in India, has been rendered tenfold worse by the way in which it has been worked by the Government. In framing their Regulations, the Government seem to have taken only three "interests" into account, namely, the Mahomedans, the European merchants and the landholders. Of these, Europeans and Mahomedans must be left out of account. The representation granted to them is a recognition of their status, not as separate 'interests' but as separate communities. But among the great Hindu community, which forms the bulk of the population of this province, only one 'interest' has been recognised, namely, the landholders. We may ask—Where are the professional classes? Where are the great agricultural and tenant classes? No doubt the Government will tell us that the professional classes *may* get in through the District Boards and Municipalities. As a matter of fact, the rules have been so framed that they *may not*. But even granting that they *may*, observe the subtle distinction between *may* and *must*. 'So many Zemindars *must* be returned,' 'so many Mahomedans *must* be returned,' 'so many European merchants *must* be returned';—but as for the professional classes, they *may* take their chance in a general scramble. Must we then suppose that the Government is jealous of the talents and abilities of the professional classes? Will that be too uncharitable an interpretation to put upon the action of the bureaucracy?

Again, by granting special representation to landholders and withholding such representation from the professional and tenant classes, does the Government mean to imply that the interests of landholders and tenants are identical? Such a proposition would be grotesque in its absurdity. Of late, the interests of these two classes have come into serious collision in Bengal. Partly because of the ambiguous wording of the Bengal Tenancy Act, and partly as the result of a series of High Court decisions, the right of tenants in their *mal* or rent-paying land has been seriously curtailed. The right to transfer such land has been

practically taken away from them; and in consequence, the value of *mal* land in Bengal has fallen 30 per cent. and the credit of the ryot or cultivator has shrunk fully 50 per cent. On some points, therefore, there has arisen, of late, acute divergence of interest between the landholders and tenants of our province. This divergence will widen, this conflict will grow more acute and the interests of tenants will suffer still more, seeing that in future landholders will have some influence in legislation, while tenants will have none.

This difficulty might have been avoided, if the Government had shown more consideration towards the professional classes. As we have said before, many of our professional men are also landholders in a way. But while they are landholders, they are tenants as well. Thus they act as a sort of connecting link between Zemindars and tenants; and, if elected to the Council, they would be anxious to safeguard the interests of both these classes. In this way a reconciliation of conflicting interests might have been effected; but apparently the Government do not desire such reconciliation; they prefer much rather to keep up this state of mutual jealousy and suspicion between the different classes of the community. And so they have fixed the qualification for Zemindar-voters and Zemindar-candidates so high as to shut out all but the owners of the largest estates. In Bengal, only those who pay land-revenue to the amount of Rs. 7,500 per year, are eligible to vote and eligible also for seats on the Council. It is difficult to understand the cause of this curious limitation. A landholder is a landholder, whether he pays Rs. 7,500 as land-revenue or only Rs. 1,000; his interests are the interests of his class. Indeed, considering the educational qualifications of our higher landed aristocracy, we might even suppose that one who pays a revenue of Rs. 1,000 would be better able to voice the needs and opinions of his class than another who pays Rs. 10,000. We can only suppose, therefore, that in fixing the qualification of Zemindar-electors so high the Government was actuated by a deep distrust of the professional classes.

## II

### *Rooted distrust of the educated community.*

And this leads us to a consideration of

the second main defect of the Regulations, e.g. the rooted distrust which they exhibit of the educated classes of the community. As between Hindus and Mahomedans this defect manifests itself in the larger proportionate representation granted to the latter; but even within the Mahomedan electorate itself, this feeling of distrust peeps out in a curious and most remarkable manner. Thus a Mahomedan graduate has no right to vote unless he is of 10 years' standing, while a Mahomedan undergraduate, whatever his standing be, is entitled to vote, provided he has secured a teachership worth Rs. 25 per month. Take a concrete case, and the injustice of the measure will be fully apparent. Two Mahomedan young men, A and B, are reading together. A gets his degree, becomes a pleader, and begins to practise. The early years of a lawyer are proverbially lean, and a dozen years may conceivably elapse before he gets an income of Rs. 2,000 per annum. What is the result? He does not get the franchise. B on the other hand fails to get his degree, is 'plucked' again and again, withdraws from college, and finally subsides into a teachership worth Rs. 300 per year. What is the result? As a reward for his failure to pass—as a recognition of his 'solidity,' I presume,—the franchise is extended to him. How does the principle work? If A had been lucky enough not to pass, he might have got the franchise like the more fortunate B. But his superior merit is his chief disqualification; and by penalizing him for his degree the Government publishes to the world the value which it sets on high education.

But the distrust of the Government, so far as the educated community is concerned, manifests itself in other ways as well. Thus the Government is not simply content with extending the franchise to certain classes of people; it very kindly takes the trouble of pointing out to them the persons whom they should elect, in other words it limits and restricts their field of choice. Mahomedans must elect only Mahomedans; and landholders must elect only landholders. And not simply that. Zemindars paying 7500 Rs. (as revenue) must elect Zemindars who pay 7500 Rs. (or more); and similarly, Zemindars paying 20,000 Rs. must elect, as their representatives, Zemindars paying

20,000 Rs. (or more). The reason for this curious regulation, it is difficult to discover. Or does the Government mean to act upon the sapient maxim that "who drives fat oxen must himself be fat?"

In England, property qualifications for members had always been more nominal than real; and they were all swept away full fifty years ago. Why reinstate the exploded doctrine in India? Does the Government proceed upon the assumption that whatever is *bad* for England must necessarily be *good* for India? The ostensible reason which it gives for limiting the qualification of members is this: a member must really represent his electorate; in other words, none but a Zemindar can really represent Zemindars. Take a concrete case, and see how the principle works in practice. The late Mr. Kristodas Pal was no landholder himself; and yet, who ever enjoyed the confidence of our Zemindars more largely? Who ever represented the case of Zemindars more ably in our legislative councils? Under the present 'Regulations' such an instance could not be repeated. And Zemindars must be content to put up with such representatives as they can procure from their own body; because, forsooth, such is the will of the Government. We hope, for consistency's sake, Government will soon legislate that Hindu clients *must* engage *only* Hindu lawyers, Mussalman clients *only* Mussalman lawyers, and Zemindar clients *only* Zemindar lawyers, and so on.

In demanding that Zemindars must elect only Zemindars, the government pays no compliment to our landed aristocracy. It simply shows that it has no confidence in the judgment of the people upon whom it confers its favours. We have heard much of the high consideration in which our Zemindars are held. Is it a practical proof of this 'high consideration' that they take away from the Zemindars all liberty of choice? It is a pity that our landholders have not the wit to discover when an insult comes disguised as a compliment.

We can understand that qualifications should be demanded from voters. In extending the franchise to people, the Government can reasonably demand that they should be fit to exercise the franchise. But once the franchise has been conferred, we fail to

understand why restrictions should be placed in the way of its free exercise. In imposing limitations upon the Zemindars, in the matter of election, the Government once again betrays its nervous dread of the educated classes. The 'educated native' is a sort of bogey to the Government; the fatal vision haunts it everywhere. The Government seems to have argued in this way: "if the landholders can elect from outside their ranks, perhaps they will elect a much-dreaded professional man. Therefore, let us limit their field of choice, even though this may be subversive of the very principle of the representative system."

I do not hold any brief for the 'educated man'. Education and ability are bound ultimately to triumph in the world; and the 'educated native' can take care of himself without my poor advocacy. What I want to show is that in its eager desire to shut out the educated classes, the Government is ready to trample upon every principle of justice, equity and fairness.

### III.

#### *Repression of the Popular Element in the Elective System.*

Closely connected with the rooted distrust of the educated classes, is the desire of the Government to discourage what little of the popular element there may be in the elective system which they have now initiated. Under the present circumstances, the popular and independent elements of our country can only be represented by the professional classes. And, as we have said already, it is these very classes for whose election no adequate provision has been made. Of course the Government will say—the professional classes may get in through the District Boards and Municipalities. As a matter of fact they cannot. But even taking the Government at its word, let us see how the thing works. The representation from these bodies has been so curiously adjusted that backwardness in education and experience is still at a premium. Leaving Orissa and Chota Nagpur aside, there are five divisions in the province of Bengal. Of these the Burdwan and Presidency Divisions constitute West Bengal proper; while Bhagalpur, Patna and Tirhut—these three divisions constitute Behar. Now so far as area and

population are concerned, West Bengal and Behar stand almost on the same level; and this equality has been recognised by the Government in certain respects. Thus the two divisions of West Bengal return two Mahomedan members to the Council, just as the three divisions of Behar return also two. Similarly, as regards the Zemindars, Behar sends two and West Bengal also sends two. But when it comes to District Boards and Municipalities, Behar sends six, while Bengal only sends four. Taking the thing in another way, we may say that the 11 districts of West Bengal return 2 members while the 10 districts of Behar send 3. Again the 61 municipalities of West Bengal send 2 members while the 35 municipalities of Behar send 3. Why this difference between Bengal and Behar? Simply because Behar is backward in education and political progress. And since it was feared that the District Boards and Municipalities might reflect the popular element to a certain extent, it was thought advisable to give larger representation to backward Behar than to progressive Bengal, and thus minimise the chances of evil as far as possible. As a matter of fact, the policy of the Government has been justified by events. Of the three members returned by the District Boards of Behar, one is a European devoted to the European planting interest; one is a servant of the Bonneily Kumars, devoted to the landed interest; and only one is a lawyer—a middle-class man.

In the above criticism we have taken it for granted that the District Boards and Municipalities will afford some chance of representation for the educated and popular elements of the country. As a matter of fact, the Regulations have been so framed that the popular element will be just nowhere in these elections. The District Boards and Municipalities, which, it should be remembered, are only partially popular bodies, have been only mocked with the shadow of a franchise: the real franchise has been carefully withheld from them. Members of District Boards and Municipal Commissioners do not elect to the Council direct; they choose only delegates and it is these delegates who elect to the Council. It is necessary to add that the delegates selected are in no way responsible to the elective

bodies whom they are supposed to represent. They receive no mandates; and would not be bound by such mandates even if any were issued to them. In fact there is absolutely no way in which any responsibility can be brought home to these delegates. Even moral force—the pressure of public opinion, has no chance of acting upon them; for they vote in secret and there is no means of knowing as to how they may vote. This system of election by delegates is so pernicious, and comparatively so little has been said about it, that I must be permitted to deal with it at some length.

#### IV. ELECTION BY DELEGATES: EVILS OF THE SYSTEM.

In the first place, this system is absolutely unnecessary. Surely members of district boards and municipalities may be presumed to have at least that modicum of capacity which is required for electing members to the legislative council. Otherwise, what is the good of mocking them with a franchise which you do not permit them to exercise? You publish broadcast to the world that you give District Boards and Municipalities the right to elect members to the council. As a matter of fact you give them only the right to elect certain delegates—a vastly different thing.

In the second place, this system of election by delegates robs the whole business of even the semblance of popular representation. Let us see how the thing will work. The people elect to the local boards; the local boards elect to the district boards; the district boards elect delegates; and the delegates elect members to the council. Thus between the people who are the ultimate voters and the members who are supposed to represent them, there is absolutely no connection whatever. Nay, there is no connection even between the members and those district boards and municipalities which are nominally at least the constituencies from which they are returned. The result is that the members are wholly irresponsible and are accountable for their actions to none. Can any one deny that this is the merest farce and travesty of the representative system?—the *reductio ad absurdum* of the elective method? The man who threw this dry bone to the hungry dogs of our country, for them

to wrangle and squabble over it, must indeed have been a cruel and most consummate humourist.

In the third place, the system of election by delegates has resulted in the narrowing down of electorates sometimes to ridiculous limits. Now, it is a universally-admitted fact that a narrow, limited electorate is the hotbed of all jobbery and corruption. The political life of England had gone rotten before the Reform Act of 1832; and the evil had proceeded so far that constituencies used sometimes to put themselves up to auction as it were, offering to vote for the largest bidder. One main cause of this corruption was the narrow basis of the constituencies of the time. Where voters are few, they are easily canvassed and easily bribed. And so the Reform Act of 1832 remedied this evil by broadening the basis of election, in other words, by admitting more people to the franchise. But the sapient legislators of India, with the accumulated experience of centuries at their command, with broad precedents staring them in the face, have deliberately sat down to narrow the basis of election, to make the constituencies as small as possible. What is the result? There are three districts, and of course three district boards, in the division of Bhagalpur. These three district boards will each elect one delegate; and these three delegates will elect one member to the Provincial Council. *A constituency of 3!* So again in the Patna Division; there also the constituency consists of 3. In Tirhut, it is a little better; it consists of 4. And where the district board constituency is largest, it consists of the extravagant number of 6. Again we ask—could the travesty of the elective system go any farther?\*

\* The Government seems to have a special fondness for limiting the area of constituencies; and even such an august body as the Bengal Chamber of Commerce has not been able to escape the pruning knife. The Chamber has the privilege of electing 3 members—two for the Bengal Council, and one for the Imperial Council. And these 3 members have to be elected not by the members of the Chamber generally but by the 9 gentlemen who constitute the committee of the Chamber. "Max" of *Capital* pronounced a solemn benediction on the Regulations when they were first published, and took the Bengalis to task for finding fault with them. "Max" has changed his tune of late and has discovered that the Regulations are not faultless. But would the discovery have been

wonder that these constituencies will soon become corrupt? And thus be subservient to the man with the longest purse? What becomes then of the expectation so temptingly held out by the Government that middle-class people and professional men will get in through the district boards and municipalities? Even as it is, the district boards of the Presidency Division and the Municipalities of the Burdwan Division have returned, not the men of the largest capacity or widest experience, but simply the richest among the candidates. The moral is plain: the educated middle-class is at a discount, the wealthy landholder has it all his own way.

Lastly, the system of election by delegates has led to some curious freaks and anomalies which deserve notice. The delegates who may be selected by the municipalities and district boards do not all possess the same voting power. The number of votes which each can give is proportionate to the income of the municipality or district board of which he may be the representative. Hence some curious results. Let us take an extreme case. The richest municipality in the Burdwan Division is that of Howrah. Hence the Howrah delegate has 20 votes at his command. Take the case of the municipality which is next to Howrah in point of wealth, I mean Burdwan. The delegate of that municipality has no more than 5 votes at his disposal. Now I mean no disrespect to the Howrah delegate; but presumably he is in no way more honest, more competent or better qualified than the Bardwan delegate. And yet he gets 20 votes to the 5 of his fellow-delegate. Why this difference? It may be said—the superior wealth of the Howrah Municipality deserves larger consideration. By all means, show the larger consideration to the municipality; but in that case the decision of the municipality, the votes of the majority of the members of the municipality, ought to be binding upon their delegate. But, under the present circumstances, that is impossible. Once the delegate has been elected, he is free as air; and there is no one to check, guide or control his erratic fancy. Again I say this is not election, but quite so quick, if Max's master, Mr. Shirley Tremearne, had been sent up by the Bengal Chamber of Commerce?



the grotesque caricature of an election. It is a farce, and the sooner we understand the true inwardness of the situation, the better it will be for us.

The exquisite absurdity of this system becomes still more apparent when we remember that the delegates vote by ballot. Now the advantage of the ballot system is that it prevents intimidation; its disadvantage is that it promotes dishonest voting. In the present case, the advantage will be superfluous; but the disadvantage of the system will operate in full force. The delegate-system is bad in itself; combined with the system of secret voting, it amounts to a nullification of the elective principle altogether.

I have devoted this large amount of space to the consideration of the delegate-system—partly because little has been said on the subject so far, and partly because it reduces to absolute futility that franchise nominally extended to district boards and municipalities from which the educated classes have been told to expect so much.

### C.

#### ANOTHER CRUCIAL QUESTION: EXTENSION OF POWERS.

Having dealt with the fundamental defects which underlie and vitiate the Reform Regulations, I shall now pass on to the point which I mentioned in the very beginning of this article, *viz.*, the question of the extension of powers. Considerable emphasis has been laid upon this feature of the new measure. Rabid Anglo-Indian rags have branded it as a revolutionary change; solemn, grandfatherly journals in their solemn, ponderous way have described it as a momentous change and have adjured us to prove worthy of it; even some of our own popular leaders have gone into ecstasies over it, and have hailed it as the advent of the millenium. It behoves us, therefore, to scrutinize these extended powers with a certain amount of care.

#### THE SO-CALLED MAJORITY.

In the first place, we shall deal with the so-called non-official majority. I use the expression 'so-called' advisedly. Thus in the Imperial Council, there is no non-official majority at all; so also in the Burma Provincial Council; and in the Legislative

Councils of the Punjab and the United Provinces, the non-official majority is so low as to be practically *nil*. It is only in Bengal that the non-official majority is the largest. Here the number of non-official members usually will be 31 out of 51; it may be 33 out of 51; it may also be 31 out of 49. In the first case their majority will be 11; in the second case 15; in the third case 13. Let us take an extreme instance—the second case; and let us try to analyse the character of the majority a little. Of the 33 non-official members, 7 will be nominated. These may be trusted to side always with the Government and so we can eliminate them at once. This means a turn-over of 14 votes—lost by the non-officials, gained by the officials. The position then is—26 for the non-officials, 25 for the Government. The popular element is still in a majority of 1. But among the non-officials, there are 2 members of the Chamber of Commerce and 1 member of the Trades Association—European gentlemen all who are sure always to vote with the Government. This means a further turn-over of 6 votes; so that now the position is—23 for the non-officials as against 28 for the Government. The Government minority of 1 has now been converted to a majority of 5; and this, on the very large assumption that the landholders and the Mahomedans (who must have 9 votes between them) all vote on the popular side. As things now stand, this of course is absurd. We shall be lucky if we get 4. But let us suppose that we get 5. This means a further turn-over of 8 votes; so that now the position is—19 on the popular side and 32 on the Government side: in other words, a permanent Government majority of 13. And I take it that even this is an over-sanguine statement of the case.

We have discussed the constitution of the non-official majority. We shall now briefly touch upon the work which this majority will be called upon to do. For convenience of treatment we shall do this under 4 heads: (1) Finance; (2) Legislation; (3) Administration; (4) Interpellation.

#### (1) FINANCE.

It has been said that formerly the Budget debate was a sham, now it will be a reality. We fail to see how people can arrive at this

conclusion. The only difference will be that formerly the Budget discussion occupied one day, now it will occupy many days. Ah, but there is another thing. In the past, non-official members could move no resolution on the Budget, now they will be able to do so—resolutions about new loans, new taxes, about particular heads of expenditure and what not. Let us suppose that the resolutions are moved; let us suppose even that they are passed. What will be the effect? Why, just nothing at all. The resolutions, we are sweetly told, *will not be binding upon the Government*. I do not know what *more* power many mean unless it is *extended* power. Is more talk, more power? I hope the new councillors will tell us.

### (2) LEGISLATION.

Here also the same criticism applies. If the non-official members by some miraculous chance can unite and prevent a law from being passed in the Provincial Councils, the Viceroy can have it passed in the Imperial Council, where there is a solid government majority. Similarly, if the non-official members can get a law passed in the Provincial Councils, which the government does not approve, the Viceroy can have it thrown out by the Imperial Council with the help of the permanent majority there. Above all, of course, there is always the Governor-General's power of veto; but I do not think there will ever be any occasion for the exercise of this power. The guillotine of the official majority in the Imperial Council will be sufficient for all practical purposes. Thus in legislation as in finance; the non-official members are reduced to a position of utter impotence by a series of innocent-looking Regulations.

### (3) ADMINISTRATION.

Much stress has been laid upon the fact that the non-official members would be allowed to move resolutions. The resolutions might not be carried, but the very fact that they were going to be moved would—so it has been contended—act as a wholesome deterrent on administrative officers and check their vagaries. This no doubt would be a great gain. But now we are told that the President of the Council may, at his option, shut out any resolution which seems to him to be opposed

to the public interest. 'Public interest' is a vague and indefinite term and may be made to cover every useful resolution, which any member may wish to move.

And thus does the Government withdraw with its left hand the gifts which it confers with the right. A privilege the exercise of which is merely permissive and depends upon the will of autocratic power—how can it be called a privilege at all!

### (4) INTERPELLATIONS.

So far as these are concerned, the old rules remain in force, with only one exception: we can ask supplementary questions. Yes, we can; but then? We are reminded of Glendower's saying, "I can call spirits from the vasty deep", and Hotspur's blunt reply, "Yes, but will they come when you call"? Similarly we may say, "We can ask supplementary questions; but will they be answered when they are put?" On that point the Regulations are sweet, if not short:—Honourable members may surely ask supplementary questions but need not always expect any answers.

I have now passed in review the leading features of the Reform Regulations; and have tried to bring into prominence the great errors of policy and principle which underlie them. I have applied to the present measure the two main standards of criticism by which all schemes of reform must be judged; and have found that the measure fails to satisfy either test. I have further tried to show that the present Regulations are vitiated and rendered abortive for good by the three great errors of principle which underlie them, namely, the false doctrine of representation by classes and interests, a rooted distrust of the educated community, and an insidious tendency to repress the popular element in the country.

I have, I must confess, spoken as a frank and outspoken critic of the Reform Regulations. I have found in them nothing to admire and much to find fault with. But I hope I am amenable to reason; and I shall be very thankful indeed if any one will take pity upon my benighted understanding and enlighten me more upon the subject. People tell us that in politics we ought to be content with half a loaf, if we don't get the whole one. I agree unreservedly

to the philosophic maxim and would consider myself fortunate indeed if I got the half-loaf. But if people fling a stone at me and ask me to take it for bread, my heart does not exactly overflow with gratitude for them. I refuse to accept an insult for a favour, and do not admit that such an attitude is an index of undue sullenness.

It may be asked—wherein is the present measure an advance upon the Act of 1892? My answer on the point is plain and simple—in no way. Good people will say, "But has there not been an increase in the number of elected members?" No doubt there has been such an increase. But larger numbers without added powers—is it not mere mockery? The difference between a sham and a real thing is not a difference in size. Multiply your sham and it remains a sham still. Increase the diameter of your shadow; but do not fancy that you convert it into substance thereby. The present measure, therefore, is in no way an advance on the Act of 1892. Nay, I shall go further and say that in many respects it has distinctly gone back upon that Act. The former Act was indeed a modest measure; but it did not pretend to be more than that: it did not trade upon a huge and fictitious reputation. Then again, the Councils Act of 1892 did not lend its authoritative sanction to the pernicious principle of class representation; it did not trumpet to the world the rooted prejudice of the Government against the educated classes of the community; above all it did not initiate the fatal policy of separation between Hindus and Mahomedans and thus introduce a new element of disruption in the country. If it did little good, it did no harm; while the present measure is likely to be as fruitful of mischief as it will be barren of all good.

The English are past masters in the art of humbugging. There is something naive and fascinating in the way in which they palm off gigantic unrealities upon the world. Their latest achievement in this line is indeed remarkable. They pass an Act, which in no sense extends the liberties or privileges of the people; they make this Act still further abortive by the Regulations with which they hedge, limit and circumscribe it; and then they proceed to whisper dolorous misgivings in the ears of the world. Grave statesmen of world-wide reputation

talk in mysterious accents of the fateful experiments which they have been bold enough to launch; solemn newspapers wisely shake their heads and devoutly hope that all may yet be well (though they have their doubts about it); others, more emotional and melodramatic, take their cue from their seniors and go into hysterics over the impending ruin of the British Empire. The 'Times of India' roars, howls, and gyrates like a dancing dervish; the 'Englishman' tears passion to tatters; and the 'Statesman' becomes portentously grave and proportionately dull. And through all this haze of misty rhetoric, the 'cat' of the Reform scheme looms large as a gigantic 'lion'. The world outside is amazed at the profound generosity of the great English people, and at the audacious courage of great English statesmen, courage which permits dummy members to be returned to dummy Parliaments and yet remains unmoved! And we—Indians? We also are taken in by the glitter and glamour of the show till we mistake paste-board for marble, tinsel for gold, and smirking fiddlers for kings and princes of the blood. But not for long, thank Heaven, no! Soon the true inwardness of the situation dawns upon our mind; we rub our eyes; and then we burst out exclaiming—"What superb play-acting it is! What *farceurs* these English are! And how they can keep up the game of make-believe! It is passing strange!"

Yes, it is passing strange; but not more strange than the fond credulity with which we listen to glozing words, not more strange than the pathetic eagerness with which we cling to our flimsy and meagre delusions—knowing them to be delusions and yet unwilling to confess so much. We create a fool's paradise for ourselves—shadow-palaces of jasper and chalcedony with seats of burnished gold; and we dwell therein with infinite content, though the rain may pour in through a hundred leaks in the roof, and the seats be hard as flint; and not even the trump of doom can awaken us from our dream of utter fatuity. Am I too sweeping in my remarks? Then turn to the proceedings of the last Madras Congress; read the President's speech with its exuberant benediction on the Reform Scheme; read the speech of Babu Surendra-

nath Banerjea with its eloquent outburst about the 'limits of our wildest anticipation'; and then judge if I am right or wrong. Read finally the latest manifesto issued over the signatures of Dr. Rashbehary Ghosh and others. There these leaders say that they "do not yet despair" of the Regulations being revised by Lord Morley. Truly, the tenacity of hopefulness here displayed is something touching to contemplate. The faith which the moderate leaders have in Lord Morley—if they had the same faith in God Almighty, it would have made their future secure. If they had the same faith in the country, there might have been hopes for the country as well.

"We do not yet despair"—thus goes the tune, does it? 'Not to despair' is indeed a great and courageous motto. Brave, selfless leaders of the people, never despairing of the fortunes of their country, always doing something real themselves for making it strong and self-reliant, true to the Sacred Mother in joy and in sorrow, in sunshine and in gloom, through good report and evil report—what nobler, what more heroic spectacle can the world present before us? But a suppliant resolute in hopefulness—Lazarus sitting firm at the gate of Dives and refusing to budge till he has got his alms—is there much heroism in the

action? Does it kindle our enthusiasm? Does it inspire our devotion?\*

JITENDRALAL BANNERJEE.

\* P. S. There are two important omissions in my article: (1) I have said nothing about the disqualifying clauses; (2) I have said nothing about the special electorate for Mahomedans. (1) As regards the first, my excuse is that the subject has been worn thread-bare in the daily press. Besides the way in which the Government means to work these regulations has been abundantly shown in the case of Mr. Kelkar. (2) As regards the second, I have only the following remarks to offer:

(a) The principle of representation on the basis of race or religion is false and mischievous.

(b) In India, Hindus and Mahomedans have no separate interests. Their interests may collide, just as the interests of some Hindus may collide with those of other Hindus, just as the interests of some Mahomedans may collide with those of other Mahomedans.

(c) The agitation for special electorates was not wholly genuine. It had its origin in England, it was engineered by English officials and non-officials; it was fomented by the Anglo-Indian Press.

(d) The contention that special electorates were necessary in order to protect the Mahomedan minority is hollow and baseless. In East Bengal, the Hindus form a small minority; and yet no special electorate has been devised for them. The Mahomedans are in a crushing majority; and yet, as if to intensify the grim humour of the situation, an additional special electorate has been granted to them.

(e) If the Government has granted special representation to the Mahomedans, it is not because it loves the Mahomedans but because of other obvious reasons. We hope our Moslem brethren will soon perceive this and beware of the snare.

J. B.

## THE POET'S CORNER.

### THE NOBLE COUNCILLOR.

I am Raja Langur Singh, Honourable Member.  
I am my Highness; my Tikka Saheb's in gentle slumber.  
Says Lord Saheb, says he, you've got stake in country:  
Two hundred cows have I tied to two hundred stakes,—  
Says I to Lord Saheb, two hundred stakes have I in country.  
My *mámá* the Raja Saheb, my father's *sálá*,  
Beware the Vakil, says he, 'ware the Akhbarwalla.  
Members of Council, says he, vote which side the wind blows;—  
I know the way of the wind when the Lord Saheb blows his nose.  
*Buk Buk* Vakil, fussy Akhbarwalla,  
Come to Council, make awful *hulla*.  
Not a cow to call their own, not a stake in country,  
What revenue they pay?—I pay twenty thousand;  
They wear *kala banat*, I wear brocade of my own design;  
They make long speeches, I vote silently at a sign.

I vote and I bow and I stand with folded palms,  
 I send the *dali* on Kismis day with many salams.  
 Will it please the Lord Saheb to make me Maharaja and K. C. I. E.,  
 And Bahadur hereditary, and make the Akhbarwall deportee?

N. GUPTA.

### PANG OF SEPARATION.

[*Mr. D. L. Roy's Bengali comic song, translated into English by himself.*]

Oh how I feel thy separation—how I feel—O darling mine !  
 I only eat when I am hungry, only sleep when I incline.  
 O how shall I describe my grief—I've given up eating bread and cheese—  
 I can bear nothing but duck-roast, steaks, cutlets, chops,—and—things like these.

In th'morning with my tea I take poached eggs and ham with buttered toast,  
 —I cannot help it dear—thy thoughts being in my mind still uppermost ;  
 I cannot fathom—cannot—O—the ocean of my endless pain ;  
 —I think—I do now feel the bite of hunger in this part again.

If I can spend the afternoons in reading novels or in gup,  
 O—in the evenings I must have some cordial when my grief is up ;  
 And in the nights to mirth and laughter and to singing I must yield ;  
 —I feel a gnawing in my heart like a harrow on a paddy field.

I cannot sleep, my darling wife —whose face is brilliant as the moon,  
 I cannot sleep—except at night and th' usual forty winks at noon.  
 With th'pang of separation I am getting stouter—it is clear—  
 O now I comprehend how dearly passionately I love you dear !

D. L. ROY.

“यदि परायि ना जाये ।”

[A TRANSLATION].

If with passion I no more inspire thee,  
 Come not but to see me O my Sweet !  
 If to love me longer now should tire thee,  
 Love me not I pray thee at thy feet.  
 At the window all day long I'll stay me,  
 On the road my glances e'er shall be ;  
 And at night to sleep I shall not lay me,  
 But the moon shall bear me company.  
 All thou wishest, Sweet, I shall repay thee,  
 Only take not from me memory !

R. C. B.

### ADVICE TO MORTALS.

*On the lines of Sankaracharya's  
 “Moha-mudgar”.*

I.

Renounce, O fool, thy love of greed,  
 Be grateful for thy share ;  
 For craving sure to woe doth lead,  
 To comfort ne'er oh ne'er.

2.

The loving son, the darling wife,  
 This world's a puzzling maze !  
 Deceitful are the joys of life  
 And vain the hopes they raise.

3.

Afar in some ethereal clime  
 Beyond the human ken,  
 Resides the soul untouched by Time,  
 Unknown to worldly men.

4.

The prime abode of this essence  
 Sincerely strive to gain ;  
 By thinking rouse thy better sense  
 And break Illusion's chain.

5.

Unsteady, like the water-drop  
 Upon a lotus leaf,  
 Is human life : this breath may stop  
 And all may end in grief ;



6.

Or pain and sickness intervene  
To lead thy mind astray;  
The tempting world's illusive sheen  
May hide Truth's purer ray.

7.

With age bent down and shaking pate,  
With weak and failing sight,  
The trembling staff bespeaks the state—  
Yet greed displays its might!

8.

The gloom of night succeeds the day  
And eve the lovely morn;  
The frost of winter bars the way  
Of spring superbly born.

9.

With stealth the years unheeded speed  
Till Death this frame demands;  
Supremely still the Demon Greed  
The mind of man commands.

10.

What birth in death does not conclude?  
What death leads not to birth?  
Then wherefore Man! Thy merry mood,  
And where Thy joys, O Earth!

11

Mysterious the world indeed—  
With joy is grief combin'd!  
Forgetful Man! e'en now recede  
And learn to train thy mind.

12.

In artless childhood's gladsome days  
The mind from thoughts immune,  
The trumpet call of play obeys  
And sings in joyful tune.

13.

The vernal tide of life imparts  
A sweet romantic grace—  
The silly swains delude their hearts  
In artful Love's embrace.

14.

The short-liv'd joys of fleeting youth  
Like shadows pass away  
As years advance.—And Age uncouth  
Assumes unhindered sway.

15.

All thoughts mundane, the mind enchain  
Of grey and garrulous Age;  
And so none seek the Lord's domain  
Except the blessed sage.

16.

So long thy earnings daily fill  
The household coffers well,  
Thy kinsmen will not treat thee ill  
Nor kindly thoughts repel:

17.

When near the end of life's sojourn  
Infirm and helpless thou—  
'Tis then thy cursed lot to mourn  
Thou wilt have cause enow.

18.

The near and dear will far retire  
When thou wilt reach that state—  
The son will not respect the sire,  
The loving wife will hate.

19.

A noble maxim wilt thou learn,  
A help to wade through strife?  
The lust of riches bravely spurn  
And lead a happy life.

20.

Of wealth and rank and health and youth  
A fool is he that brags,  
For, any rainy day, in truth,  
May find him all in rags;

21.

Or suddenly a Hand unseen  
Cut short the span of life.  
Where then will be his haughty mien?  
O, where his charming wife?

22.

Beware of these, for yet there's time  
For thee to mend thy ways;  
Devoutly search for truths sublime  
And pray for Heavenly Grace.

23.

The good and pious hearts are kind  
And ever glad to teach;  
They always toil to raise mankind—  
Go humbly; them beseech.

24.

The sea of Life, where dangers reign,  
Has One good bark secure—  
The Company of saintly men  
Whom Sin dare not allure.

NORENDRA NATH ROY,  
*The Imperial Record Department.*

## REVIEWS OF BOOKS

## ENGLISH.

*Satyananda: by A. Madhaviah. Printed and published by the office of the "Mysore Review," Bangalore. Price Rs. 2 only.*

The author is already pretty well known as the writer of the autobiographical sketch "Thillai Govindan," and the present volume has not certainly diminished his reputation. *Satyananda* is a novel of 422 pages. The scene of the story is laid at Bengras—somewhere between Bengal and Madras—but the characters are all drawn from the latter province. The writer wields a vigorous and facile pen and can express his thoughts in clear and forcible and at times eloquent English. The educated modern lawyer with his fine disregard of moral scruples and wearing his patriotism on his sleeves as a cloak and an advertisement, the deceitful Jesuit managers of a South Indian College, the wiles of the proselytising missionary, the superstitious and ignorant Hindu wife who ruins the peace of a family, the orthodox but educated Hindu who is one of 'Nature's gentlemen,' the young, up-to-date College Student with his fine enthusiasm for the true and the good,—all this we find depicted in this book. Side by side we get graphic descriptions of a Governor's cupmatch, a truly Godfearing missionary's philanthropic endeavours, the machinations of an intelligent but unscrupulous police officer, and the devious tricks by which a Government Hospital Assistant contrives to make both ends meet. Interesting sidelights on the highways and byways of Anglo-Indian and Eurasian society are thrown on the canvas to make the whole picture an animated representation of life in the Southern Presidency. The author would make a powerful writer in his own vernacular if he chose to adopt it as the vehicle of expression, but even in its foreign garb there is not a single dull page in the whole book. His views are singularly free from bias of any kind and are rational, enlightened and patriotic in the best sense of the term. As an exponent of Indian life and thought to Western peoples, the author deserves some recognition. The following extract will serve as an illustration of the author's more serious style. "The worldwide tolerance of the Hindu scriptures, the vague sense of spiritual immensity their study aroused in the mind, their apt allegories and parables which captivated the imagination of the uncultured and presented to the discerning and thinking student unfathomable depths of spiritual wisdom and insight, the scientific manner, so wonderfully like modern methods, in which they set about investigating spiritual truths, and the unswerving and unflinching boldness with which any line of reasoning was pursued to its ultimate issues, and above all, the mighty stock of spiritual truths gathered and garnered by the giant intellects of his forefathers at an age when modern civilised nations were illiterate

savages and Christ himself was by many centuries yet to come, appealed powerfully to Satya's mind."

The book is printed on thick paper in bold type, but the get-up is not up to the mark and printing mistakes abound. We hope to see these defects corrected in the second edition, which should not be long in coming.

*The Message of the East: by Ananda K. Coomaraswamy, D. Sc., Madras. Ganesh and Co.*

If the value of a book is to be judged by its bulk, this small volume of 50 pages would deserve scant mention. In reality however it deserves a place of honour in our bookshelves, for in these pages the author handles a subject—Art—little known and less studied by us, with all the authority of a great art-critic that he is. The author begins by referring to the "Indianisation of the West" which is a marked feature of the times in philosophy, psychology, religion and art, and quotes a recent English writer who says: "When a new inspiration comes into European art, it will come from the East." It is of this message of the East that Dr. Coomaraswamy speaks. The art of the West is realistic, that of the East idealistic. It is a fatal view to hold that the significance of art lies "solely or primarily in the perfection of its own technique, the subject-matter becoming indifferent, until at last many realists depict equally willingly the hedious and the beautiful, sometimes apparently by definite choice preferring the former, so that the term 'realistic' in art and literature has come to mean the detailed presentation of the unpleasant. But even apart from this obvious evil, satisfaction in the development and exercise of the imitative faculty, carried to excess, precludes the evolution of the creative. The essential limitation of this realistic presentation of natural beauty lies in the restriction to a definite point in space and time and in the mingling of desire with emotion. The impression of the beautiful fades away in proportion as any relation of the beautiful object to the desires of the subject enters his consciousness..... This is particularly obvious, for example, in the treatment of the nude." Talent with capacity for labour is required to acquire technical perfection but genius sees into the inner soul of the object sought to be represented and this it does not by the development of the imitative faculty but by virtue of its imaginative grasp, and by 'yoga' or contemplation, as Sukracharya puts it, till the self-identification with the imagined form becomes complete. When art has attained this superior stage it is not necessary to paint a study in still life from a living model posing before the painter's eyes, for the artists' imagination has visualised the image in an unchangeable, imperishable form which is for all time. "It is the message of Eastern art psychology to emphasise the possibility and manner of developing this power of subjective visual imagination". The message of the East in art therefore is,

that there exists a greater beauty and truth than that of this phenomenal world; and the artist must imitate the beauty which is in Heaven rather than its imperfect imitation in individual physical forms. "For why," as Deussen says, "should the artist wish to imitate laboriously and inadequately what nature offers everywhere in unattainable perfection?" To transmute the momentary into the universal, to supplant the diversity, analysis and the separate self of the West by the unity of life and rhythm and discipline, the synthesis and the universal self of the East, is again the message of the East. The standard of criticism which judges by mere anatomical correctness is false and quite modern, for it would accept the work of any academy student and reject the Early Italian painting and the Gothic woodcut. "The love of nature in all her moods has increased by a natural compensatory tendency, in proportion as human life has been divorced from nature. It is in the absence of nature in the artificial life of towns, that we need pictures of nature's outward form to call up within us the memory of far off peace and beauty. No one in the constant presence of his mistress needs at the same time her picture. It is only in absence that a picture is desired, —and even so, perhaps, he is the better lover who needs no picture in concrete form, having a more perfect memory picture in his heart. The modern habit of dolling the walls of a house with framed pictures of beautiful things was unknown in the days when all accessories of life itself were beautiful."

The penultimate chapter is on the decline of art in modern India and its vulgarity, the disappearance of all that went to make the dignity, the grace and the mystery of Indian life, and the last chapter deals with art as affected by the revival of industrialism known as the Swadeshi movement. On this latter point the writer's conclusion is stated in the following brief paragraph: "The fact is that without artistic understanding, Indian manufactures cannot be effectively restored. It is suicidal to compete with Europe on a basis of cheapness, let the competition be on a basis of quality." Dr. Coomaraswamy is careful to point out that the ideal held up by him is the practical *par excellence*. "The loss of artistic understanding more than anything else has ruined Indian industries and prevents the possibility of their revival. The neglect of Indian music has taken away the livelihood of the maker of musical instruments, with their hereditary and exquisite skill; has likewise destroyed the livelihood of Indian musicians; and fifteen lakhs worth of foreign instruments are annually imported from abroad." "Therefore I say to the well-to-do, that it is better to spend two hundred and fifty rupees on a Benares *sari* dyed with the country dyes, though two hundred would pay for it dyed in aniline, than to subscribe ten times that amount to some Swadeshi factory for making nibs or cloth and from which you expect a handsome dividend." Here our author is no doubt betrayed into an exaggeration by his enthusiasm for art; for it is obvious that the earning of dividends is necessary for the very purpose of acquiring means sufficient for the purchase of Benares *saris* worth Rs. 250 a piece. In other words, art can flourish only in an atmosphere of material prosperity. On the whole, Dr. Coomaraswamy is one of the few Indian writers who can teach us something new or original and the small volume the purport of which has been summarised above teems with thoughtful suggestions.

The book is handsomely printed on art paper, and is illustrated with a beautiful portrait of the author in national costume. We would advise everyone who wants to make a critical study of Indian art to read, mark and inwardly digest this gifted writer's exposition of the subject.

It is much to be regretted that it is nowhere mentioned in the book, either by the author or by the publishers, that it is reprinted from the *Modern Review*.

*Bande Mataram: Vols. I and II. Vande Mataram Press. Poona City. 1909.*

These two volumes seem (for they have been ushered into the world without any explanatory note or preface) to consist of extracts from the now defunct *Bande Mataram* newspaper of Calcutta. We do not think that the selections have been very happy. Many of the articles deal with personal controversies in which the names of Sir Pherozeshah Mehta, and Messrs. Tilak and Gokhale recur rather too often. The trial of Mr. Tilak and the Surat Congress monopolise the greater part of the compiler's attention. The editorial columns of the *Bande Mataram* contained much that was worthy of permanent preservation, and a better selection could certainly have been made. To those who want to know something of the nationalist propaganda these two small volumes will however be useful.

*The speeches of Arabindo Ghose. Vande Mataram Press. Poona City. Price six annas.*

This small and unpretentious volume contains some of the best speeches of the apostle of nationalism, which are well known to the public and need no introduction. The compiler has done a good service to the country by bringing them together and publishing them at a cheap price.

*Islam: Its aim and scope: by Mirza Abul-Fazl. Calcutta. Reform Publishing Society, 1909. Price annas four.*

This is a paper read at the first session of the Convention of Religions held at Calcutta on April 10, 1909. Educated exponents of Islamism have not been many, and the writer of this paper is to be congratulated on his attempts to remove some of the prevailing misconceptions regarding his religion.

*Our Mill-hands and the Factory Labour Agitation: by V. A. Talcherkar, General Manager, Kolhapur Mills. Indu Prokas Press, Bombay.*

Mr. Talcherkar possesses twenty years' experience of factory labour in the western presidency and is fully qualified to voice the grievances of the mill-hands and he does so with considerable ability. But the writer also puts in a plea for the mill-owners and conclusively shows that the Indian factory law cannot justly be identical with that of England in as much as the conditions are different and the mill-hands here are not so hard-worked as Lancashire would faint believe. The mill factories in India, as the writer truly points out, are in a way permanent famine relief works and he has no difficulty in showing that it would be killing the factory-labourers by kindness to prevent them by legislative enactment from working in the mills except on certain specified terms to be laid down by the State, ostensibly in their interest,

but really in the interest of a far different class of people living beyond the seas.

*Junior Geography of India, Burmah and Ceylon: by C. Morrison. T. Nelson and Sons. Price annas twelve.*

This is a beautifully got up and illustrated class-book of Geography on a somewhat novel plan. It is written in a descriptive form, and is mainly devoted to the exposition of the physical features and topography of the country with the aid of excellent maps. The peoples, religion and languages take up one chapter, agriculture, handicrafts, mills, mines and minerals occupy another; the cities are described only incidentally, and the prominent among them are alone mentioned. One chapter is devoted to the political Geography of the Indian Empire and the native states. The book is likely to prove attractive and instructive to those for whom it is intended and the price is undoubtedly cheap.

*VIII. Educational Guide for Indian Teachers: by Satis Kumar Bannerjee, Mitra Institution, Calcutta.*

The book contains a list of the Educational societies and journals in Great Britain and India and selected question-papers set by different Universities, Indian and foreign, are given. It is calculated to prove helpful to candidates for the Teachership examination. It is not easy to discover on what principle the names of periodicals have been chosen.

*IX. Social Evolution: by Faisukhlal Krishnalal Mehta, M. A. Indian Publishing Co., 5, Cavasji Patel Street, Fort Bombay. Price Re. one.*

The scope of this small octavo volume of 166 pages is wide enough to comprise all subjects from the state down to religion, including such minor headings as war and peace, national education, the family, the society, the position of women and the like. There is some rambling of thought and the treatment, as might be expected, is often very inadequate. The author attempts to prove that Vedantism is the monism of Haeckel in an eastern garb and the most rational religion and concludes with the optimistic view that in future injustice will be overthrown by justice and might by right. The printing is bold, but the get-up of the book leaves much to be desired.

*The Trumpet Voice of India. Ganesh and Co, Publishers, Madras.*

This is a collection of Mr. Banerjee's speeches recently delivered in England in connection with his visit to that country as the only Indian delegate to the Imperial Press Conference. Lord Morley's speech on Literature and Journalism and Lord Cromer's unhappy attack on the Indian Press have been reproduced in full. The attractiveness of the book has been enhanced by the inclusion of two portraits, one being that of Mr. Banerjee and the other that of our present Secretary of State. The get up of the volume does credit to the enterprise of the publishers.

*The Indians of South Africa: Helots within the Empire and how they are treated. By Henry S. L. Polak, delegate to India from the Indian Community of the Transvaal. Natesan and Co. Madras. Price Re. 1.*

In Part I of this book Mr. Polak has given a succinct account of the treatment dealt out to Indian

emigrants in the various South African colonies. Part II, named 'A Tragedy of Empire,' gives the history of the passive resistance organised by South African Indians against the compulsory Registration Act (II of 1907) passed by the Transvaal Parliament, and the heroic sacrifices and sufferings of the leading Indian citizens are narrated in detail. Part III contains extracts from the speeches of distinguished statesmen on the Indian problem in South Africa. In an appendix are reproduced some petitions to distinguished authorities submitted by British Indians, their wives, mothers and daughters. Altogether the volume before us contains in a concise and easily available form all that we need know regarding the present position of our fellow-countrymen in South Africa and as such it deserves wide circulation.

*Surendranath Banerjee in England. Published by Gupta, Mukherjia and Co. Calcutta.*

This is a neat little volume of 112 pages containing the more important speeches delivered in June and July of this year by Mr. Banerjee in England, together with an account of his movements in that country and press notices of his speeches. The frontispiece is an excellent up-to-date portrait of Mr. Banerjee. High tribute has been paid to Mr. Banerjee's eloquence by British politicians and the publishers have done well to reproduce his speeches in full. Mr. Banerjee is acclaimed throughout India as the people's tribune but his name is not popular among Anglo-Indians. His recent visit has however shown that the English people are not insensible to real merit, for from the moment he set foot on English soil, he was recognised as easily first among the overseas Press delegates. Mr. Banerjee utilised his visit to the full by pleading our cause before the bar of English public opinion and he has thereby added to the long list of patriotic services which have earned for him the gratitude of his countrymen.

*A Discourse on the Study of Sanskrit: by Bisweswar Das, B. A., Wilkins Press, 28, Beadon Row, Calcutta.*

This is a neatly printed brochure in which an earnest plea is put forward for a more extensive study of Sanskrit. The writer admits the necessity for the cultivation of the English language and literature, but says that for the development of spirituality and nationalism, for æsthetic culture and philosophic wisdom, Sanskrit is the language most suited to our genius.

*The Provincial Judicial Service of Bengal and East Bengal and Assam (A compilation): Published by R. Chatterjee, 210-3-1 Cornwallis Street, Calcutta, 1909. Price annas eight.*

"The class of judicial officers," in the words of the *Bengalee*, "who inspire the greatest amount of public confidence, next only to High Court Judges, are members of what is called the Judicial Branch of the Provincial Civil Service." And yet the members of this service have seldom been before the public eye, owing to the fact that their duties are not of a sensational character, and they themselves have never been prone to ventilate their grievances. The hardships and disabilities which our subordinate judiciary suffer from are nevertheless both numerous and serious, and

it is well that they have been brought together and published, for the first time we believe, in this small but excellently printed and well-got-up volume of 55 pages. Incidentally, the opinions of some distinguished authorities, mostly English, on the judicial aptitude and scrupulous honesty of this class of Indian public servants have been quoted. They are such as to fill the heart of every patriotic Indian with pardonable pride in his own countrymen. The public will find in the book a concise and authentic account of the inner working of the department of civil justice in British India, and the officers who compose the service will themselves find the facts and figures collated in the book very useful for purposes of reference, while to the Government and the High Court, if they intend to make an honest attempt to remove the legitimate grievances of the service in the matter of pay, promotion and status, the book will furnish abundant materials to proceed upon. Considering its neat get up, the book, which has been printed at the Kuntaline Press, is being offered at a very cheap price, and we recommend it with pleasure to those for whom it is intended. X

*The autobiography of Maharshi Devendranath Tagore (with portraits). Translated from the original Bengali by Satyendra Nath Tagore and Indira Devi. (pp. 195; Introduction I—XXIV). S. K. Lahiri & Co.*

The above publication will be given a hearty reception by all who are interested in the history of the Brahmo Samaj and who are anxious to know the marvellous career of Maharshi Devendranath Tagore. Born of an aristocratic family of Bengal, Devendranath Tagore by dint of an earnestness that is not ordinarily found in the world came into possession of the imperishable wealth of the spirit and enriched thereby the life of the whole nation. We do not in the least pretend to have properly appreciated the greatness of the Maharshi; for such an appreciation pre-supposes some affinity with his spirit. Nevertheless we are of opinion that whoever cares to read his autobiography with attention will not fail to be strongly impressed with his deep love of God—a love that made him pant, so to speak, ceaselessly for the Lord of his being as the hart panteth after the waterbrook. The following extract will bear testimony:—

".....In this way I gave away all my things. But the grief in my heart remained just the same, nothing could dispel it. It knew not where to turn for solace. Sometimes, lying on a sofa and pondering over problems about God, I used to become so absent-minded that I did not know when I had got up from my couch and taken my meals, and lain down again. I used to feel as if I had been lying there the whole time. I would go alone to the Botanical Gardens in the middle of the day, whenever I got a chance. It was a very secluded solitary spot. I used to take my seat on a tombstone in the middle of the gardens. Great grief was in my heart. Darkness was all around me. The temptations of the world had ceased, but the sense of God was no nearer—earthly and heavenly happiness were alike withdrawn. Life was dreary, the world was like a grave-yard. I found happiness in nothing, peace in nothing. The rays of the midday sun seemed to me black. At that time this song suddenly broke from my lips, 'Vain, oh!

vain is the light of day, without knowledge all is dark as night.' This was my first song. I used to sing it out loud sitting alone on that tombstone."

We have said above that we are not fit to present a worthy estimate of the Maharshi; for the man who attained a height which it is the fortune of only a very few to do, whose life was a life of unbroken, nay, *moment-by-moment* communion with the Eternal Spirit, whose every accent breathed inspiration and whose every deed was the execution of the behests of his Divine Master needs to be studied by the best minds of the land. The autobiography of such a man cannot but be interesting and helpful to the public although we find therein traces of reserve which is a most comely grace of genuine self-consecration. We are thankful to Mr. Satyendranath Tagore for his translation of the record of the noble life of his revered father into English and though the non-Bengali community cannot read the original, which is one of the most remarkable productions in the Bengali language by reason of its limpid flow of style and music of expression and of an earnestness of spirit which rings clear in almost every sentence and which swells at times into the deep notes of a majestic organ solemn as the "sound of many waters" and smites bravely upon the dormant chords of an indolent heart and which as such does not allow of being readily thrown or shaped anew into a different tongue, we rejoice to think that an opportunity has been presented to them in the English version to acquaint themselves with the sore trials and temptations of one of the spiritual geniuses of modern India. The best thanks of the Indian public, therefore, are due to Mr. Satyendranath Tagore and his daughter Indira Devi for their translation, which is on the whole a successful one, of the life-story of the Maharshi and we hope that this noble book will be largely read by the educated men of the country. The reader will be relieved here and there by happy glimpses of the Maharshi's domestic life and the accounts of his travels in the various parts of India are of an enthralling interest. It will be a piece of instruction to several to know that the lavish beauties of nature unsealed the springs of this great man's heart. We are very often content to look upon Nature as nothing more than a mere collection of phenomena and in our daily life of heedless bustle and petulant care we lose sense of her mysterious whole. Those who choose to have anything to do with Nature generally busy themselves in cutting her up limb by limb and such men are known as scientists. But we forget that her loveliness is also a revelation, that the poet or the lover sees in her not an "irresponsive blankness" but a hidden store of meaning and lesson. It is for this reason that Wordsworth's *Lines near Tintern Abbey* has been regarded by an able critic as new to mankind for practical purposes as the essential spirit of the *Sermon on the Mount*. Indeed, Wordsworth has shown how the contemplation of Nature can be made a revealing agency like Love or Prayer, "an opening into the transcendent world." Such was the case with the Maharshi also and Nature was to him a revealing agency, not a mere collection of phenomena. In the prime of his years the starry heavens filled him with "a weight of awe not easy to be borne" and until the moment he departed this life he never tired of drawing from visible things an intuition of things not seen.

CHUNI LAL MUKERJI.



*The Dietetic Treatment of Diabetes.* By Major B. D. Basu, I. M. S. (retired), Second Edition, revised and enlarged. Published by the Panini Office, 40 Bahadurganj, Allahabad. Price Re. 1-8-0.

This book will be useful to medical practitioners and patients alike. It has been generally well-received by the English and Indian medical press. Being written by an experienced medical man who is himself an Indian, the copious and varied dietary prescribed in the book can with advantage be chosen from by all Indian sufferers from this disease.

#### SANSKRIT AND ENGLISH.

*The Sacred Books of the Hindus.* Edited by Major Vamandas Basu. Vol. iii, Part ii, Chhandogya Upanishad. Translated by Babu Srisa Chandra Basu and published by Babu Sudhindra Nath Basu at the Panini Office, Bahadurganj, Allahabad, pp. (86-174).

We had the pleasure of reviewing the first five parts of the series in previous issues of the *Modern Review*. This part is in no way inferior to those already reviewed. The series is being ably edited and translated and the get-up of all the books is excellent. This number contains the thirteenth section of the first chapter and the whole of the second chapter. In the Commentary of II, 14—21, Madhvacharyya controverts the doctrine of *Maya* and Monism. He writes—"If it be said that Jiva and Brahman, though identical, have become separate owing to Upadhi or limiting adjuncts, then this Upadhi would affect both equally, because both are identical, and so Jiva and Brahman both become ignorant by force of the Upadhi acting equally on them, and it would follow that the evils of Upadhi would affect them both, that is to say, both would be subject to sorrow, pleasure pain, etc. Because both being identical are equally related to the Upadhi; the effect upon them would be the same. If it be said that the effect of Upadhi in one would be different from the effect of Upadhi in the other, that the relation of Upadhi in the case of one, is not the same relation with the Upadhi in the case of the other, and so though in the case of Jiva, it would become ignorant though Upadhi, but not so the Isvara, then it would follow that the difference of this and that, between Jiva and Isvara is not the result of Upadhi but of something inherent in them both. Therefore Upadhi only manifests a difference which existed from before in the thing itself. Those which are different in themselves from before, but which the ignorant ordinarily do not realise, those alone are made manifest by Upadhi, and brought within the scope of the perception of the ignorant. The Upadhi never of itself creates any difference. It is never able to create a difference in objects which are (or rather is) identical. It is only the manifestor of a pre-existing difference to the undiscriminating. Therefore it follows that the Jiva and Isvara are not identical: man and God are different.....Moreover there is no difference or distinction between the theory of void (the *Sunyavada* of the Buddhists) and this theory that the world is absolutely unreal and false. There is no proof of the existence of such an *Anirvachaniya* or an object which is both true and false, at the same time; which is real and unreal; which exists and does not exist; which is *sat* and *asat* at the same time. It therefore follows that the *Bheda* or the multiplicity of

objects is a reality and not false. This difference between objects, between God and man, between man and man, between them and the world, is a real and true difference and not a mere Mirage. No one has ever experienced Monism; it is a theory based upon instruction only. But the instruction itself is based upon the wrong interpretation of the Sruti text".

MAHES CHANDRA GHOSH.

#### BENGALI.

- I. *Alo O Chhaya (Light and Shade): Fifth Edition.*
- II. *Pauraniki (mythological poems).*

Bengal has always been fortunate in her poets. From the days of Jayadeva and Bidyapati down to modern times she has held her own with every other civilised country, eastern and western, in the high excellence of the singers who have made her groves vocal. At first poetry was passionately sensuous, but in Chandidas and some other Vaishnav poets the prevailing theme—love—was somewhat spiritualised. In modern Bengal, poetry has rung the changes on the entire gamut of human feeling, grave and gay, tragic and comic, sensuous, heroic and spiritual. Our poets have composed epics the strains of which are like the voice of a mighty organ, lyrics full of fervour and pathos, songs steeped in an exquisite melody, narrative pieces like crystal brooks flowing smoothly along the level meadows of her countryside. Every shade of fancy, every mood of feeling, has found a fit poetic rendering in the hands of our great poets. Among the very greatest of these the gifted authoress of the volumes now under review has already taken her place, and it would be an work of super-erogation to praise her poems anew. Her love poems are characterised by a limpid purity of thought and language, and her mythological pieces are redolent of far off classical perfume. They remind us of a time when this Aryabarta, this Bharatavarsha of ours was the sacred habitat of venerable Rishis renowned for their plain-living and high thinking, and mighty warriors whose code of chivalry bespoke rare culture. We admire the poetess's command over an exquisitely chaste and classical diction, her easy flow, her graceful and delicate conceptions, and the beautiful suggestiveness of many of the poems, but most of all the vision and the insight which can reconstruct for us all that is best and noblest in a past age and thus foster in our minds a love and reverence for the motherland abiding as the hills and pervading as the atmosphere we breathe. The get-up of the books leaves nothing to be desired, and there is no doubt that the present editions will be as popular as their predecessors.

*A Manual of Bengali composition* by Jay Gopal Kaviratno, Asst. Headmaster, Atheneum Institution, Calcutta.

This is one of those guide books which purport to teach short ways to success. We all know that there is no royal road to learning, but success in examinations is apparently a different thing from the acquisition of knowledge, otherwise these books would not be so common. The book is well got up and gives some specimen essays in Bengali and in other ways tries to help the examinee through the portals of the University in regard to his own vernacular. We are not sure that a book of this kind

is to be welcomed, but such as it is, it is likely to prove useful to those for whom it is intended.

*IV. Govinda Sinha: by Basanta Kumar Bandyopadhyaya. 65/2 Premchand Baral's Street, Calcutta. Price six annas.*

We welcome this book, which is a life of the tenth Sikh Guru, told in simple and unostentatious language and offered at a very moderate price. No detail of importance has been omitted and the story has been attractively told. Guru Govind Singh is one of India's noblest sons and we can learn much from his life. The writer has rendered a good service by making the story of his life accessible to Bengalis. The get up of the book is fairly good, and an excellent portrait of the subject of the sketch enhances its value.

*V. Sabitri: by Kartic Chandra Das Gupta B. A. Published by K. V. Seyne and Brothers, Calcutta. Price annas six only.*

This is a little book in which the story of Sabitri and Satyaban—one of the finest in the mythology of any country—has been told in a simple and attractive way for the edification of our boys and girls. The get up of the book is simply captivating. The cover has been artistically designed, and five neat coloured pictures, in the realistic style of the west, illustrate the contents. The book is beautifully printed on art paper and bound with a silken knot. Considering the high finish of the book, the price is very cheap. It is a book which ought to be in the hands of every Bengali boy and girl.

*Deshi O Bilati (stories of India and England). By Prabhat Kumar Mukhopadhyay, B.A. Gurudas Chatterji, 201 Cornwallis Street, Calcutta Pp. 348. Re 1-8.*

Of the best writers of short stories in Bengali Mr. Mukerji is the only one who is still writing them, the others having practically ceased to exercise their gifts in this direction. Some of his stories are simply excellent, and of all of them it may be said that not one is dull reading. His lightness of touch, the purity of his diction and his pervading humour are well-known. If a story has a moral, it is never obtruded on our attention.

*Vikramপুর Itihas (the history of Vikramপুর): illustrated with maps and photographs; by Jogendra Nath Gupta. (Pp. x + ii + 412 + App. 20). Published by Bhattacharya and Sons, 65, College Street, Calcutta. 1316 B. S. Price Rs. 2/8/0.*

Vikrampur, now a purgannah of the districts of Dacca and Faridpur situated on both sides of the river Padma, was known in ancient times as Samatat and Banga. By the Partition of Bengal, it has now been severed from the bulk of the province to which it gave its name. It is the birthplace of the Buddhist savants Dipankar, who spread Buddhism in Tibet, and Silabhadra, a celebrated professor in the university of Nalanda, and of Halayudha, the chief justice of king Laksman Sen, and the author of *Bramhana-sarvaswa*. Vikrampur was the seat of the Sen kings of Bengal, and under the heirs of Ballal Sen, it retained its independence for a century after the greater part of Western Bengal had succumbed to Bakhtiar Khilji. When the Moguls had established their

power all over Bengal, Vikrampur alone withstood their might under the leadership of Chand Roy and Kedar Roy—two of the famous band of twelve Bhuia or chieftains who really ruled Bengal. Kedar Roy thrice repulsed Raja Man Singh and his Mogul hordes in pitched battles fought on land and water. When the Mogul Empire was about to fall to pieces, Maharaja Rajballav of Vikrampur was the subadar of Monghyr, and his son Raja Krishna Das was the governor of Dacca, and it was the fabulous wealth of the latter which led to the battle of Plassey and the downfall of Serajud-dowlah. In modern times, Vikrampur has given birth to scientists like Dr. J. C. Bose, judges like Sir Chandra Madhab Ghose, Kt., lawyers like Manomohon Ghose and C. R. Das, orators like Lal Mohan Ghose, journalists like Sitala Kant Chatterjea of the *Lahore Tribune*, once the terror of official wrongdoers in the Punjab, poets like Govinda Chandra Ray, author of the two immortal songs, *যমুনালহরী* and *কতকাল পরে বল ভারত রে* and Mrs. Sarojini Naidu, linguists like Dr. Nishi Kant Chatterjea, late Professor St. Petersburg University, doctors like Goodeve Chakraburty, scholars like Priyanath Sen and athletes like Prof. Shyama Kant Bannerjea the tiger-tamer. Vikrampur has ever been the seat and centre of Sanskrit learning, and the birthplace of famous pundits. All the great kavarajes who are renowned no less for their wealth than for their learning, except Kaviraj Dwaraka Nath Sen, have been born in Vikrampur. The enterprising merchant-princes, the Kundus of Bhagyakul, also belong to Vikrampur. For its area it boasts of more highly educated men than any other part of United Bengal, and this is almost entirely due to the absence of an idle body of landed proprietors in Vikrampur. It is essentially a land where the middle classes are predominant. Altogether, Vikrampur is a land to be proud of, and both by reason of its antiquity and historical importance, as well as the great men it has given birth to in ancient, mediæval and modern times, its history is well worth writing, and we welcome the nicely bound and handsomely got up volume now under review as the first serious attempt in that direction.

The author of the book is a Bengali scholar who wields a felicitous pen, and has a passionate devotion for the land which gave him birth. He has traced the history of Vikrampur from the Vedic times down to the present day and taken immense pains to gather his materials from all available sources. His language rises at times to poetic fervour and eloquence. Few descriptions in Bengali literature can equal the passage in which he has described the naval fights of Kedar Roy with Raja Man Singh (chapter VII). The pages of the volume now before us however bear ample testimony to the fact that he has not sacrificed historical accuracy to patriotic ardour. In fact, the young author has shown considerable industry and research in collating and arranging his materials. The book is adorned with some fine photographs, illustrating the sculpture and architecture of Vikrampur. The exquisite silver statue of Vishnu discovered near Rampal, and the many-steepled temples of Rajnagar indicate the high excellence attained in these arts in the Hindu and Mogul periods by the inhabitants of Vikrampur. The book throws interesting sidelights on the manners and customs, and the mental, moral

and social condition of the Bengalis before the advent of the British power. The value of the book has been enhanced by two maps, showing the almost incredible changes wrought by the river Ganges, locally known as the Pudma, in the topography of the country. Nearly a century ago, the whole of Vikrampur lay on the northern side of the Pudma; now the river divides it into two halves, the southern half being incorporated in the district of Faridpur. Truly has the river been called Kirtinasha (the destroyer of famous sites—an unenviable distinction which it acquired by swallowing the city of Sripur, the capital of Kedar Ray in Vikrampur, and which has been confirmed by its more recent destruction of Rajnagar, the seat of Maharaja Rajballav.

We now proceed to point out some of the defects of the books, most of which are comparatively insignificant, and can be easily corrected in the second edition which is sure to be called for soon. The author refers (p. 57) to the gold coins discovered at Rampal, but makes no attempt to enrich his history with the materials derivable from these numismatic records. The statement that the Hindus outnumber the Mahomedans in Vikrampur (p. 80) is true only of the portion lying within the jurisdiction of Srinagar police-station (*vide* the Dacca District Gazetteer, compiled at the instance of Lord Curzon). The reference to *Uncle Tom's Cabin* and slavery in England at page 326 is a serious mistake. 'United States of America' should be substituted for 'England' in this passage. Materials have been borrowed from some magazine articles for which no acknowledgement has been made, *e.g.*, an article on Rampal in the *Bharati* by Babu Chandra Kumar Mukherji and another on the 'Bratas' of Vikrampur in the *Prabashi* by Babu Jnan Chandra Bannerjea. We miss the names of Mr. Bradley-Birt's 'Romance of an Eastern Capital', Babu Nagendra Nath Basu's

'বঙ্গের জাতীয় ইতিহাস' and Babu Pares Nath Bannerjea's 'বঙ্গালার পুরাবৃত্ত' in the bibliography given at p. xiii. The map of modern Vikrampur might be considerably improved. It does not give the names of all the rivers which encircle the island, and many important villages are omitted. The canal from Mirkadim to Makohati—one of the most prominent waterways—is not shown. Even the points of the compass are not indicated. The sites of wellknown villages which have been washed away, *i.e.* Kalipara, Tarpasha, Rajnagar, have not been pointed out, nor has the name and position of any village of South Vikrampur been given. Printing mistakes, specially of English words, abound. Persian and Pali words and sayings have been quoted in English. They should have been given either in the original or in Bengali. Dr. J. C. Bose's famous scientific works, *e.g.* 'Response in the living and non-living' etc., the able and thoughtful 'Introduction to the study of Hinduism' by the late Hon'ble Guruprosad Sen, the first graduate of Vikrampur, the work by which Mrs. Sorojini Naidu is known as a poetess of rare merit—'The Golden Threshold'—are not named. A similar injustice has been done to the minor contemporary writers of Vikrampur, whose contributions to well-known English periodicals have been ignored. Of 51 such writers whose names have been mentioned (pp. 261-65), as many as 30 belong to the author's own caste, and the performances of some of them

are so insignificant that, considering the serious purpose of the book, the author would have shown greater discretion and judgment if he had refused to insert their names. And yet some names have been omitted whose absence can only be accounted for as being due to hurry or oversight. Among these, one must be mentioned here. Babu Chandra Kant Basu of Vikrampur won the Elliot Gold Medal by his essay on Barisal Guns. Sir Charles Elliot was so delighted with the scientific acquirements of this gentleman that he gave away the medal in person at a special meeting of the Asiatic Society. Lord Kelvin and his no less famous brother, Professor Thompson, presented him with a complete set of their works. To make the book as exhaustive as possible, the author might well have added lists of (1) all gazetted officers and leading lawyers (including barristers) of Vikrampur; (2) all scholars of Vikrampur with foreign degrees, *e.g.*, Professors J. N. Das Gupta, S. C. Mahalanabis, P. Chatterji and others; (3) industrial students of Vikrampur in Japan, America and elsewhere. Extracts from the Dacca District Gazetteer and Bengal Census Reports, showing the population of Vikrampur, the ratio of Hindus and Mahomedans, of the different castes and sects of the Hindus, of literates and illiterates etc., should have been given in the form of an appendix.

But in spite of these and other defects too insignificant to mention, the book remains a monument of the author's painstaking industry and scholarship. Books of this kind really enrich Bengali literature, and the Bangiya Sahitya Parishad (Bengal Academy of Literature) has done well to set it out on its voyage with its *imprimatur* on the title-page. We wish the author every success, and have no doubt that the volume under review will win a high place for itself in the heart of every Bengali reader by sheer force of merit.

*Vanaushadhi-darpana, or the Ayurvedic Materia Medica with quotations and copious original prescriptions from standard works. By Kaviraja Biraja Charan Gupta Kavibhusana, the Raj Vaidya of Cooch Behar With an introduction by Mahamahopadhyaya Kaviraja Bijaya Ratna Sen Kaviranjana. 2 Vols. S. C. Auddy and Co., Calcutta.*

These two handsome volumes reflect great credit on their author, who has taken great pains in collecting available information on articles of Vegetable Materia Medica known to and commonly used by the Hindu physicians of this country. In addition to giving the opinions of Sanskrit writers the learned compiler has also incorporated in his work the views of modern authors on the Indian Materia Medica. He has quoted largely from Dymock and Khory's works. We should have been glad had he also given prominence to the researches of the late Drs. Moodeen Sheriff of Madras, Sakharam Arjun and Gopal Pandurang of Bombay, and Rahim Khan of Lahore on the indigenous drugs of this country, as well as compiled from the volumes of the Pharmaceutical Journal, and other recent publications bearing on drugs of India.

There appears to be something like a Renaissance of Sanskrit learning in this country. The Hindu Conference which recently met at Lahore passed a resolution to encourage the study and practice of the Ayurvedic system of medicine. This cannot be

properly done unless the indigenous drugs of India are systematically studied and experimented upon. The first step necessary for such a study is the proper identification of these drugs. Hence accurate drawings of them should be made. We strongly urge the Hindu Sabhas, Conferences and practitioners of Indian

systems of medicine to undertake the publication of the drawings of drugs and plants used in medicine. We know of persons who are willing to undertake this task if sufficient encouragement is meted out to them.

## COMMENT AND CRITICISM

### Western Civilization.

I confess, I was hardly prepared for Prof. Bannerji's three columns of criticism of my short note. My object in writing that note was not controversy, nor had I the audacity to hope that it would be "helpful or illuminating" to him. A strong sense of duty impelled me to write it. I feel very strongly the evils of the prevailing race-feeling. I have often thought of taking my share in the noble work of combating it, but considering the obscurity and insignificance of my position and the improbability of any one being influenced by my words, I have abstained. On the day, I wrote my comment, I felt the impulse rather strongly and, perhaps foolishly, obeyed it.

With due respect to Mr. Bannerji, I must say that I do not find much in his criticism to reply to. He repeatedly takes me to task for not defining Western Civilisation. It was beyond my purpose to do so and it could not have been done without the composition of a treatise for which I have neither the time nor, I fear, the ability. Mr. Bannerji quotes some of my statements and sneers at them as copy-book maxims. Well, if you so take them; all the principles of morality and religion are copy-book maxims. If to call a principle a copy-book maxim is to refute it, I admit that I have been refuted. Even "copy-book maxims" and "obvious truisms" may sometimes be deserving of serious attention. I was once asked by some of my friends to preach a sermon. After much consideration I had to give the reply that I was unable to find anything better to say than what I had read, as a child, in Vidyasagar's First Bengali Primer, "Do not steal" "Do not tell a lie," "Do not quarrel with any one." etc.

Where did I say that "material prosperity is a test of civilisation"? I deny altogether that mere brute force and material prosperity enable a nation to be dominant. It is too large a subject for being discussed in a note like this. May I request Mr. Bannerji to read a book if he has not read it already, which by the common consent of the supporters and the opponents of its author, is one of the greatest that belongs to the world's literature, viz., Hegel's Philosophy of History? Dominance in the world is the conclusive proof, the only proof available, of the worth of a nation. Right is might.

"I deny," says Mr. Bannerji, "that the worth of a civilisation is to be judged by the greatest men of that country." Perhaps not, if the great men were rare and exceptional. But when there is a continuous stream of them, you can only conclude that there is some inherent power in the civilisation, whose offspring they are, to produce them. I could fill

pages of the *Modern Review* with the names of illustrious men of Europe, not of the remote past but of to-day, who show in their lives what Western Civilisation in spite of its occasional drawbacks, really is. After all, you must judge a people by its good men. If not, why blame Macaulay for judging the Bengali race by the type of Bengalis with whom Clive and Warren Hastings had dealings?

"I deny that Shakespeare, Milton, Kant and Spinoza are the fruits of Western Civilisation." Mr. Bannerji dwells at considerable length on this point. I do not exactly understand what he means. He occasionally seems to identify Western Civilisation with English Civilisation. If to be born and brought up in the midst of a civilisation and to be moulded and fashioned by it is not to be the product of it, then, of course, the great men I named are not the products of Western Civilisation.

Mr. Bannerji, besides other questions, which I cannot quote without unduly encroaching upon the space of the *Modern Review*, asks, "Where in the Western world of the twentieth century, do we find any trace of that god-intoxication which filled to overflowing the pious soul of Spinoza?" I answer, it is not easy for any man in any country to rise to the height of Spinoza, but depth of spirituality and elevation of thought akin to his, I find almost everywhere in the higher literature of the "Western world of the 20th century." This, in Mr. Bannerji's judgment, may be mere illusion, but I prefer to retain my illusion and be appreciative than acquire the sorry wisdom which sees in the splendid achievements of a large section of mankind only Mammon-worship. "Mammon" we read, "is its God; mills, factories and coal mines are its temples (woe to the Bangalakshmi Cotton Mill, the Swadeshi steamship Company and such other concerns!); while the blare of the steam-whistle and the roar of the dynamite are its timbrels and harps of gold." All this is fine rhetoric, no doubt, but is also symptomatic of jaundiced vision. A medical friend tells me that if a man gets violently angry, the secretion of bile may be interfered with and jaundice may ensue. Mr. Bannerji and the political party to which he belongs are just now very angry with the English and the consequence is the jaundiced eye with which he sees Western civilisation.

In reply to my statement that a nation that does not respect other nations, does not in reality respect itself, Mr. Bannerji asks, "Do the English overflow with respect for other nations?" My answer is, they do respect other nations. Do not allow yourself to be

misled by the evil manners of isolated individuals, not of the best. I am a very regular reader of papers like the *Times*, the *Standard*, the *Spectator*, and what most strikes me is the chivalrous spirit in which they deal with the affairs of England's rival nations. England is just at present almost on terms of enmity with Germany, but how admirable is the habitually dignified and courteous language in which the leading English papers speak of Germany. Compare the language of the *Times* and the *Spectator*, for instance, in which they speak of even a Dhingra or Krishna Varma with the language in which Bengali papers which must be presumed to be of a similar respectability, jeer at Lord Curzon. I remember very well the keen appreciation of Japanese greatness and Russian bravery in the late war in the English papers. I looked in vain for anything like it in *our* papers. During the Boer war not a single unkind word was used against the Boer nation. On the contrary, columns were filled with enthusiastic admiration of the bravery of Botha, Cronje, De Wet, Delarey and others. What moral do you draw from the splendid reception which all classes of Englishmen recently accorded to Mr. Surendranath Banerjea, who is the life and soul of the boycott movement in this country? And how do we, torch-bearers of civilisation, speak and write about eminent English statesmen who, rightly or wrongly but honestly, differ from us?

"It would lead to endless confusion," Mr. Bannerji tells me, "if we were to identify Western Civilisation with Christianity, with Hellenism, with Calvinism, with the culture of the renaissance or with any of the various types of thought and sentiment which have prevailed and spread their sway in Europe from time to time." Yes, take away from a thing all the essential elements which constitute it and then give the name of it to the remaining abstraction or to some arbitrary creation of your own fancy. Subduct from the grinning cat the cat itself and what remains is, of course, a grin without a cat, which Alice found in Wonderland!

Mr. Bannerji says, "Whether Western Civilisation is good or bad, will depend upon the answer to this further question—What is its effect upon the generality of men living according to its canons? Has it made them gentle and humane? Has it refined their hearts and liberalised their minds? Has it made them restful and contented—at peace with themselves and in amity with the rest of the world? Has it helped them to harmonise themselves with the great march of phenomena in this moving cosmos of ours". Let not Mr. Bannerji throw stones. The people of Europe may be barbarians, but we, at any rate, are civilised; but can Mr. Bannerji say that his description of the marks of civilisation applies to us? In this very issue of the *Modern Review*, I find an able writer declaring that "beneath the calm of our society there groans by day and night a furious tempest of peevish discontent." (p. 573.) Our civilisation has made us so "gentle and humane" that in certain leading organs of public opinion, one finds open expressions of regret that Lord William Bentinck ever abolished the Suttee; it has so "refined our hearts and liberalised our minds" that the inability to see anything good in the civilisation of entire nations of at least two continents has become the habitual frame of our mind; it has made us so "restful and contented" that we are perfectly contented with the lot of millions of child-widows, pariahs and

depressed classes; it has promoted our "amity with the rest of the world" to such an extent that I am obliged to protest against the excess of it in Mr. Bannerji; it has enabled us so to "harmonise ourselves with the great march of phenomena in this moving cosmos of ours" that, inspite of the law of natural selection, we, according to an eminent Bengali authority, are a dying race!

I will say no more. I do not think any useful purpose will be served by prolonging this controversy with Mr. Bannerji. My interpretation of Western Civilisation is so fundamentally different from his, that it is mere waste of time and energy to argue any further. By raising my feeble voice against the suicidal folly of hating every thing Western, I have done what my conscience prompted me to do and that is satisfaction enough for me. If the nationalism of which we hear so much had been of a healthy type, such a nationalism, for instance, as that of Ram Mohun Roy or even of Raj Narain Bose, no body could have anything to say against it. But the thing which we see all around us is a noxious poison which is destroying the not too vigorous germs of our national life. It is race-hatred pure and undiluted. While affecting to despise Western Civilisation, we are freely imitating the vices of it, but fail even to understand that the "gloss and glamour" of its mere exterior is not the inner kernel of it. I have no hope whatever of making any impression on Mr. Bannerji and others like him. They, from my point of view, are lost minds.

But I appeal to those of my readers who are still unprejudiced to beware of the monster of race-hatred. Fear it, shun it, damn it. Heaven knows, it has done enough mischief already. By all means, stick firmly to what is best in your own civilisation, but adopt the splendid virtues of the West and adapt them to your conditions and environment. Above all, do not be puffed up with conceit and imagine that you are the chosen people of God, while the rest of the world are outer barbarians. That way damnation lies.

HIRALAL HALDAR.

BERHAMPUR :

December 5, 1909.

### 'Western Civilization'.

Prof. Haldar's latest contribution to the *Modern Review* is a curious and interesting performance in every way. It is curious alike for what it says and what it does not say, for the violence and ill-temper with which it is written, and above all for its careful avoidance of the real topic of discussion. As for his loss of temper and self-control, I may assure him that I am more concerned on his account than on mine. Indeed, the fury of his rhetoric, the refreshing candour with which he 'damns' all and sundry, is rather flattering to my self-complacency than otherwise. It makes me suspect that he is conscious of the weakness of his cause, and tries to make up by bluster for the bad and rickety arguments, he has at his command. The medical friend who told Mr. Haldar the little fact about secretion of bile and jaundice and so forth meant his advice, I presume, as a gentle hint for Mr. Haldar himself; but unfortunately the good doctor has failed in his purpose, his patient has not taken the hint,



I have said that Prof. Haldar's contribution is curious alike for what it says and what it leaves unsaid. For instance, he takes the world into his confidence and imparts to them the momentous fact that he has read Hegel's 'History of Philosophy.' 'This is delightful news to be sure, and I congratulate Prof. Haldar on his remarkable achievement; but it is—might I say so?—slightly superfluous. Again, he whispers to us the interesting fact that he is a regular reader of the *Times* and the *Spectator*. This also is a gratifying piece of information, and would be welcome to the editors of the newspapers concerned. But it does not enlighten us much on Western Civilization—does it? Lastly, Mr. Haldar makes the solemn announcement that I am a 'lost mind', doomed, destined to everlasting 'damnation.' This is distressing on my personal account, no doubt, and makes me tremble for my future welfare. But by a heroic effort of volition, I put away the personal question altogether and venture to ask in an agitated whisper, "What—what—about Western Civilization?"

Apparently, however, Prof. Haldar is not very eager to talk upon that subject. He has plenty of rods in pickle to beat his humble opponent with; and chief in the list of the heavy indictment which he draws up against me is my political opinion. I might express a mild surprise at having politics dragged in on the present occasion; but I must take Mr. Haldar as I find him to be, and follow him, with what patience I can, in the devious line which he adopts for himself. Prof. Haldar says:—

"Mr. Bannerjee and the political party to which he belongs are *very angry with the English and the consequence is the jaundiced eye with which he sees Western Civilization*." For a piece of inconsequence, pure and simple, this sentence would be difficult to beat. "I am angry with the English, and therefore I hate Western Civilization," this logic is exquisitely absurd and, I confess, quite beyond my comprehension. Are we to suppose then that Western Civilization is synonymous with English Civilization? Apparently that is the strong delusion under which Mr. Haldar is labouring; or why should he conjure up the bogey of race-hatred in my inoffensive remarks on Western Civilization? Is it due to the blindness of controversial fury? Or is it simply a charitable attempt to raise a prejudice against me in the minds of a certain section of the readers? I know that 'loyalism' is a profitable trade in these days; and I am glad that Mr. Haldar knows his trade so thoroughly. His eager desire to defend the English from imaginary ebullitions of hatred on my part is touching to contemplate; it shows that Mr. Haldar is wise in his generation. But this careful avoidance of the question at issue, this running away upon a false and misleading track, this deliberate desire to confuse the issues of the controversy—is it one of the splendid virtues of the West which Mr. Haldar wishes us to imitate?

Prof. Haldar concludes his article with an eloquent homily on race-hatred. As I have pointed out already, his line of argument is more curious than edifying. "I have spoken disparagingly of Western Civilization; *ergo* I must be actuated by race-hatred." Could logical inconsequence go any further? Besides, would Mr. Haldar pardon me for pointing out that his remarks in this connection lack the charm of novelty? From the highest to the lowest, from grave dignitaries of State down to the paltriest Anglo-Indian

rags of Calcutta—all have lectured us on the heinous sin of race-hatred. We may be pardoned, therefore, if we take Prof. Haldar's homily as a stale tirade on a stale topic. Indeed, it would almost lead one to suspect that he is rather fond of holding forth on trite topics of copy-book morality. His gifts of sermonizing—which he rather unduly depreciates in the early part of his article—seem to have developed wonderfully with the course of time.

By the way, Mr. Haldar has taken offence at my use of the expression 'copy-book morality.' He says "if you so take them, all the principles of religion and morality are copy-book maxims." With his good leave, I must be permitted to say that it is not so. In the first place, when we sneer at a remark as copy-book morality, it is not the maxim with which we find fault so much as your way of handling it. "Do not steal," "do not tell a lie"—these are unexceptionable sentiments truly. And yet if a grave professor of philosophy should take it into his head to impart these maxims, in confidence, to the benighted readers of the *Modern Review*, he would deserve to be laughed at for his pains. Even great general truths may be made to seem ridiculous by the pomp and parade with which you trot them out. And in the case of Mr. Haldar what he was handling was no *truth*, general or otherwise, but a shrivelled and meagre platitude, after all.

I know that all this has nothing to do with Western Civilization. But Mr. Haldar has strown his paragraphs so thick with remarks of very questionable relevancy that, in justice to myself, I must take them into some slight consideration. I had asked "Do the English just overflow with respect for other nations"? Prof. Haldar emphatically assures me that they do. And then, in proof of the chivalry of the English nation, he proceeds to say: "During the Boer war not a single unkind word was used against the Boer nation". Truly, it would require an audacious imagination to speak of chivalry or kindness in connection with the English and their treatment of the Boers; but the excessive zeal of Mr. Haldar's advocacy makes him impervious to a sense of the ridiculous. What chivalry was there, I ask, in the wanton attempt to rob a brave and generous people of the liberty which they valued more than their lives? What chivalry was there in sending out 200,000 soldiers to crush a small handful of people, aflame with holy zeal to defend their hearths and homes? Above all, what chivalry was there in starving Boer women and children in the infernal 'block houses' set up by the English soldiery? Did not Sir Henry Campbell-Bannerman stigmatize these methods as 'methods of barbarism'? Ah! but, I forget; Mr. Haldar has got his answer ready. "Look at the columns of the English newspapers," he will say; "were they not filled with *kind words*? what more could the Boers expect?" What more, indeed! Beggars must not be choosers; the weak can have no rights; and kind words, on Mr. Haldar's principles, must be taken as compensation in full for all wounds to honour, mind, and body!

In the same connection, Mr. Haldar says: "I remember very well the keen appreciation of Russian bravery in the late war in the English papers." I remember equally well that all this keen appreciation did not prevent the English from stealing a march upon the brave Russians so far as Tibet was concerned. To roll about empty phrases of compliment in the mouth, and then to take

advantage of your neighbour's pre-occupation—it is not one of the splendid virtues of the West, is it? By the way, it is curious, but the English seem to reserve their 'keen appreciation' only for those whom they fear. The Madhi of Soudan was a brave man, was he not? Mistaken he—might be; but brave he surely was—even as the lion of his own native deserts. How did the English show their 'keen appreciation' of the bravery of this noble foe? Why, by insulting him in his grave to be sure!

The way in which the Bengalee papers "jeer" at Lord Curzon moves the virtuous indignation of Mr. Haldar. In tones of withering sarcasm he asks: "How do we, torch-bearers of civilization, speak about eminent Englishmen who rightly or wrongly but honestly differ from us?" I know of no respectable newspaper of our country which indulges in personal abuse or vilification. But, apart from that, shall I meet Mr. Haldar's point by enquiring how "eminent English statesmen" write or speak about other "eminent English statesmen" who happen to differ from them? I shall not quote instances from venerable antiquity, a very recent instance will suffice for me. Did not Mr. Balfour, only the other day, accuse Mr. Ure, Solicitor-general for Scotland, of having uttered a "frigid and calculated lie?" And did he apologize frankly or honorably when his mistake was pointed out to him? No, he did not; and yet Mr. Balfour is certainly one of "the torch-bearers" of modern civilization! Are these the amenities of public life—the splendid virtues of the West—which Mr. Haldar would have us imitate?

I had protested, in my comments on Mr. Haldar's first note, against the tendency to identify Western Civilization with Hellenism, Semitism or Christianity. In reply to this, Prof. Haldar says: "Take away from a thing all the essentials which constitute it and then give the name of it to the remaining abstraction... Subtract from the grinning cat, the cat itself and what remains, is, of course a grin without a cat." This may be good buffoonery, but it seems to be bad logic. I made it perfectly clear in my last note on the subject that by Western Civilization I meant not the civilization of Europe as it may have been in the past, but the actual civilization which obtains in the West at the present day—the industrial, money-loving, money-hungering civilization of Europe and America. And would Mr. Haldar seriously maintain that Hellenism and Christianity are "essential elements" of this civilization? The great master of Christianity who commanded his disciples not to set their hearts upon the things of this world—would he claim modern civilization, with its mad scramble for wealth and luxury, as the offspring of his own teaching? And Plato, who banished *gold* from his ideal republic—would he find his dreams actualized in England and America of the present day? But Mr. Haldar's logic is proof against facts. He seems to have reasoned in this way: "Christianity and Hellenism have both flourished in the West; modern civilization, therefore must be the product of Christianity and Hellenism." I confess this chain of argument is too subtle for me to follow or appreciate.

"My interpretation of Western Civilization", Mr. Haldar is kind enough to inform us, "is so different from that of Mr. Bannerji's, that it is mere waste of time and energy to argue any further." Perhaps it is a waste of time and energy to go gyrating round a point and never to meet it fair and square. But

apart from that, I ask in all seriousness—has Mr. Haldar really taken the trouble to give us any interpretation of Western Civilization at all? What is the essence of Western Civilization? What is the theory of life which it seeks to preach and uphold?—These are questions which might seem to press for an answer but from Mr. Haldar they press for an answer in vain. In my last note on the subject I defined what I understood Western Civilization to be; and formulated my charges against it. Mr. Haldar might have given us his conception of the matter as opposed to mine, and might have refuted my arguments if he had cared to do so. But apparently that has not been his choice.

In his present article, he has told us about Alice and her grinning cat, has waxed jubilant over the abuses of Indian society, has talked vaguely about the splendid virtues of the West, and has damned my soul to everlasting perdition. But on Western Civilization, its distinctive merits and virtues, and on the grounds of his preference for it, he has judiciously held his peace. I wish I could have imitated his virtue of 'golden silence' but certain qualms of my Indian conscience will not allow me to do so. To make my position absolutely clear, therefore, I must refer, quite generally to the broad differences in character between the civilization of the West and the East.

Briefly then it seems to me that the present-day civilization of the West, in theory and in practice, rests upon a basis of *self*, whereas the civilization of India rests upon a basis of *selflessness*. The *individual* is the centre of Western Civilization; and the *happiness of the Individual* is its goal. And by this happiness of the individual it means the fulfilment of his desires, the pampering of his wealth, comfort, and luxury. To multiply your desires and then to gratify them, to create artificial needs and then to pant and pine for their satisfaction—can any one doubt that this is the outstanding feature of Western life at the present time? It was not so, I admit, in the bright vivid days of early Greece, when simplicity was half the joy of life, and wisdom all its pleasure; it was not so, I admit, in the early days of the Renaissance, when before the young, eager, wonder-seeking eyes of a new world, Earth seemed to unfold fresh marvels and beauties with each succeeding day.\*

But at the present time, the one tedious and monotonous refrain of Western life—is it not 'earn, earn, earn,' and then its equally loud and strepitant correlative 'spend, spend, spend'? Spin out the complexity of life to an infinite extent; fill every moment of it with strenuous bustle; keep moving always—no matter though you may be moving backwards to hell or but whirling like a top on a point; give the tired nerves no rest, the fagged and jaded brain no repose, the weary heart no peace; look not into the deep inner chambers of the soul; yea, look not up not within but only below where you have paved the green earth with burning gold; keep up

\* But even in those earlier and happier times, the earthly strain was a little too dominant in the deep-toned music of European life—the desire to make the most of physical pleasures, to set too much store by worldly happiness, a little too emphatic! And it may be that even this has been the cause of the present degeneration.

your morbid, galvanic activity, till you drop down dead in the harness, and there is a cessation to all your labouring and earning and spending—is not this the new evangel of life, which the West through all her chimneys, furnaces, and machinery dins into the ears of a stunned and stupefied world? And have not the sweetest and most eloquent voices of the 19th century lifted their accents in feeble protest against "this strange disease of modern life, with its sick hurry, its divided aims, its o'ertaxed heads and palsied hearts"? Contrast with this the deep peace and harmony which are of the essence of the ancient civilization of India. The West says 'multiply your desires'; India, through her thousand groves, whispers in her ears 'check them, minimize them, reduce them to the smallest possible extent. Make life simple and restful, not complex and laborious. Do not make self your God; rather subdue yourself and make it subserve the boundless purpose of Heaven. Above all try by intent meditation—not to realize the aloofness of your individuality but rather to realize your oneness with the eternal soul of things.'\*

\* Of course I know that this ideal has not been fully realized in the life of India. I feel—I feel with bitter humility—that gross abuses and corruptions have crept into our society. Perhaps, I would not dream of pointing at them with triumphant exultation like Mr. Haldar. But no doubt men are differently constituted; and what to me is matter of pain, grief, and deep sorrow, of careful tendance and gentle healing, is to Mr. Haldar a source of boisterous and jubilant mirth. But, even then, I claim that the civilization of the East is to be judged—not by the accidental abuses which have crept into it but by the ideal which it has consistently sought to preach and uphold. In all my remarks on Western Civilization, I

Such, put in brief and quite inadequate language, is the ideal of civilization which India has always preached; and such, let me hope, is the ideal which she will always continue to preach. Great in the greatness of her adversity, splendid even in the misery and desolation of her age, radiant with a light which is not of this world, what cares she for the ephemeral dominance which the mushroom nations of yesterday perk and flaunt before her face? Rome has gone—gone with her legions, her cohorts, her eagles, her world-power, ringing from end to end of the earth. Babylon the great, Babylon the mighty, with her mounds, her towers, her palace-temples—even she has been levelled to the desert-dust; aed over her grave, the lonely cicala sings her dirge of funereal grief. But India remains; august mother of nations, religions and creeds; India remains. Beaten she has been—O how often, scourged, down-trodden, sore-smitten in the rush and scramble of modern life. But in the midst of all her sorrow, tribulation and pain, still, still she nurses her unconquerable faith, still, cherishes her inviolable hope—faith that is immortal, and hope that is undying—a faith and hope which finds its centre not in earth but in heaven, and which looks for reward not in the pomp, power and vanity of the world, but in peace, content, restfulness and deep harmony with the eternal Soul of the Universe.

JITENDRALAL BANNERJEE.

14, HARRISON ROAD, CALCUTTA.

19th December, 1909.

have judged it not by the vice, brutality, and sensuality it has begotten but by the ideal which it has held up before the world. It has been a controversy not between abuse and abuse but between ideal and ideal; and that is the criterion to which we must stick.

## NOTES

### The Dynamic Programme.

The dynamic programme may seem small at present—only the Boycott and National Education. But in truth, it contains a thousand items. The Boycott means also, the revival of industries, the mastery of organisation and the actualising of our outlook. National Education means, above all things,—Science and History. We have to develop and to prove our strength,—strength of every kind, physical, moral, intellectual, and financial. We have allowed ourselves to grow weak. This has to stop, we have to reverse the process. We look to make progress in our struggle.

The growth of vernacular literature is one of the most important branches of our

struggle. Speaking of Bengal, for instance, how many years are we to take, before the whole of modern knowledge has been written into Bengali? Till this is done, we need not talk of education for women, or for the populace. All that is open to them, till then, is the crumbs dropped from our better supplied table, snippets and parings of modern facts, not the *thought*, not the consciousness, of the modern world. But this writing into Bengali must be a genuine re-expression from the fountain-head. A Bengali book must not be a mere translation of something English. It must be 'of its own kind,' coloured by Bengali feeling, enriched by Indian literary tradition, holding up our own ideals, not those of foreigners, for aspiration.

The spread of knowledge in the villages is very necessary. For this, the Magic Lantern Mission, the wandering student-teacher, the book-seller at the *melas*, are all desirable. We are the friends of light. In the face of all difficulties, we must spread light.

It is to be hoped that all Europeanising of the home has come to an end, even in the cities. Only that man who remains amongst the people, can bring help to the people. Only that man who speaks the language of the people, can help in the further enlightenment of the people. The news of the condition of Indians in South Africa ought to be told in every village, in every temple-courtyard, on every bathing-ghat. But for this to happen, we must have *kathakatā* of geography and history. We must have *kathaks* who understand something of the world, and have caught the spirit of the new learning. Above all, for Hindus, for example, we must have men who, without ceasing to be real Brahmins, have learnt how to educate, how to find their way to the mind of the taught, and begin with the thing known before proceeding to the unknown. The instant a man Europeanises, ever so slightly, the chance of all this comes to an end. Every man Europeanised is one more loss to the Nation. Nor has Europe anything to offer, to the man who realises that India has hopes and struggles, contests and passions, ordeals and sacrifices, far greater than any other land, at this moment, could propose. Here are the great causes. Here is it open to men to suffer for the right. Here, through the coming years, stretch the great open roads of the soul. "On! After the great companions! And to belong to them!"

### Schoolboys in politics.

A curious perversity seems to possess the writers of official syllabuses and others, when the question of education in morals and religion has to be treated. They imagine that books might be written, to give the elements of these subjects in neat and compendious form! If, for the sake of official neutrality, it is thought best not to tamper directly with religious doctrines, is not morality easily abstracted from creed? How easy and profitable to

make a little book, which shall contain all the precious soul-saving maxims neatly between two covers, bear a certain well-known legend on its title-page, and sell at some appreciable per-centage for the man who had the influence necessary to have it stamped. Beloved blind! And do you really think that morals are taught thus? Would you willingly, then, send your own children to school to learn scripture from a certain famous personage because of his power of quoting the Sacred Books 'for his purpose' which is so widely known? No. The imagination recoils from this. But why? If morals can be conveyed by words, this is as good a way to learn, as any! The fact is, dear Sirs, morals are not a *subject* at all! They are a spirit, they are an inspiration, a direction of the affections, a soaring upward of the energy towards the ideal. Morality is character, and character was never yet transmitted through a school book. Nay, it was never yet imparted by one man to another, even though his efforts had the heartiest approval of the Doge and his Council of Ten. Character, how is character built up? To begin with, always by the man himself, on the basis of what he is already, working towards what he wishes to become. Always through an ideal which he loves, with his whole heart, generally through that ideal as seen in some beloved person in life, in literature, or in history. Always by *effort*, and *struggle*,—that struggle which he himself has chosen, at the bidding of his own idealism. What fosters character? All that intensifies the struggle. All that makes him realise the depth of his own love for the ideal, by giving him the opportunity to suffer for it. All that deepens unselfishness, and enlarges public spirit. These are the makers of character. These are the teachers of morals. We learn, through our own imperfect deeds, and by no other man's words, how wise so ever they may be. It is for this reason that no honest man can forbid schoolboys to join in politics and civic service. We do not depend on lads for our political life and activity. But the boys have a right to freedom in this, for the growth of their own characters. It is idle to talk of teaching morals, and at the same time seek to cut down the tree of character at its very root.

### The Transvaal Indians

Undoubtedly India has been stirred by the story of the wrongs done to our fellow-countrymen in South Africa generally, and in the Transvaal particularly. Few things are capable of bringing home to us so bitterly the sense of the long road we have to travel,—before we stand on our own feet again, and take our proper place amongst the nations of the world,—as this picture of the helpless children of India, whom their mother herself, for the moment, is powerless to aid. At the same time, we know of nothing that has occurred which raises so vividly the whole question of policy. A population of Indians five thousand strong,—Indians who are neither house-servants nor coolies, but free, useful, and reputable members of the general community,—have refused either to give up their personal freedom, or resign the social dignity and political status of equal citizens, at the bidding of the European colonists of the Transvaal.

Such problems as this begin, like others, before they are noticed. We Asiatics are too apt to practise the policy of 'live and let live'. It will be long, perhaps, before we realise instinctively that a man owes a duty to the place and the community where he dwells, which can only be fulfilled, by the exercise of full political powers and responsibilities. We are contented simply to be let alone. To live in peace is, we imagine, the same thing as to be free. But the difference is writ large, for all of us to understand, in the humiliating dispute which has arisen in South Africa. If our people there had long ago demanded and insisted upon full citizenship, if they had voiced loud and vigorous opinions on every question that concerned the public interest, it is very difficult to see how their bullying fellow-citizens could ever have ventured to combine, for the overt purpose of chivying them out of the colony as mere intruders and interlopers. They do not venture to propose such a course, with regard to Danes or Norwegians, or Swiss, though these are not members of races that form powerful factors in the concert of Europe. No, Danes, Norwegians, and Swiss become organic parts of the democracy of the Transvaal, immediately on their arrival in the colony.

They never forget that a man, being a political animal, has a political duty, must play a political part, must breathe the air of responsibility, and must stand prepared with his own right arm to protect his women and his home, conscious of himself as a free man amongst free men. On these terms, a man can walk free, even amongst a foreign people. No great thing is to be had without its price. We have a native land, because our fathers toiled and built and fought. The land is ours, because they cleared it, and dug it, and with their own lives protected its harvests from wild beasts, and its cities from enemies. But we cannot keep it, as we know too well, without further exertions. Not by simply relying on what our fathers have done, can we maintain possession even in our own country. And if on the contrary, we have succeeded, by a great and noble sense of nationality, and by the unremitting exercise of civic duty, in having and holding the trust inherited, shall it be said that no foreigner shall be able to make his way amongst us? By no means! That nation that could take no gift from others would be poor indeed. The nationality that could not nationalise individuals from other countries would be merely invertebrate. But the price is well understood. If a man will make himself acceptable to a country as one of its own sons, he must perform the service of a son. He must show the devotion of a son. He must carry the responsibilities of a son. He must recognise that country and community have, wherever he be, in whatever country and whatever community, from the first moment of entrance, a paramount claim upon him. The public good must be his watchword, the common cause his dominant motive. Coming thus, the foreigner enriches his adopted country. His strange nationality is redeemed by her. He forms an organic part of the people amongst whom he lives. It cannot be too clearly understood that the privilege of citizenship is won through the responsibilities of a citizen. The man who is contented merely to be allowed to enter a country, and live there,—as one may enter the lair of a tiger that is not hungry—is bound some day to be made discontented by being eaten alive, or driven out. Like the Gipsy, like the



*Santhal*, like the Laplander or the Eskimo, his notion of freedom is 'live and let live,' simply being let alone. Citizenship is something more complex, more arduous, more dynamic than this!

Eastern nations required a shock, to make them understand this. In our great ages, when India was imperial, and a religion went to China, in the track of merchant-caravans, there was no such thing as the mutual exclusiveness of this *para* (पार) and that,—Chinese, Burmese, Persian, and what not. It is true that people of a given country always, probably, in oriental cities, dwelt more or less in close contiguity to one another; but this was so that they might the better take part in the life and interests of the city itself, not so that they might reap its advantages, without sharing its burden of toil.

However, wofully defective as we Asiatics may be, in the political sense, we make up for this by an added sensitiveness in racial matters. And our racial sensitiveness has been invaded in the Transvaal. We have been put on a footing with the Kaffir, the Hottentot, and the Negro. We are undesirables. The Hindu, the Arab, the Chinese, and the Persian, with all our traditions, and all our pride, are not good enough for a place in a commonwealth of persons whose ancestors ran about in the forests, painted blue, at a time when our forefathers were creating systems of philosophy and building the empires that have made the world as we know it to-day! At last the blood of the Transvaal Indians is up. They have received an insult that they understand. They are denied the one right that they appreciate—the right of peace and social courtesy. They prepare for struggle.

But how are they to struggle? It would be impossible here to talk of constitutional agitation, in the sense in which it is used in India, for their whole resistance depends on deliberate and repeated breaking of the law. The thumb mark will *not* be given. ~~The prohibition to return to their wives and children, after crossing the frontier, will not prevent them.~~ They return, only to spend three or six months, as the case may be, in prisons on the frontier; they come out, again to attempt to go to their homes, again to be put in prison, as before. There are persons

now in the Transvaal, we are told, who expect to spend the rest of their lives in prison, in this fashion. Wives and children, meanwhile, are starving, and the head of the family powerless to help them. This is not constitutional agitation in the sense in which it is understood in India. It can be called passive resistance, the element of resistance being reduced to a minimum. It is very touching to find that the Indian women of the Transvaal are infinitely more determined and persistent in their rebellion against indignity, than the men themselves. They are showing a degree of patience, endurance and dauntless courage that really do amount to heroism—in women.

It occurs immediately to any friend of the Transvaal Indians that it is most desirable for them to raise their own status substantially by seizing upon means of higher education. This the European colonists have neatly contrived to render impossible, by enacting that no more Indians shall enter the colony; and that those who go out shall never return. Very pathetic, under these circumstances, is the story of the women, who, realising their own need of education, meet together, to share what they have in the way of reading, writing, sewing and counting, with each other! Is there no Church of Christ in the Transvaal, to recognise the meaning of this spectacle, and send to the women at least, in this matter of education, the help of a few individual women?

The idea of retaliation at last occurs to the Indians of South Africa. There is just one direction in which an active policy might be fruitful. Could the supply of Indian labour to the mines of South Africa be stopped? By all means, this ought to be done, not only for the sake of the Transvaal Indians, but for the sake of the poor labourers themselves. It is rather interesting to see the self-satisfaction of modern peoples over the supposed abolition of slavery. One would like to cross-examine a few of their leaders as to the difference between the slavery of the Confederate States of America before the War, and the coolie-system in the British Empire to-day. On which side would the balance of morality incline?

One thing is certain. The Indians of the Transvaal have entered upon a course which

is capable of yielding them the utmost of deep and bitter experience which the given period of time could possibly bring to ripeness. For this reason, we are tempted to urge that the motherland should charter a ship and bring them all back to her own shores, here to exercise the political character, the obstinacy and the dogged determination which have certainly become theirs. Henceforth, we are much mistaken if the Indians of the Transvaal do not realise that without political and national existence a man is no man; that in settling down in a new country our first duty is to orientate ourselves, as it were, determining our relationship to the place and the community where we have come to stay; that even the acceptance of a home involves its duties; that the privilege of social dignity demands the carrying of great communal responsibility, and that without guaranteed means of self-defence, there is no such thing as a day's security.

As to the future of the unjust and arrogant colony that has striven so consistently to cast them forth, what shall we say? Are gold and diamonds any substitute for spirituality and human kindness, and higher civilisation? A more terrible curse could not be pronounced on South Africa than that she may have to lie on the bed that she herself has made.

X.

### Romesh Chunder Dutt.

[ BEING IN SOME SORT A REPLY. ]

It is an old and seemly rule that says *Of the dead, nothing but good!* And there is, to our own mind, something a trifle ungracious and indecorous, however intellectually brilliant it may sound, in the criticism that would weigh and measure too closely its praise of one, himself so generous as Romesh Chunder Dutt. Young India cannot rear the temple of the future on sounder foundations than those of reverence and gratitude, and it would be nobler to err on the side of warmth, than to prove oneself only a thought too cold, in adjudging the merits of the great soul that has just passed.

In all that is said of Romesh Chunder Dutt, the one thing that seems to be left out of view is the age in which he rose. Time after time he has told me, with mingled shame and amusement, of the mental

atmosphere in which his childhood passed. It was a world in which a poet thought it proper to write in French and English. It was a world so saturated with certain conceptions, that the future civilian and his brothers and sisters showed their public spirit by standing at the window on *Bijaya* day, to count the images going to the Ganges, and mourning and lamenting if these were more, or rejoicing if they were fewer, than at the same time the year before! If we are all aware, today, of further elements in the Procession of the Images, than those of mere religious forms, if we understand something of the civic life that goes with it, and the proud history of Pataliputra and of Gour that speaks through it, let us not forget how high amongst the forces that have brought this home to us, stands Romesh Dutt himself.

He had none to lead him in the path of nationality. Gradually, he said, as he worked on from point to point, he began to see the greatness of his own country and his own people, and the solidarity and distinctness of their cause. Gradually, he understood the immensity of the *Indian* world and atmosphere, and by no violent cataclysm of the spirit, but little by little, following the thread of truth, he found himself at last in the opposite camp to that of his early pre-conceptions. But the determining factor in this process, as anyone but himself could see, was the strong true *heart*, that had always stood shoulder to shoulder with his own; the heart of a free man, who followed that which he saw to be good, and aped no foreign ways, as such; the heart of one who was too proud to be courtier or sycophant, and who knew not how to be petty or ashamed. Romesh Chunder Dutt, notwithstanding the towering success of his life, kept to the end, the simplicity of true greatness.

The splendid pluck that carried him and his two friends off to England, in their boyhood, as runaways, turned into the ringing cheer of his presence, in mature age. But his generosity was always the same. He never forgot to tell either that he owed the idea of the adventure,—like many other ideas that had contributed to his success—to his friend B. L. Gupta; or that the money that took him was a sister's dower. And the same quality of cheeriness and



ROMESH CHUNDER DUTT.

34

Legislative Councils would strengthen the administration, and bring it more in touch with the people. Indian Provinces are divided into Districts. Each Indian Province is divided into twenty or thirty or more Districts, {Corresponding to English Counties}, and each District has a population of a million or <sup>more</sup> two millions. The time has come when each advanced District might ~~elect~~ <sup>elect</sup> its own Member for the Legislative Council of the Province. A Province with twenty Districts, and a population of twenty millions may fairly or forty millions, may fairly have twenty elected Members in its Legislative Council. ~~Add as many~~ <sup>may be also necessary</sup> ~~Official Members, if needed.~~ <sup>Let</sup> Each advanced District <sup>should</sup> ~~with its million people~~ feel that it has some voice in the administration of its own concerns. The Province.

~~In each Indian District there are District Boards and Local Boards for the superintendence of roads and bridges.~~

FACSIMILE OF R. C. DUTT'S HANDWRITING.

From the preface to his ECONOMIC HISTORY.

brightness had yet another and most pathetic development, when I met him for the last time in England more than a year ago, and heard him say, with beaming smiles of self-gratulation, "A new world has risen, in India, and my day is done! The boys listen to me with politeness, of course, for the sake of the past! But a new day has dawned in India and mine is past!" "My day is past!" If one had only known that one would never hear that voice again! But no! Life would be intolerable, if every moment carried full knowledge of its content of pathos and farewell. And in truth, the day of souls like his is never ended. Woe be to that land and that people where they shall cease to be born!

The writing of "Civilisation in Ancient India" was one of the turning-points in his career. To have begun such a task at all, shows the marvellous energy and courage that was never contented to give a day's labour for a day's bread, but must for ever be doing more than the bond laid down. And having begun, he found himself being re-created by his own work. The task of writing was a task of self-education. It was the inception of the second great intellectual influence of his life. All his great influences were literary. The first had lain in English literature, when he and his two comrades, Surendranath Banerjee and B. L. Gupta, would sit up in their London lodgings, reading Shelley aloud till three in the morning, in sheer delight; or when he, recovering from an illness, read Gibbon for the first time, and in the cosmic mind of England's greatest historian found his own *guru*. And the second was his discovery of *the Indian mind*, as revealed in ancient history and literature. It is a platitude to say of a book like this that it is being out-dated. It was never a work of original scholarship. It never professed or attempted to be anything of the kind. Even if it had been, it would still have been out-dated some day. A subject that is itself growing, cannot, till a certain stage is reached in the accumulation of data, produce immortal literature. This book was intended as an exposition to India and to the world, of the national glory. It was never meant to be more than a popular *resume*. It is high praise to be able to say of it that it has been so carefully put together,

with such fulness and precision of detail, that as a book of reference, and as a memorial of the view points reached from time to time, it is difficult to imagine its ever passing completely out of use.

Having discovered the Indian mind, Mr. Dutt, in his daily work, began to explore it. It gradually dawned on him that the simple unlettered Indian brain was far broader and more catholic in its ideals and outlook than the European. "I have really come to think," he said to some of us, one day, in a slow puzzled way, "that our people are *more* universal in their ideas than the English! I almost think, if they had a chance, that they would *better* justify education!" In other words, he had discovered that the ancient civilisation and literature had been merely a product of the same energy that still lives, and still creates, in its ancient home!

His voluminous publications had lifted him to a position of great distinction amongst his fellow-civilians. But the simple sincerity and straightforwardness of the man is seen in the fact that he wrote no more for an English world. He now began to feed the Indian mind with that food that he saw it needed, the Rig-Veda in the vernacular, and Indian history and social problems in the form of Bengali novels. When next he wrote in English, it was by way of expostulation, or for the whole of India. His was no itching desire for the admiration of the foreigner.

As an administrator, it is difficult to understand in what sense he was second-rate. At the age of 28, he re-organised Barisal, after the Dakkhin Shahbazpur tidal wave of 1876. When he was magistrate of Maimensingh, crime fell, there, to two-thirds of what it has been before and since. And for what more he was, as an administrator, let Baroda answer, or let the families whom he has relieved in famine, answer! One had only to stand in the presence of Romesh Dutt to know what a just and merciful judge, what a wise ruler and father, he would be. To the honour of the Bengali race, be it said, that in this, he was thoroughly representative of his countrymen, not even head and shoulders, perhaps, above many in capacity. It can only be said, that he had the opportunity, of which many are worthy. But he did nothing to



lessen that opportunity for others. "You're a very fine fellow, Dutt! But you're not a bit finer than tens of thousands of Bengalis!" I heard A. O. Hume say to him once, and no one could have assented to the second part of the statement, so warmly as he to whom it was addressed. Before we begin to classify administrators, let us remember that this is one of the chief tasks in which brilliance is not nearly so distinguished as *quietness*. Romesh Chunder Dutt had the qualities of a most distinguished, because an absolutely quiet ruler. He inspired all who approached him with the conviction of his benevolence, and filled them with confidence in his wisdom and gentleness.

As an economist, he was probably more up to date than his own countrymen are quite prepared to understand. His economics were not gathered, to any great extent, from foreign books. And thereby they avoided many errors! He knew well enough that rice is better than money, that a high price for grain means poverty for the farmer, and many another fundamental fact that would completely change our economics if duly assimilated. His were the economics of facts, the economics of the peasant-statesman, the wisdom of the king of an agrarian and socialistic people. In Indian economics, his name will be remembered, when others are long forgotten.

In work, his industry was appalling. As his fellow-guest, on one of the Norwegian fiords, when he was writing the "Economic History," I can remember how his only recreation consisted of the long evenings spent in boating or in music, and the hour after the forenoon sea-bathing, when he would come to the verandah, to eat a little fruit, while one of us would read to the others, the last instalment of his work. I have even wakened at night, sometimes, to see the candle-light streaming through the half-open door, and catch a glimpse of the head bowed over its manuscript, at the other end of the great music-room, when he had lain sleepless for hours, and risen to work! It was to do the work that he thought he could do for his country, by writing books, that he renounced his appointment, with its large salary, at the earliest possible moment, and retired to

spend even his pension, in the further philanthropy of publishing his works!

In London, late in 1900, and throughout 1901, it was the pleasure and privilege of my friends and myself, to see much of Mr. Dutt, in many ways; and one felt more and more, in his calm disinterestedness, in his loneliness, and in his concentration, that as his forefathers had gone to the forest to live the life of the *bānaṣṭha*, for the development of the self, so here was one, leading the same life, in the forest of bricks and mortar, for the development of his people. "You ask if I will go with you to so-and-so," he wrote to me once, of a journey that I knew to be very disagreeable, "only to speak for ten minutes on India? But I would go into a tiger's cage for that!" Unassuming, simple, generous to a fault, the expression might be modern, but the greatness within was the ancient greatness. Romesh Chunder Dutt was a man of his own people. The object of all he ever did was not his own fame, but the uplifting of India. That gained, what matters it to him, the illustrious dead, whether a book or two more or less, live or die? But it matters to his countrymen, matters to all eternity, that they should not fail in his meed of reverent salutation, that the voice of criticism should be hushed, and cleverness stand silent, while they carry to the funeral-fire, one who stands amongst the fathers of the future, one who dreamt high dreams and worked at great things untiringly, yet left behind him, before his country's altar, no offering so noble, no proof of her greatness so incontrovertible, as that one thing of which he never thought at all, his own character and his own love!

N.

### 6 Shah Jahan Dreaming of the Taj.

The last reflection of the sunset has not yet died out of the eastern sky. The young moon is high behind the clouds. And the Emperor rides alone by the river-side to pray. Weeks, perhaps months, have gone by, since that terrible moment of severance, when the two who were as one, were divided for a time. The heart still quivers, under the freshness of the wound; and yet serenity is at its dawn; within the soul we behold the meeting-place of pain and peace. Yonder, on the far side of the river, lies a grave, *her*

grave. O flowing stream! O little tomb! How icy-cold to-night, is this tent of the heart! Awhile hence, when the moon is gone, and all the world is wrapped in secrecy, Shah Jahan will ride across the ford, and there dismount, to kneel beneath the marble canopy, and kiss, with passionate kisses, those cold stones, that silent earth, that are as the hem of her garment to him who loves. Awhile hence, despair and longing will have overwhelmed him. But now, he prays. With all the gravity and stateliness of a Mohammedan sovereign, he paces up and down on horseback, head bowed, hands quiet on the reins, and lost in thought. The healing hand of his own strong religious faith has begun to make itself felt, in the man's life. The gleam of white marble speaks to him of rest. A throne could not lift her who is gone, as she is lifted in this shrine of death. How far has she been removed, above all the weariness and pain, the turbulence and mischance, of this mortal world! The soul that came to him out of the infinite, like a great white bird, bearing love and compassion on its wings, is withdrawn once more into the bosom of God. The presence of this dust is in truth a conversation. The lamp of the home is extinguished, but burns there not a light the more, before the altar? The wife, the mother, the queen, is gone, but in heaven there kneels a saint before God, praying to Him for her beloved on earth.

Was it in hours like these, that the dream of the Taj was born?

This picture, by Abanindro Nath Tagore, is based on the following story:—

"When Shah Jahan went to the war in the Deccan, he took his Queen Taj Bibi with him. At Zainabad she died, in child birth. There, in a beautiful garden, on the far side of the river, she was first buried. On this side, the battle-field; on that, in its garden, the little tomb of Taj Bibi. On Fridays, Shah Jahan would cross the river alone, to pray."

Its beauty will appeal to all. The intense quiet of the subject demands night-treatment, and the little tomb of Arj Bibi, focussing the light of the veiled moon upon itself, is wonderfully eloquent of its spiritual place in the Emperor's life. The drawing is full of strength. But we do wish that we might again enjoy colour at the hands of Mr. Tagore! We long for some of those bright and tender interpretations which were once so characteristic of the art of this

land of bright skies and limpid atmospheres, those interpretations in which Mr. Tagore himself is so well fitted to excel!

N. 7

### Shipping in Ancient India.

As a supplementary note to Professor R. K. Mookerji's valuable articles on the 'Ancient Sea-borne Trade of India' the following extract from Mr. H. Parker's recently published 'Ancient Ceylon' (p. 106) will be of interest:—

"The Sinhalese annalists and the writer of the Valahassa Jataka agree that trading vessels were often wrecked on the shores of Ceylon before the advent of Wijaya, that is, in or before the fifth century B.C. The tradition of the Vaeddas is also quite definite as to the arrival of their supreme deity in a ship from Southern India, 'in the olden time', which we know by reference to him in the reign of Pandukhabaya to have been prior to the fourth century B.C.

"These were not local ships; it is practically certain that they were vessels which came from ports on the Indian coasts. In the Sankha Jataka (No. 442) there is a reference to a ship built of planks, with three masts; and voyages were certainly made at an early date from the Ganges valley to Suvanna-Bhumi, 'the Land of Gold,' that is, Burma. In the Indian Antiquary for 1876, vol. v, p. 340, Dr. J. Muir published translations of some maxims from the Maha-Bharata, one of which runs, 'On seas, in forests wild, the bold will risk their precious lives for gold'; and even in Vedic times sea-voyages, some of which occupied several days, are often mentioned. It must have been such vessels as these which brought the first Gangetic travellers, and at a much later date Wijaya and his relatives, and their followers."

We may also note that valuable accounts of early sea-borne trade are to be found in early Tamil literature; the following description is given in the Pattinappalai, a poem of about the first century A. D.:—

"In the broad seaside street with raised banks where the long-petalled screw-pine-flowers hang in clusters, the workers (customs officials) labour daily with unflagging zeal, like the horses yoked to the car of him of glowing wealth and burning wrath (the sun), collecting the dues and watching over the wealth of the good king of ancient fame; the various goods in untold quantities brought ashore from sea, duly checked as they enter, and those sent abroad from land upon the waters in an endless stream, are like the water gathered up by clouds and poured upon the mountains, and the water flowing in the rainy season down from the mountains to the sea; the tiger seal of the puissant lord of mighty warehouses, who is guarded by the great goddess, is stamped on the goods sent out in such amazing quantities; rams climbing on the heaps of bales in the customs yard are chased by the bow-legged dogs, like sharp-toed mountain-deer amongst the hound's a hunting on the waving-bamboo-covered slopes of the huge peaked mountains where the rain-clouds wander."

This description is of the city of Puhar, at the mouth of the Kaveri.

A. K. COOMARASWAMY.

### Pandit Madan Mohan Malaviya.

Pandit Madan Mohan Malaviya is a clean man,—in this respect quite unlike a few prominent Indian politicians whose touch is defilement. He is religious and of a benevolent disposition. He is not Europeanised. He is unconquered by the Englishman except politically (as all of us are), and except in his shoes (as almost all English-educated men are). For these reasons he is approachable by even the poorest and most illiterate of his countrymen, and it is not impossible for him to be in touch with all classes of his countrymen. India has the first place in his love and reverence, India has the first place in his dreams. His idealism centres round India, the Mother. Considering also his public services, his ability and his oratory, we think his selection as President of the twenty-fourth Indian National Congress, good.

His politics and his social and religious views are different from ours in some matters of detail. But the points of difference do not matter, the points of agreement do. We draw the line at the flunkey and the traitor, but he is neither.

The Pandit is a conservative Hindu, and as such believes in re-birth. If he were asked, where he would like to be born again and again until he had attained salvation, he would certainly name India. Even "Extremists" need not consider such a man as other than a true son of India, even though he may not admit kinship with them. It is possible, too, that India, the *dream-land* of his re-birth, figures not as a province of Greater Britain, but as claiming her children as her own by the divine right of motherhood. But all this may be mere guess-work, which the Pandit would, no doubt, call mischievous heresy.

No man is worth anything who, in addition to his national patriotism, has not also his parochial and provincial patriotism. But in India in order to overcome the narrowing effects of one's provincial patriotism, a man must have some points of intimate contact with men who speak a different provincial vernacular from his own. We are, therefore, glad to read in the highly appreciative

biographical sketch of Pandit Madan Mohan Malaviya which recently appeared in the *Leader* that

"the teacher for whom he felt the utmost respect and veneration is Mahamahopadhyaya Pandit Adityaram Bhattacharya, the Professor of Sanskrit. All these years he has retained his reverential feeling for Pandit Adityaram and he has so much confidence in the latter's judgment that he makes it a point of taking his opinion before he makes up his mind on any important question. And the Mahamahopadhyaya warmly reciprocates the regard and affection of his old pupil."

We know our Hindustani brethren will not allow us to claim the venerable Pandit Adityaram Bhattacharya as a Bengali, but that is no reason why we should give up our claim.

### The Congress.

If India never becomes independent, it will not be because she had in the meantime won a form of self-government similar to that of the British Colonies. If it be possible *now* to hope that India will on some future day be independent, it will be still more reasonable to entertain that hope when, if ever, she becomes self-governing like these colonies. For this reason, we are not disposed to quarrel with the colonial goal, nor to think that anybody need abstain from joining a Congress which makes the attainment of this goal its object. There was once in Allahabad a Social Reform Association which required its members to sign the following among other pledges:—

"I will not give my daughter or other female ward in marriage before she has completed the twelfth year of her age."

We felt no hesitation in joining this association, though we hold that girls ought not to be married before they are much older than 12. Similarly in political matters we see no harm in co-operating with others in seeking to attain a lower goal, though our own goal may be higher. No doubt, if Colonial self-rule led us away from absolute independence, it would be a different matter. But it need not. The Congress "creed" does not require a man to declare that he does not or will not, now or in future, aspire to anything higher than self-rule of the colonial type. It simply calls itself a body whose object is to attain that kind of self-rule. Of course, those who think that they ought not to join any association whose

aim is not absolute independence cannot conscientiously be a member of the Indian National Congress as it is at present constituted,—whether arbitrarily or by legitimate means we need not just now consider. All others may join. It also stands to reason that if the majority of Indians who take an interest in public affairs be in future in favour of a public organisation for winning absolute independence by peaceful means, either the Congress will become that body or will have to make room for it. It seems to us a better course for the advocates of absolute autonomy to win over people to their views than to indulge in wordy warfare about the “creed.” We also humbly confess that it seems to us better, perhaps because there is little fire in our nature, that the people of India should act in unison even in one or two small things than be divided over such a high theme as absolute independence. This is not the same thing as saying that we are for a merely sentimental and unreal union at any price, nor that anybody should cease to preach and practise his views.

If the Congress required its delegates to declare in writing that they, or their children or their children’s children, do not or will not aspire to independence, in this or any future incarnation, we should not ask anybody to join it! It would have been well if the question of our ultimate political goal had never arisen in connection with the Congress. But having been raised, it has created an awkward situation.

It is also our opinion that the Congress Constitution as accepted by the Allahabad Convention, should be discussed and, if need be, suitably modified, at a session of the Congress itself before it can be considered constitutionally valid. The rules which are calculated, directly or indirectly, to exclude the members of the new party should be modified.

That some Anglo-Indian newspapers have expressed their rejoicing at the failure of the Bengal negotiations for a “United Congress” is an indirect but strong proof that a Congress composed of all parties is just the thing required under present circumstances. The truth of this statement will be disputed by those Indian politicians who believe or pretend to believe that foreign exploiters can give us really good advice,

but we hope the truth will be revealed to all Indians in course of time. We do not blame these exploiters. Individuals among them, as among other classes, may be just and unbiassed, but as a class, they, like other classes, cannot but be guided by self-interest.

#### **“Funeral Procession of Shah Jahan.”**

This picture is reproduced from a Ms. in the Khuda Bakhsh Library in Bankipur. The Taj Mahal is seen gleaming in the distance. The Imperial banner is borne on the back of the elephant. Shah Jahan’s turban is placed on the coffin. This picture represents the latest and most developed stage of Indian art before the adoption of English civilisation by the country.

#### **“The Times” on the Indian Reforms.**

“The ‘Times’ in a leading article on the future of the Indian Reforms, discusses how far the British administrators, will be affected by the new Councils. If the reforms are to fulfil the purpose for which Lord Morley intended them, without jeopardizing the foundations of British rule, the Government of India, says the ‘Times,’ will have to remember that its first duty in the future as in the present, is to govern.”

We are really astonished at the generosity and the modesty of the British nation. Having absolutely made over the Government of the country to Indians in general and Hindus in particular, it is really too modest of them to speak of the Reforms as merely “jeopardizing the foundations of British rule.”

If any ungrateful wretch does not duly appreciate John Bull’s gift, it will certainly not be for lack of puffing on John’s part.

#### **A foolish bargain.**

“The Convocation of the Oxford University on Tuesday ordered the University seal to be affixed to an address to the Maharaja Sir Chandra Shumshere Jung, Prime Minister of Nepal, thanking him for his gift of a collection of Sanskrit MSS. The number of the MSS. is about 6,330, and the gift makes the Bodleian much the largest library of Sanskrit MSS. outside India.”

If the Prime Minister of Nepal had given the Oxford University the equivalent in weight in gold of these MSS, we should have thought him a wiser man than we now do. 6330 Sanskrit MSS. for a piece of paper or parchment called an address! When shall we learn wisdom? He is no true Indian who allows any valuable literary or artistic production, modern or ancient, or any object



FUNERAL PROCESSION OF SHAH JAHAN.  
*From the Khuda Bakhsh Library.*



of antiquarian interest, to leave the country, if he has it in his power to prevent such drain of priceless treasure from India.

### Surendranath Ganguli.

Surendranath Ganguli, the gifted young artist, is no more in the land of the living. He died on the 20th of November last at the age of 24. He was born in the village of Shuktāgad in the District of Backerganj. His family was poor and it was with great difficulty that he got some education. But though offered lucrative work, he had sufficient strength of character to stick to Indian art. He had



SURENDRANATH GANGULI.

the vision and the power which are characteristic of the true artist, and had, to a greater extent than any of his young contemporaries, caught the spirit of old Indian art. Some of his works have been reproduced in Mr. Havell's *Indian Sculpture and Painting*, in this Review and in the Bengali magazines *Bharati* and *Prabashi*.

### Society for the Propagation of Hindu Literature.

We have much pleasure to commend to our readers the following proposal:—

It is an acknowledged fact that the Vedānta has influenced the thought of Western philosophers and thinkers and is destined to influence it more and more in future. The Hindus have the choice before them to be the religious teachers of humanity. To fit themselves for that task it is necessary that every educated Hindu should understand the religion and the philosophy of his country. But the times are changed, and the struggle for existence does not give much leisure to busy men to study their books in the original; therefore, to meet this want, the Panini Office has undertaken to publish the Sacred Books of the Hindus with Sanskrit text and word meaning. It is truly "a gigantic task," as says a Reviewer; and can be properly done not by an individual, but by an association. So the co-operation of all persons in-

terested in this attempt is invited. A Society called "The Society for the Propagation of the Hindu Literature" is proposed to be formed with its headquarters in Allahabad. A member will have to pay Rs. 10 as entrance fee and Rs. 12 a year as subscription. The Entrance fee will go to form the nucleus of a permanent fund for the publication of the Sacred Books of the Hindus, of which every member will get a copy free as it is published month after month. The meetings of the members will be held, from time to time, to read papers on subjects of Indian religion, science and philosophy. The following are the provisional rules of this Society:—

(1) Every Hindu is entitled to become a member of this Society provided he is in sympathy with its aims and objects.

(2) The Society will not attack any religion or enter into any controversy regarding religious matters with any sect of the Hindus or non-Hindus.

(3) The Executive Committee of the Society will consist of a President, a Vice-President, a Secretary and seven members.

(4) All the funds of the Association will be deposited in a Bank approved of by the members.

(5) Any one paying Rs. 500 or more as donation will be a life member, and will have to pay nothing monthly; and in all meetings of the Society will possess five votes. Any donation, however small, will be thankfully received.

(6) Non-Hindus, who are sympathisers with the movement, can become Associate members on the same conditions as ordinary members. They will have the right to attend the meetings but will have no votes.

All communications to be addressed to—

B. D. Basu, Major, I. M. S., (Retired.)

Secretary (Provisional),  
Bahadurganj, Allahabad.

Considering with what ability and regularity the Sacred Books of the Hindus are being edited and published by the Panini Office, we have no hesitation in stating that the proposal deserves every support that the educated public can give it.

### Mr. Surendranath Banerjea and the New Councils.

Mr. Surendranath Banerjea has justified his leadership by not seeking to enter the new Councils, although his disqualification was removed by Sir Edward Baker. Had he stood for election, not only would his criticism of the "Reform" Regulations have appeared as having been due to personal reasons, but he would have acted in opposition to the general opinion of Bengal and against the sentiment which ought to actuate all leaders that whatever is unfair and insulting to the least of their fellows is unfair and insulting to them. Besides, the





H. H. THE TIKKA SAHEB OF NABHA,  
President of the Indian National Social Conference.

*Kuntaline Press, Calcutta.*

distasteful to all honorable men. Regarding the suggestion to muzzle the Press and deport journalists and agitators, we do not think it proper to say anything, as we are connected with journalism and the Swadeshi agitation ourselves. It may be said that ours is only destructive criticism but that we have suggested no remedies of our own. That is true. But it is perhaps fruitless on our part to make any suggestions. Anglo-Indian officials and non-officials, speaking generally, are not in the mood to listen to "native" advice, being naturally in an excited frame of mind. Besides, they have so much confidence in their power, it makes many of them so proud, that they will scout with scorn any suggestion that does not involve the use of force, coercion, repression, as its chief element. It is, moreover, necessary to ascertain the real causes and nature of a disease before the right remedy can be applied. But for "native" journalists that is a rather risky work to do. We refrain, therefore, from entering into any details, and content ourselves by simply saying that the remedy lies in the *practice* of the principles of justice, humanity and human brotherhood in all official utterances, deeds and measures, and in the observance of the same principles by Europeans and non-Europeans alike in all their mutual dealings in their official and non-official capacities.

#### **The disfranchising of education.**

There is one passage in Pandit Madan Mohan Malaviya's presidential address which is not only telling, but very appropriate as coming from the lips of an orthodox, though English-educated, Pandit. It runs as follows:—

The ancient law-giver Manu mentions five qualifications which earn for a man the respect of his

fellowmen, which are wealth, relations, age, time and knowledge. Of these each succeeding qualification is of greater weight than each preceding one. Thus according to this teaching education was the highest qualification and possession of wealth the lowest. The regulations have not merely reversed the order but have excluded education from the category of qualifications needed for a member of the Legislative Councils. The framers of the regulations took note of the fact that in this ancient land thousands of men of bright intelligence and pure character have voluntarily wedded themselves to poverty and consecrated their lives to the pursuit of promotion of learning, of religion or other philanthropic objects. The result is that so far as the provincial Councils are concerned selfless patriots like Mr. Dadabhoi Naoroji or Mr. Gokhale are not eligible as members of the Councils.

That education would be penalised and disfranchised under the 'Reform' Regulations was almost a foregone conclusion. For in one of his earliest official utterances relating to India, Lord Morley had called educated Indians "our enemies". It is, therefore, not unnatural for his Lordship's Government to disfranchise the bulk of the educated community. Nobody should make this attitude a matter of complaint. Politics is a game, a contest, if you like. The party possessed of the greatest all round capacity must win, and keep all the advantage to itself. No real right or advantage can be obtained as a matter of favour or generosity. That from which the greatest blow to the monopoly of power and pelf is apprehended is naturally sought to be discouraged the most. Englishmen rule us by their superior *esprit de corps*, superior patriotism, superior organisation,—in one word, their superior capacity. That shows how we can win self-rule.

#### **The Annual Congress and Conferences.**

The scene of the All-India Muhammadan Educational Conference has been Rangoon this time. The Indian National Congress and most of the other Conferences have





THE HON'BLE MR. GOKULDAS KHANDAS PAREKH,  
*President of the All-India Temperance Conference.*

net at Lahore. These various gatherings show that there is a stir in the land, arising from the sleep of ages. We welcome

this awakening and hope that under proper guidance the new forces roused to activity will lead us on to our common goal.

---

### A CORRECTION.

The photograph of Birsa Munda printed on page 42 of this number is not by Mr. A. T. Dutt, as stated there, but by Rev. A. John.





DAMAYANTI CHOOSING HER HUSBAND.  
From the water-colour by Nanda Lal Bose.

Three colour blocks by U. Ray.

Kuntaline Press, Calcutta.



# THE MODERN REVIEW

VOL. VII  
No. 2

FEBRUARY, 1910

WHOLE  
No. 38

## A REVIEW OF THE MODERN WORLD

### IV

#### THE SITUATION IN AUSTRALIA.

THE newest, smallest and most undeveloped continent of the world is that of Australia with its adjacent islands. Small though it is in area compared with the other continents, yet Australia needs a separate place in this series both on account of its nearness and relation to India and also on account of its potentialities in the near future as a world-power, if only its resources are rightly developed. At present the population is extremely small in proportion to its vast area but if the notable prophecy of one of the greatest of modern historians prove true and the future destiny of the world lies round the Pacific rather than the Atlantic then the importance of Australia with its commanding position in the Southern Pacific and its close connexion and contact with the great populations of Asia, can hardly be over-estimated. Australia's destiny lies clearly in the future.

In actual land-formation Australia is in appearance an appendage to Asia,—a great spur, as it were, of Asiatic land, which is now connected with the main continent by a series of islands stretching from Sumatra to its northern coast. All the way from North Queensland to the Bay of Bengal, the sea is extremely shallow, scarcely ever deeper than 100 fathoms. If civilisation had advanced in the South-Eastern Islands of Asia, instead of decaying after the great Buddhist period, Australia would long ago have been peopled and civilised from Asia.

In actual sea distance, a line drawn from the Indian to the Australian coast would be twice as long again as one drawn between Karachi and Calcutta. India stands on the great high-sea route between England and Australia, and she is nearer to South Africa than any other large military centres of the British Empire. The importance of this position in linking up the Empire has been recognized by English statesmen and India has appeared to them as a kind of half-way house between Australia and South Africa. If any foreign power attacked either of these two countries, then the very first troops which would be called to aid in either case would be regiments from India. This action was definitely taken in the Boer War, and 30,000 troops in all were drafted to Natal from India. Standing as she does just midway between South Africa on the one side and Australia on the other, the loss of India would mean the loss of the key-stone of the great arch of Empire which stretches from one side of the Indian Ocean to the other. It would mean the dislocation of all lines of communication and support. To put this in another way, in order to make this important fact quite clear,—the three great countries, South Africa, India, Australia, form a triangle of which India is the apex. Take away the apex of the triangle and the triple strength of the British position in the Indian and Pacific Oceans would disappear and weakness and dismemberment might follow. It is necessary to understand the relation of Australia to Asia as a whole, and to India

in particular, in order to estimate some of the questions which are now to be discussed.

Climate is one of the main factors in deciding the occupation of new land on the surface of the globe. The Australian Continent, discovered by European voyagers, was first colonised in its southern regions where the climate was temperate and not unlike Europe itself. Victoria, Tasmania and New South Wales were occupied. The last was made into a penal colony, and the early settlers were mainly from the convict class. The aborigines received from these the worst conceivable treatment and they have in consequence rapidly diminished. Altogether they do not now amount to more than 20,000 and even in the 'reserves' kept for them they show very little sign of recovering their numbers. It is probable that in the course of another generation they will be nearly extinct.

After the southern coast had been occupied, English voyagers and travellers went northward. There the difference in climate from the South is enormous. The Englishman is only able to live and work under great difficulties. The country is in no sense, like the South, a 'white man's land.' The interior is in all probability mainly desert, but along the northern and north-eastern coast there are large tracts of fertile soil, fit for cultivation but as yet without inhabitants. It has been estimated that a population, numbering some millions, if suited to the climate, could find room in these regions. At present they are one of the most thinly populated quarters of the earth.

In the South itself, the problem of population is entirely different. The hindrance there is social rather than climatic. For the Australian people to-day have taken to congregate in towns and to avoid the irksomeness of the hard agricultural life. A fair level of comfort prevails, and the energy needed to press forward into the interior seems to have diminished. The different Provincial Parliaments have come more and more into the hands of the Labour members, who have introduced a large amount of socialistic legislation. This has made great undertakings, requiring much workmen's labour, very difficult. Enterprise has therefore slackened, and till quite recently there has been a natural tendency

on the part of the Labour Party to discourage fresh immigration. These factors, taken together, have brought the population in the two largest colonies almost to a standstill. In Victoria the increase during the last 6½ years has been only 50,000 in a population of a million and a quarter. Now South Wales was only increasing a little faster than this ratio till quite recently, when immigration has been again encouraged. Two-fifths of the population of Victoria crowd into the single town of Melbourne. Sydney, the capital of New South Wales, is rapidly growing larger, while the vast country area round about is becoming depopulated. This might perhaps be expected in an old and settled country with large manufacturing interests, but it is ominous in a new and thinly-peopled country, where abundant land is to be had almost for the asking. A more serious factor still is the rapidly declining birth-rate which every census of the population discloses. With the present exclusive policy of the Labour Party and a declining birth-rate, there are but few signs, even in the South, of the land filling up rapidly.

In the North, as we have seen, this thinness of population is enhanced. There is no fertile region of the neighbouring continent of Asia where anything like the same condition of things exists. In Queensland, to quote statistics, there is scarcely one single human being to the square mile; and in South and West Australia, where the land is largely desert, the proportion drops still lower to about one living person to four square miles. What is more serious, there is little chance of further increase in years to come; for white men will not emigrate to the Tropics while there is land in the temperate zone to spare.

India and China are neighbours of Australia across the sea. India is actually a part of the same Empire. In both of these countries the ratio of population to the square mile is excessive. In Bengal as a whole the rate is 450 per square mile. Even in Rajputana, with its vast desert, the people number 76 to the square mile. In parts of China the rate goes up to nearly a thousand! These comparative figures will give some idea of the barren nakedness of North Australia.

The question therefore rises, when we think of North Australia, can it be fair, can it be just, to make these lands, which the white man can never fully occupy, the white man's preserve? The question becomes more urgent, when the white man is failing to make much headway, even in those regions of the same continent where the climate is all in his favour. If he cannot fill up the vacant spaces in New South Wales, can he ever expect to fill up with white settlers the vacant spaces in North Queensland or round Port Darwin? If nature herself has marked out these regions of the North for other races who can bear the climate, has the white man any right to block the way, in order to secure the artificial doctrine of a 'White Australia'?

The answer generally given is that the present Australian colonists, having reached a fairly high standard of comfort and civilisation, are determined to keep up that standard. They are, so the answer runs, preserving for future generations, who may come in to fill the land, the conditions of a highly civilised life. If such conditions are lowered, it is said, by admitting a flood of Asiatic immigration, white Australia will be false to posterity, and it is for posterity that she is now keeping the country. It is further asserted that the admixture of two races in one area, when such races are very distinct, brings with it most serious evils, and that white Australia is justified in guarding against such evils from the very beginning, by refusing to allow any one who is not a European to land on her shores. 'There is no question', writes a prominent Australian, 'on which our people are more united than on the necessity of a White Australia.'

Such arguments might be valid in a small country, which is of one temperature only and therefore suited by Nature to one race. It is well known, for instance, that Herbert Spencer gave this very advice to Japan, when she was entering on her career of expansion. 'On no account', he wrote, 'intermarry with the white; keep your race pure.' There would be justification for a 'white' policy in New Zealand, which lies wholly in the colder regions and is confined in area. But when we come to Australia, we are dealing with a continent, not with

a small island—a continent which stretches across two zones of climate. Here the argument for exclusiveness obviously breaks down. Nature herself is against it, and it is impossible in the long run to fight against Nature. To leave half Australia comparatively barren in order that the other half may remain the white man's preserve, is neither humanity nor justice. It is also unnecessary. For it would be quite possible to maintain all that Australians claim in the South, while at the same time opening out the North. Immigration from India might be encouraged in the warmer regions of Australia, but discouraged in the colder regions. India would obviously be the country from whence settlement should take place, and from whence the relief caused by extended emigration would be greatest. But such emigration would need to be under wholesome conditions, such as would be consistent with self-respect and progress. There would be needed opportunities for self-government and self-advancement, not merely a system of indentured labour differing little from slavery.

To turn from this great subject of the future to the immediate present, the most noticeable event of modern times has been the conversion of the separate colonial states into one great Commonwealth. The same forces have been at work here, as in South Africa, though in this case the process of unification has been much simpler owing to there being no conflict of interests, or division of population, into Boer and Briton. Since the time of its inauguration, the Commonwealth Parliament has acted as a steadying and unifying force and has checked some of the dangers which the Labour Party in the separate States had not foreseen. It has taken away much of the prejudice in the country against immigration, and it may be expected in due time to deal seriously with the immense problem of the North.

The English settlers in Australia, under the influences of a drier and sunnier climate, have lost much of the dull sluggishness of Englishmen in England and have become pleasure-loving, quick and vivacious. Their great temptation, learnt chiefly from the gold-fields, has been that of speculation and gambling. Their great virtue is a generosity and a hospitality that knows no

limit. But this generosity and hospitality have not yet learnt to expand to the people of another race.

The great danger that Australia fears is from Japan. Japan is to Australia what Germany is to England,—a commercial rival and a strong naval power. This accounts for the eagerness in offering 'Dreadnoughts' to England, and the determination now reached to make every Australian into a soldier-citizen. That a great struggle will come in the Pacific seems probable. Japan with its 50,000,000 people, increasing rapidly every year, cannot be confined within

her small group of islands. China also may expand rapidly and become a military and colonising power. It is when these events happen that the mistake will be realised of not settling the northern territory of Australia with a people taken from the British Empire itself. The empty northern shores will in that distant day be a continual danger to Australia and a continual temptation to her foes. The policy of selfishness and exclusion always carries with it its own nemesis, and Australia will prove no exception to the rule.

DELHI.

C. F. ANDREWS

## RAILWAYS IN INDIA AND AMERICA

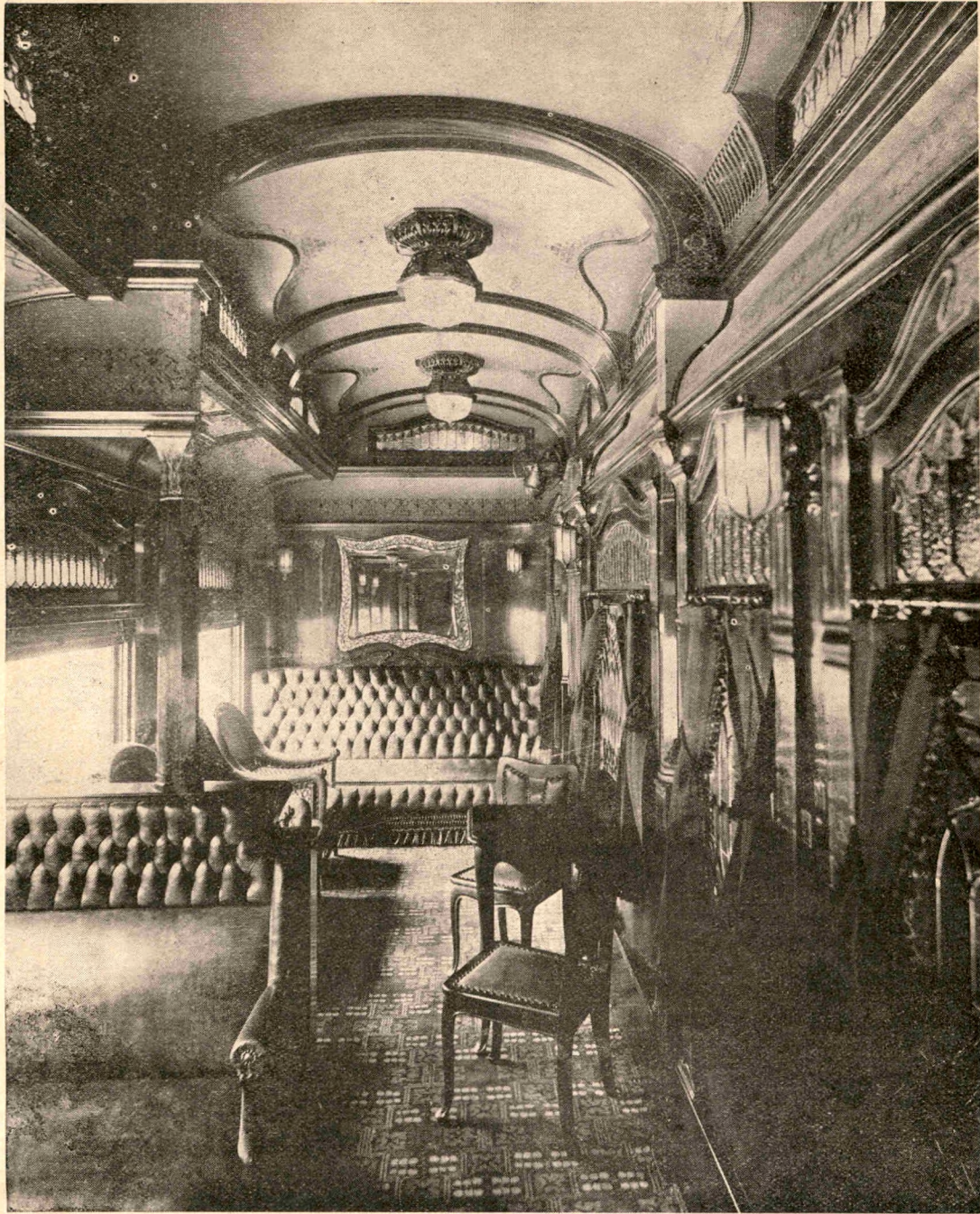
**R**AILWAYS in India have not proved to be an unmixed blessing. They were built by the English with Indian money, or with capital for which India pays munificent interest year after year, for the express purpose of saving the people from death by starvation. During the early years, immediately following their introduction, it was hoped by the Indians that they would prove of great benefit to the natives of the land by equalizing the supply and demand—by taking edibles from the congested markets and carrying them to where the people were dying of hunger. This bright prospect failed to materialize. To-day the people of India die of starvation by the million, and the sufferings caused by famine are greater now in their sum total than they ever were. This is mainly attributable to the fact that the people of India are the poorest in the world—that they suffer from money-famine and not from lack of eatables. While the death-toll from starvation is positively heart-rending, there is a plenitude of eatables in India. Even during the stress of severest famines, the Railways keep depleting the country of grains of all kinds, carrying them to the sea-ports, from thence to be shipped abroad. Thus the railways have not only sadly failed in mitigating the sad state of the famine sufferers; but also has contributed directly toward the aggravation of the calamity by

draining the country of resources which were sorely needed at home.

The railways in India were not built *primarily* for furthering the true interests of the Indians. This is a conviction which is forced upon every observant and impartial student of political economy. There are hundreds of miles of railways in India which were patently built for political purposes—and the English officials do not hesitate to acknowledge this fact. To those who do not confine themselves to the examination of the outer crust of conditions, it is apparent that, in fact, every mile of railway in Hindostan, was built through political motives. It is by means of the railway, trolley, telegraph and such other agencies that 200,000 foreigners can hold 300,000,000 natives in subjection; and the Englishman, gifted with foresight, foresaw this contingency and thus furnished the impetus for railway building in Hindostan. This political motive, added to the commercial motive of the employment of capital and Englishmen in financing and managing railways, is responsible for the rapid development of steam roads in a poverty-stricken country like India.

The many anomalies of railway travel in India can be easily explained in the light of the basic facts outlined above. The coffers of both state-owned and private-owned railways are filled by the natives of





A SMOKING CAR IN AN AMERICAN RAILWAY.

Hindustan: but the railways provide poorer accommodations for Indians than they do for the foreigners. The pick of the carriages on the train are set aside for the use of

Europeans, and the natives of the country, although paying the same fares, are made to put up with a hundred and one inconveniences. This crime of colour is





A SLEEPING CAR FOR TOURISTS.

notoriously conspicuous in railway travelling in India and curses the life of the public whom the exigencies of our times compel to make use of railways.

Hardly a day passes when, somewhere in India, a fracas does not take place between the superiority-obsessed white man and the brown man riding in the first and second class carriages, where separate carriages or compartments are not provided for Europeans and Indians. These fracas are always provoked by the aliens, and generally the native gets the worst of it if the case is taken to court, where it is almost certain to be decided by the English judge in favor of his countrymen. This state of affairs has influenced self-respecting Indians to use the lower-class carriages almost exclusively. This resolution has gained a further impetus by

the boycott of British goods, which induces the patriotic Indians to pay as little money as possible to the enterprize conceived and conducted by the foreigner.

The accommodation for third and intermediate class passengers commonly provided by the Indian railways is wretched in the extreme. The seats are made of long wooden benches, usually running the length of the carriage and generally without any upholstering whatever. During ordinary times, on lines where the traffic is great, there is always a shortage of accommodation, and the passengers are packed in a car like sardines in a can. But during festival or vacation days, the railway carriages are full to suffocation. Not infrequently, during festive periods, men and women are made to travel in



freight cars, and even cars meant for the conveyance of animals. In addition to this, during the holiday period the trains make very erratic time, occasionally bringing about collisions and wrecks with heavy loss of life.

Coming as the writer did from a country where railway travelling not only did not afford pleasure, but entailed humiliation to self-respecting Indians, he could not but observe the difference between the railway service of his native land and that offered in the United States, whose invariable characteristics are punctuality, luxury and comfort. Thinking that an illustrated account of railroading in the United States would be of interest to Indians, the present sketch has been prepared.

Broadly speaking, everyone in America travels in one and the same class. The day coach is used for travel in the day-time and for covering short distances during day or night. Every car in America, including the day coach, is built so that there is a platform at the rear and in front. People mount and dismount cars by means of these platforms, since there are no other entrances to the car from the outside. In the center of the carriage there is an open aisle running the entire length of the car, about two feet wide. On each side of this aisle there are seats meant to accommodate two people each. The seats are peculiarly suitable for husband and wife, sweethearts, or friends to travel together. The seats are reversible, so that the passenger is always facing the direction in which the train is proceeding. These seats are sometimes in the form of upholstered benches, with high, softly upholstered backs, and sometimes are like chairs, two chairs being placed together on either side of the aisle, the entire length of the car. These chairs can be thrown backwards and the foot-rest in front can be drawn out, and in this way a comfortable, restful seat can be secured, in which it is not only easy to travel during the day, but in which a person may sleep at night if he chooses to do so. A pillow and blanket may be secured from the porter of the train, and quite comfortable rest is possible in this way at a merely nominal expense. The seats are richly upholstered with plush or cane. In either case they are comfortable. Moreover, they are sani-

tary. At the end of each trip every seat is carefully gone over with a vacuum cleaner which acts by suction and removes every trace of dust and filth. Many of the cars are provided with automatic disinfectants, which continually waft their compounds about, keeping the atmosphere pure and wholesome. Each car has lavatories for men and women, and running water for toilet and drinking purposes. The drinking water is kept cool by means



CLEANING A PALACE CAR WITH THE VACUUM CLEANER.

of ice—a great boon in hot weather. Attached to every train is a “smoking car”, where anyone can smoke who desires to do so. The passengers do not take their luggage with them on the car, as they do in India. A special luggage car is provided for this purpose. The luggage is checked at the beginning of the journey, and arrives at the end of the trip simultaneously with its owner, who claims it by presenting his check.

Those who can afford it—and the cost is not exorbitant, judging by American standards of living—travel at night in sleeping cars. These sleepers have seats so





CLEANING A SLEEPING CAR WITH THE VACUUM CLEANER.

arranged that every two of them makes a complete double bed in which two people can comfortably sleep. These beds are made up with sheets and coverings, as any ordinary bed would be. A few feet above this bed is another bed, like a berth on a ship, let down from the ceiling when it is time to make it up. This upper bed, or "berth" as it is called, is reached by a short step-ladder. Thus each of the two people who occupy the seat during the day, can have two individual beds in which to sleep during the night, if they so desire, and this they invariably do wish unless they are husband and wife. One of these berths cost Rs. 6 per night, whether it is an upper or lower one. Many prefer the upper berth, as they claim there is better ventilation there than in the lower bed. Curtains are drawn before the berths when they are ready for occupancy. An electric light against the side of the car furnishes light, and the traveller may lie in his berth and read, if he so desires, or may turn out the light and sleep with all the privacy that would be his in his own home.

The cars with sleeping accommodation are of two grades. The Pullman, named after the inventor, is of higher grade and costs more than the tourist car. The latter-named carriage is used, as the name indicates, by tourists who are on long journeys. The Pullman car is richly upholstered and possessed of every conceivable luxury. The tourist car is upholstered with matting or cane, and lacks many of the luxuries of the regular sleeping car, but is every bit as comfortable. The tourist cars have the advantage of being provided with a little stove upon which the traveller can cook light meals whenever he so desires. Travellers provide themselves, for long journeys, with baskets containing tea, coffee, bread and butter, materials for making sandwiches, eggs, and light eatables of a similar nature. These are cooked and eaten on the journey. If he so desire the passenger can go into the dining car to eat. This car is fitted up in luxurious style, and is expressly for the purpose of dining. Tables are fixed against the wall at either side of the aisle. These tables are set with fine linen, bright silver and shining glass and China. The orders are taken by negro waiters in correct uniform. The meals are cooked in the kitchen, at the end of the car. Beneath the car, and reached from the outside when the train is stopping at a station, is a large refrigerator, in which all the perishable meats and vegetables and fruits are kept.

The palace cars are much more luxuriously fitted than any of the cars described above. The seats, instead of being benches or chairs such as are used in the day coach, are deep, soft, easy-chairs, one by each window. At one end of the car is a huge, soft couch, where a sick or tired traveller may lie down and rest. In many palace cars, one of the features is a book case filled with the best books and magazines for the use of the passengers. Often times a piano is part of the furnishings. Everything is done to make the journey pleasant and free from weariness. These cars are used by wealthy men and women and even pleasure-hunters of moderate means. Usually a buffet is run in connection with the palace car and is a part of it, one end being fitted up for this purpose. From the buffet drinks and tobaccos of all kinds may be purchased and meals may be ordered. The food

served by the buffet is always canned, and is opened and warmed and served by the buffet porter as it is ordered. He fits a little table in the side of the car in front of the passenger who wishes to eat, and on this serves the lunch that has been ordered, using dainty, immaculate linen and the best silver and China and cut glass. A buffet lunch is usually cheaper than a lunch on the dining car, but the buffet is run only on cars where there is no dining car. If desired, the porter will arrange one of these tables in front of passengers who wish to play cards, and hours are whiled away in this fashion.

The Americans are specially fond of travelling. Every so often, usually during the spring and summer months, the railway companies (railways in the United States are not State-owned) organize excursion parties, when low rates prevail, generally the round trip for one fare, or less. People of all kinds and conditions take advantage of these low rates, and much travel is indulged in for pleasure. Most of the trains have "observation" cars in charge of

experienced guides, well acquainted with the territory through which the train runs. The tourists take advantage of these cars and thoroughly enjoy the scenery through which the train passes and listen to the explanations offered by the guide. Many times a few people club together and charter cars, fitted with cooking and sleeping arrangements, and for days and weeks live and travel in them. This is notably done for pleasure; but also is taken advantage of for educational purposes.

All cars are heated by means of steam, throughout the winter. The arrangements for ventilation are perfect. The cars are heavy and the road-bed is smooth, and there is a minimum of jolting because of the double precaution. Thus a healthful and cosy ride is assured to practically every American traveller. All nationalities ride on the same car, except in a few instances in the Southern States, and there never is a clash between races on account of an overwhelming sense of superiority.

INDO-AMERICAN.

---

## FIGHTING A WHALE

BY CAPTAIN MORE.

THE Whaler has cruised for weeks in the vicinity of the fishing-grounds, but no good fortune has attended upon her, and the captain is growing surly. He thinks of a wasted voyage; reviling his fate, while the men are depressed and pessimistic. They know this spell of ill-luck will affect their wages, for they are paid by the share, and the fuller the blubber-tanks, the fuller their pockets will be for the winter.

It is a cold Arctic day, without a breath of air, and the sails are hanging listlessly against the masts. The ship is moving slowly under easy steam, and only the dull thud of the propeller breaks the unutterable silence of the sea. Eyes rove restlessly round the horizon, but nothing rewards the searching glances. Then suddenly a loud,

clear hail comes ringing from the crow's-nest: "There she spouts!"

"Where away?" is bellowed back from the poop. "Four points on the starboard bow, Sir!"

No need now to give a single order, for the crew are working like bees on the instant. Boat after boat is swung clear and lowered, and the nimble men are in their places in the twinkling of an eye. The officers take their seats in the stern, the harpooners crouch in the bow of each boat, and then, with a mighty heave, the five oarsmen in each craft rise as one to the stroke, and the boats leap away in chase of that mountain of flesh that looms high ahead. How they pull! They rise to the return with the steady swing of automata; they stretch forward to their full reach; their muscles swell and harden, and the swift boat darts along like a thing possessed. This sharp, wild hunt



through a silent sea is madly exhilarating, the cold air cuts the face like a knife.

#### THE WEAPON.

The officer in the stern keeps one eye on the crow's-nest of the Whaler, from whence a wand is steadily pointing out the direction of the "fish"; the harpooner is busy in the bow with his keen-edged implements, and the steersman bends eagerly forward his eyes immovably fixed on a distant point of the horizon, yet ready at the slightest word to alter his course in the notified direction. He does not steer with a rudder, using instead a long, stout oar, which works in a crutch at the stern, and this means of guidance has obvious advantages. The rapid plash of the throbbing oars would mean an instant alarm to the whale, but when within hearing distance the men lay on their oars, and the steersman gives a few dexterous, noiseless twists to his implement, and the boat glides on silently but steadily as fate.

The crews are straining every sinew to be first at the spot, to have the honour of striking the first blow at the first "fish", but the boat we are accompanying in imagination is an easy first. It is under the chief officer, and he has had the first pick of the men.

The officer rises to his feet and peers intently ahead. He casts a sharp glance round to see that the other boats are so placed as to cut off the whale's retreat in case his man misses his shot, then seats himself again, and roars, "Give it to her, lads, give it her!" The whale has wakened now, and there is no need for silence. The men have pulled like beings possessed before, they row like demons now, and the boat fairly flies.

Watch the officer's face! He looks like a man who is leading a forlorn hope as he bends forward, his lips slightly parted, every nerve at the highest tension.

#### FAST TO A "FISH."

"Pull again! Pull!" he screams, and the boat jumps as though propelled by a crew of Titans. The harpooner bends over his gun, a loud report rings out, and the keen iron is buried to the head in a mountain of blubber. Before the whale can dive a hand-harpoon is cast, and so the "fish" is fast. Fast, yes, but not dead. There is going to

be a royal death-struggle on his part: he will show these presumptuous humans that they have taken more in hand than they anticipated: his whole sixty feet of length quivers like jelly, his giant flukes are thrown up wildly, and the oars are knocked clean out of our hands. But the boat flies back out of danger with a few strokes of the after oars, the mighty tail comes down harmlessly on the water with a resonant slap, then the whale darts off like lightning, towing the boat unresistingly in his wake. A surging mass of creamy foam is piled high on either side of his bluff snout, he travels in a vortex of agitated water, and heads with unerring accuracy dead into the eye of the slight wind that has sprung up. It is impossible to haul closer alongside to finish him off, for one stroke of those giant flukes would beat the boat into a shower of spinters, but the whale keeps on the surface, and presently he will be tired out. With a keen steel point buried in his side he cannot keep up such a speed for long; he must waver ere many minutes are past, but all suddenly he dives, and the line runs out over the smoking bow like lightning. The harpooner stands by, axe in hand, a grim smile on his face. He will not attempt to cut that surging rope except at the last extremity, but then—one sharp blow, and the whale will be free—and we shall have lost our quarry.

But the line slackens as the axe gleams and the whale rises to the surface. Up and up he comes, mighty and unconquered still; but as he swings swiftly round and advances with open jaws to crush this daring intruder, he lays bare a vital spot, and the keen lances search it out unerringly. Four good feet in goes the steel! Still the harpooner thrusts with all his might and main, into the very socket dashes that deadly weapon, and then churning the steel about in the wound as a soldier with his bayonet, he slowly draws the life from the monster. There is blood in the foam that rises from the brute's nostrils: he is near his death now. Gradually the water in the "blow" becomes less and the blood more; we can rest a little at last. All that is necessary is to keep well out of reach, for he is in his flurry, but soon the vast bulk straightens in one convulsive throe, then the carcass floats on the troubled, blood-dashed sea, and we have secured our prey.



Where the body joins the tail a stout chain is made fast round the whale, and so we tow our prize slowly back to the steamer. The latter steams in our direction, we range alongside, and then are at liberty to take a brief rest before getting the blubber aboard.

"Cutting-in" commences as soon as possible. A heavy tackle is rove from the mainmast head, and the lower block of the purchase is provided with a formidable hook. A stage is slung over the side—the starboard side is invariably used for this operation—and the officers, armed with sharp-edged cutting spades, the handles of which are a good fourteen feet long, climb down to the stage. To them falls this work, and a deft man can handle his spade as neatly as a barber handles his razor.

A round hole is now cut in the thick coating of blubber about the neck, then a slanting cut is made, so that a large flap becomes detached from the main body of the fat. A boat-steerer lands on the carcase, and inserts the aforementioned hook in the hole, the tackle is led to the powerful forward windlass, and a steady strain is put upon the rope. Fortunately the sea is of a mirror-like calmness, and the possible danger from the swinging heavy block is thus greatly minimised. But the work is decidedly risky, for a shoal of hungry sharks have been attracted by the blood and grease, and are now hovering about the improvised shambles, their long, evil snouts protruding in close proximity to the legs of the workers. Once let an incautious foot slip on that greasy platform, and the owner of it may number his moments of life on the fingers of one hand.

#### THE WORK OF "CUTTING IN."

The ponderous mass of blubber rises slowly in the air, the while the keen spades are busily employed in separating it from

the flesh, and the gentle heave of the Whaler's hull, calm though the water is, materially assists in this operation. When the gruesome mass is at a sufficient height above the rail, a second hole is cut in the lower end, and a chain-sling inserted in this new orifice. Now comes the man with the block of a second tackle, which is secured in a similar manner to the first. A sharp cut with the boat-steerer's cutlass, and the detached blubber—a blanket-piece it is called—swings straight over the main-hatch, where it falls into the hands of the cutters. They seize upon the odoriferous heap, carve mighty chunks from it, slash it into slices, and then into tiny cubes, prodding these into the bungs of a long row of casks, while yet other men stand near to roll the full receptacles away and supply new ones to be filled.

The head is cut off and landed bodily on deck, where the whalebone is detached and carefully stored away. When one remembers that a whaler recently arrived at Dundee with whalebone to the value of some five thousand pounds aboard, it is easy to see that this part of the whale's anatomy is a feature not to be despised.

The carcase is at length cut loose, and allowed to float away. It is surrounded by a crowd of furious sharks, and the horrid sound of their clashing jaws comes plainly to the ears. But there is no time to listen. Another whale has been caught, and the operation is to be repeated, and so on, *ad infinitum*, until the holds are full.

Then, after long months of arduous toil, the good ship turns her bow to the south, forces her way through the gathering ice, and so to the distant homeland, there to give her crew a brief spell of rapid pleasure before they fare forth again in search of such spoil as may be wrung from the Northern Sea.

---

## THE FUNCTION OF SCHOOLS OF ART IN INDIA: A REPLY TO MR. CECIL BURNS

IN the Journal of the Society of Arts for June, 1909, there is printed a lecture delivered before the Society in London

on May, 27th, by Mr. Cecil Burns, Principal of the Sir Jamsetjee Jeejeebhoy School of Art in Bombay.

The whole matter is of great importance in relation to the economic future of India, and the moral and intellectual significance and value of Indian Nationalism, for India and for the world,

I know nothing whatever directly of Mr. Burns himself. It seems to me that he speaks as one who is sincere, enthusiastic, and well-intentioned; but I think that he, and his pupils, are equally victims of a system and a point of view which are likely to continue in the future as in the past, to destroy the possibility of sincerity, imagination and individuality in art, whether in Europe or in India.

I have twice visited the Bombay School of Art, and on each occasion was impressed with the entire lack of inspiration, the dreary futility of nearly all that was going on. The whole *regime*, from ideals to methods, like the education provided in Missionary schools and contemplated in official Universities, was so entirely un-Indian as to explain at once the dullness of the results. It is the irony of fate that the one School of Art built and endowed by an Indian, should be the least Indian in aims and methods.

Mr. Burns' own acquaintance with Indian art seems to be entirely academic. I do not remember that there was a single good Indian painting on the walls of the school. However, I may illustrate the point by a reference to jewellery. No one possessing any serious knowledge of Indian jewellery could speak "of the massive proportions and primitive character of Indian jewellery." Mr. Burns is probably acquainted only with such jewellery as he has seen in museums, where anthropologists collect together whatever is primitive and barbarous, to the exclusion of what is refined and delicate. It is nonsense to talk of the "lighter and more delicate styles of workmanship of Europe." There are still hundreds of goldsmiths in India who can execute fine work in gold, such as few, perhaps no European craftsman could imitate. Sir George Birdwood, indeed, long ago contrasted the delicate workmanship of Indian jewellery, where the cost of workmanship is in very high proportion to that of the value of the materials, with the much heavier and clumsier English jewellery, valued mainly for its intrinsic worth.

Amongst the Indian peoples, there are races in many different stages of culture, and it is observable that Anglo-Indians usually study and generalise from those of the lower types. Mr. Burns appears to have gathered his ideas of Indian jewellery from the hill tribes. The goldsmith of Southern India, or the enameller of Jaipur, has much more to teach than to learn in a School of Art—and I have heard art teachers in England express their desire to get such teachers if they could.

Mr. Burns, again, complains of the mixture of baser metals with Indian silver, and contrasts this state of affairs with the 'hall-marking' at 'Goldsmith's Hall' in London, which guarantees the quality of English plate. Now, although Mr. Burns admits that "the European visitor has been the means of encouraging the faults most noticeable in the Indian silversmiths", he does not quite realise the significance of the degradation of standard he refers to. Perhaps the following story will explain that significance better:—"Formerly," says Sir George Birdwood, "a great industry in gold-embroidered shoes flourished at Lucknow. They were in demand all over India, for the native Kings of Oudh would not allow the shoemakers to use any but pure gold wire on them. But when we annexed the kingdom, *all such restrictions were removed*, and the bazaars of Oudh were at once flooded with the pinchbeck embroidered shoes of Delhi, and the Lucknow shoemakers were swept away for ever by the besom of free trade." Again Sir W. Lawrence writes of Srinagar trades: "The state exercised a vigorous supervision over the quality of the raw material and the manufactured article. In the good days of the shawl trade no spurious wool was brought in from Amritsar to be mixed with the real shawl-wool of Central Asia; and woe betide the weaver who did bad work or the silversmith who was too liberal with his alloy. *There is no such supervision nowadays.*" Again, it is only in the Native State of Kashmir at the present day that the importation of aniline dyes is prohibited; everywhere else they have been allowed to do their destructive work unchecked.

Now what is this 'hall-marking' of which Mr. Burns speaks? It is nothing more than the last forlorn relic of the once universally

exercised power of the English guilds to protect the standard of production: and this relic is upheld by law. There is no reason why the present rulers of India should not have continued to the trade guilds the support which they received under Indian Kings: there is no reason why some guarantee of standard should not, through the still existing guilds, be enforced for Indian silverwork. There is a reason perhaps—that Englishmen do not so deeply care for the future of Indian art and industry, as to think much about the matter, but it is cruel at the same time to taunt the Indian craftsman with the degradation of his standard, as if that degradation had been of his deliberate choosing. No other causes than the withdrawal of State protection and the change in educated Indian taste (which does deserve contempt) are at the root of the evil in this case.

This change of taste is essentially snobishness—for Indians are not content to be politically and economically dependent, but must fawn upon their rulers to the extent of anglicising their homes and their lives. It appears to be the ambition of some to be English in all but colour. I am not surprised at Mr. Burns' statement, that out of over two hundred presents at a fashionable Indian wedding, only sixteen were of Indian origin. I should say that this eight per cent., fairly represents the 'Indianness' in the mind of a thoroughly anglicised and 'educated' Indian of to-day. One other instance of Mr. Burns' apparent ignorance of Indian art. He says that in India "painting and sculpture had never been considered except as parts of the decorative scheme of a building or some other composite work." It would take too long to show here, that this statement, which would be equally true of mediæval Europe, is merely another way of saying that all the arts were harmonised in one great unity, based, as all art must be, on architecture. The modern method of painting pictures and sticking them indiscriminately on nails about the walls of houses comes as near perhaps to the absolute divorce of art from architecture as is possible; but it is not a sign of taste on which to congratulate the moderns. The old Indians knew better, that walls were to be painted on, and that the heart and centre of the temple was its

image; and neither painting nor image were executed apart from any consideration of the place they were to occupy. But I have spoken of Mr. Burns' apparent ignorance, and in so doing I referred to the fact that he here ignores the portfolio pictures of the Mughal period in Northern India; and as he has placed none of these exquisite things on the wall of his School of Art, I am forced to suppose that he is not aware of their existence. The old Mughal nobles had the good taste, not to do the wall of their houses with miscellaneous pictures hanging at all angles (as they may be seen in the homes of 'educated' Indians to-day), but to employ the most skilled miniature painters to paint for them pictures of the subjects traditional in North Indian culture, the portraits of kings and saints, the love of Laila and Majnun, pictures of the chase or of war: and there are not wanting also Hindu subjects, Uma serving Mahadeva, and many a picture of the Lord of the Eternal Snow: Himself. All these things, which more sympathetic and more understanding men like Mr. Havell and Mr. Percy Brown have collected in their Schools of Calcutta and Lahore, and made the basis of their teaching, Mr. Burns ignores. It is only such portfolio pictures, which like a book, form in themselves a unity, that are rightly to be considered apart from architecture: but Mr. Burns informs us that painting in India was never so considered.

Two causes of the decline of Indian crafts, Mr. Burns has omitted to mention: one is the passing away of many Native Courts, as in Tanjore, where the Court was the great patron of the sumptuary arts; the other the fact that India is not a sovereign State, with Ambassadors and Consuls scattered through the world to send Home information of the true requirements of those countries with which India might still conduct, as once she did, an export trade in the products of sumptuary art.

Mr. Burns is probably right in thinking that Indian students must for a time be brought back into closer touch with nature. But are Englishmen the right men for this work? And must it not rather be by harmonising life with nature, than by merely imitating nature in a School of Art? The Indian must see with his own eyes. Two

things are needful, one that he should be saturated with the traditional art of his race in order that he may know *how to see*, the other that he be saturated with the traditional culture of the East, that he may know *what to see*—for it would be meaningless to base the decorative art of a people upon rare plant forms (however beautiful) which have not appealed already to the race imagination and have no part in the race life or in the literature. All this merely goes to show that the work of truly restoring the arts and crafts of India can only be done by Indians. Englishmen can at best but help, as some have done but some have hindered too.

Mr. Burns is afraid that Government, 'as is usual in India,' will have to show the way. Why not? As Mr. Burns points out, there are thirty Schools of Art in an area of about 100 sq. miles in London, having some 400 professors and instructors. The schools are supported by public grants. I do not know why it should be otherwise in India. I only wonder whether Englishmen as a whole, really wish to revive the arts and industries of India in such an effective manner as shall enable them to compete successfully with those of England.

The ancient craft work of India is *not* "as dead as the art of the Greeks or of the Renaissance in Europe." Only one whose experience was confined to an anglicised, commercial, and unromantic town like Bombay, could think that. The crafts of India are, indeed, in a bad way: but they could be saved by a true national impulse, by a true Swadeshi spirit. But a Swadeshi that seeks only to boycott or imitate European manufactures, for a temporary political end will not save them: nor will four Schools of Art in India, administered by men who are prepared to acquiesce with remonstrance on the official decision to adopt European styles (*i.e.*, second-hand Gothic or third-hand Classic) in Government and other public buildings, save them any the more. Is it not, by the way, perhaps an omen, that the Victoria Memorial building in Calcutta, designed after much controversy, in the European manner, is slowly sinking in the Ganges mud?

Mr. Burns has a contempt for the way in which modern craftsmen "are content to let their ancestors do their thinking for them."

This is *one* way of looking at tradition; and perhaps there is some wisdom in giving a due place to the demand for a 'return to nature.' But while it is true that art never stands still, and it is not sufficient to teach and to copy old designs, nevertheless India is not yet, and surely never will be so changed, that the whole spirit of her decorative art must be changed too. It is much more the case that a return to nature, must be a *return to sincerity* and a return to nature in life-itself. The arts of India must retain their Indian *spirit*, or become altogether worthless. The springs of art are in life itself, and when the life of the people is revitalised and re-inspired, this new life will be reflected in Indian decorative art. The applied arts cannot be isolated and located as a thing apart from the national life, and the future of Indian art depends on the future of nationalism amongst us. You can not gather grapes of thorns: and a denationalised people, an India subdued by Europe, not merely outwardly, but in her inmost self, will not produce a national art. That India is not really so subdued, that the national movement that has stirred her deepest life has a deeper significance than one that is merely political and economic, has already been proved by the development of the National School of Painting in Bengal.

But if Abanindra Nath Tagore and his followers stand in this art revival of ours, in the place occupied by Burne-Jones in the history of English art, where is our William Morris? Probably the time for his coming is not ripe. When he comes, he will do more for Indian applied art than all the schools together; but it is the function of the schools to make his path no harder than it need be.

The real difficulty at the root of all questions of Indian education is this, that modern education in India, the education which Englishmen are proud of having 'given' to India is really based on the general assumption (quite universal in England) that India is a *savage* country, which it is England's divine mission to *civilise*. This is the more or less unconscious underlying principle throughout. The facts were more truly realised by Sir Thomas Munro, when he wrote that "if civilisation were to be made an article of commerce



between the two countries, England would soon be heavily in debt." Next to Persia, or perhaps together with Persia, India is the world's great treasury of design. Having decided upon the establishment of Schools of Art, it might then have been expected that educationists would have enquired upon what lines artistic education was given by these master draftsmen to their pupils and apprentices. This, however, would have been running counter to the principle above enunciated: and so, in times gone by, the old fashioned South Kensington routine was introduced into India; for more advanced students, drawing from casts of Greek statuary and Gothic architecture, water colour sketching and all the rest of it. Result, that quite a large number of men attained a second or third rate English standard. Probably no Indian artist so trained has done work good enough to be accepted by the Royal Academy, much less, good enough to be refused by that august body!

The true function of Schools of Art in India, is not to introduce European methods and ideals but to *gather up and revitalise the broken threads of Indian tradition*, to build up the idea of Indian art as an integral part of the national culture, and to relate the work of Indian craftsmen to the life and thought of the Indian people. So far from this, the School of Art craftsman has hitherto worked essentially for a foreign public, making things which neither he nor his own people desired to use, but only to sell. No wonder the hinges do not work and the legs are wobbly. When Indian craftsmen worked for the Indian people they knew what was wanted, and why, and their work was altogether serviceable. Now that they work for tourists or occupy themselves in carving furniture for Anglo-Indian bungalows, or in making tea-pots overloaded with cheap ornament for Anglo-Indian tea-tables, it is naturally otherwise.

I have said that the true work of Schools of Art in India to-day, is to gather up and revitalise the broken threads of Indian traditions. But who can do this work?

Not many Englishmen possess the necessary patience, or the necessary will. Like all true education in India, this work must be done by Indians. It is a question of national education. This question, touching as it does the vital base of the whole of Indian life, is of more importance than any political or economic matter. Rather than the achievement of any measure of progress in those directions, I would see Indians united in a demand for the *complete and entire control of Indian education in all its branches*, and determined that that education shall produce *Indian men and women*—not mere clerks, or makers of pretty curiosities of passing tourists.

To this end one thing is needful—that the present generation of 'educated' Indians should cease to be snobs. As I wrote lately in another place: "If we loved and understood Indian Art we should know that even now the Indian craftsman could, if we would let him, build for us and clothe us in ways of beauty that could not be attained to in modern Europe for any expenditure of money at all. We would, if we might, even to-day, live like the very gods: but we lust after the flesh-pots of Egypt, and deservedly our economy suffers."

Mr. Burns perceives the true difficulty when he says that only a compelling movement from within the country could have accomplished the revival of Indian Art on traditional lines. That compelling movement lacked: and the result followed, that "India from an artistic point of view became and since remained a suburb of Paris and London, as she is the industrial suburb of Manchester and Birmingham."

The one great question to-day is this:—"Is the compelling movement with the country, which we call nationalism, strong enough for the Herculean task before it, the conversion of a generation of *parasites* into a nation of orientals?" Every word of the answer to this question will be faithfully recorded in the progress or decline of Indian Art.

It rests with the Indian people themselves to say what the answer shall be.

ANANDA K. COOMARASWAMY.

## THE MYSTERIES OF SLEEP

BY WOODS HUTCHINSON.

THE first and chief curiosity of sleep is sleep itself. All theories and explanations of it, however carefully worded, have proved inadequate. We do not even know what we at one time thought we did about it. Experts are frankly in the Socratic attitude, "I know nothing except that I know nothing. Others do not even know that."

We are still in the dark as to why we sleep, the mechanism of the process, and why we wake. After centuries of study, all we can say is that we sleep when and because we are tired, and wake when we are rested. "Others," as Socrates gently hints, have not been so modest. Poets have apostrophised it as akin to death, when it is intensely alive; ascetics have denounced it as one of the lusts of the flesh; moralists have bewailed it as a sinful waste of God-given hours which might be spent in prayer; the village wiseacre and that interesting type of *idiot-savant*, the moneygetter, have made proverbs advising its curtailment.

Fortunately, little as we know, it is enough for practical purposes. Nature has taken care of that. Poets, moralists, scientists, ascetics, alike find themselves at the end of their speculations utterly in the dark; and being in the dark and tired, they do the instinctive, the right thing—and go to sleep. So end all our puzzlings.

Fortunately its mysteriousness is only equalled by its beneficence; it is one of the few things that never do harm. Sleep and fresh air few ever get too much of.

As a rule, to gloat over mysteries is not a particularly profitable occupation. That way superstition lies. But in this instance it is wholesome. It makes us wisely shy of interfering with the process and nature's superb system of automatic regulation thereof. Had it been proven, for instance, that according to a former physiological theory sleep was due to accumulation of

waste products in the brain-tissues, some scientist would almost certainly have devised a process of washing these out with normal saline solution, and thus avoid this disgraceful wasting of eight hours out of the twenty-four. This theory was found inadequate years ago, but there is nothing invidious about its collapse, for every other which has yet been suggested is in similar case.

Take, for instance, the long and widely accepted view which even to-day stands highest in the estimation of physiologists as most nearly approaching an explanation of the phenomenon, that sleep is due to cerebral anæmia or a lowered supply of blood to the brain. That the amount of blood in the brain is distinctly diminished during sleep, is abundantly proven both by observations upon the brains of animals through trephine openings made for the purpose, and upon human brains exposed by fractures of the skull, or openings made for the purpose of removing tumours. A less gruesome illustration is afforded by the slight sinking in of the fontanelle, or "soft spot," on the top of a baby's head during sleep. Drowsiness and loss of consciousness may also be produced by pressure upon the carotid arteries supplying the brain.

We also know that part of the blood withdrawn from the brain goes to the skin, causing the characteristic rosy flush, and part to the muscles, causing slight, but appreciable enlargement of the arms, limbs, hands, and feet. This is why our shoes and gloves sometimes feel tight for us when dressing. This rush of blood to the skin accounts for that most annoying aggravation of itching or painful sensations in diseases of the skin which so often occurs at bedtime. As one of our leading dermatologists whimsically puts it, "The skin wakes up as the brain goes to sleep." But this fact is far from

forming an explanation, since it simply raises the questions:

What is the cause of the anæmia? How is it brought about before falling asleep, and how overcome before waking?

Moreover, it is an open question whether this anæmia is not simply a sign of lessened activity on the part of the brain, an effect, instead of a cause of sleep. Other tissues of the body and glands get the blood supply they need for active operations by calling for it, so to speak, and not by waiting passively to be fed. The blood vessels were made for the brain, and not the brain for the blood vessels. These observations have, however, completely disproved an earlier theory that sleep was due to engorgement of the brain with blood, or cerebral plethora, a condition supposed to be proven by the flushed face of many sleepers, so that it has performed valuable negative service.

Still less satisfactory is the theory of Preyer, that sleep is due to the accumulation of waste products, chiefly of acid reaction (lactic and sarcolactic acid), which depresses the activity of the brain cells until unconsciousness supervenes. As Foster pithily remarks, "If this be true, what security have we of ever waking again?" While it is true that the injection of lactic acid and lactates into the blood produces symptoms of fatigue, and finally unconsciousness, this is as far as the poles from true refreshing sleep; and many diseased conditions produce enormous accumulations of waste products in the blood without producing sleep—often, on the contrary, acute sleeplessness. The accumulation of fatigue poisons in the blood unquestionably predisposes to sleep, but can hardly be said to cause or produce it.

The most modern and up-to-date theory of sleep is the *neuron* one of Duval and Cajal. This is based upon the interesting fact which Cajal was largely instrumental in demonstrating that the nervous system instead of being one continuous tissue is made up of a series of distinct and separate cells, whose means of communication is by "touching fingers" with the tips of their delicate, twig-like processes (arborisations, dendrites), and that these "fingers" have the power of movement, can retract and thus break the connection or circuit. When the

cells of the brain become fatigued, they are supposed to draw in these processes. This shuts off messages from the sense organs, and unconsciousness, or sleep, results. When rested, they yawn and stretch out their arms, so to speak, communication is again restored and we wake up.

Unfortunately the numerous attempts to demonstrate this retraction of the dendrites by examination of the brains of animals killed instantaneously during sleep have not carried conviction to the majority of observers, though a similar process is generally regarded as proved to take place in the deep sleep induced by chloroform and other narcotics. And of course, even granting this mechanism of sleep, it advances our knowledge but little to prove that the brain cells curl up and go to sleep in place of the identical procedure on the part of the whole body, which can be demonstrated in any kitten.

Then there is Pflüger's attractive theory that the brain cells during the day use up oxygen more rapidly than it can be supplied to them from the lungs *via* the blood; and when this oxygen starvation reaches a certain degree, the cells sink below the level of activity necessary to consciousness. During sleep expenditure falls below the intake, and thus the balance necessary to consciousness is restored. This, like the cerebral anæmia theory, has a solid basis in fact, *viz.*, that of the total intake and outgo of oxygen during the twenty-four hours, only about forty per cent. is taken in while sixty per cent. is given off—in the form of carbon dioxid—during the twelve hours of daylight; and, on the contrary, during the twelve hours of the night, nearly sixty per cent. of the total oxygen is taken in and only about forty per cent. given off.

In other words, the body during the day spends or gives off from twenty to forty per cent. more oxygen than it takes in; during the night it takes in twenty to forty per cent. more than it gives off. Thus balmy sleep is literally "tired nature's sweet restorer" of the oxygen balance. Good poetry is often very close to good science. In support of this view may be cited the well-known drowsiness, deepening into unconsciousness, which comes on in atmospheres overcharged with carbon dioxid, ranging all the way from that of a stuffy

room to the "choke damp" of the coal mines or the "foul air" at the bottom of a well. But it can equally be seen that these states are not true sleep, but slow poisonings, narcoses, tending not to refreshment and awakening, but to increasing sluggishness and finally death.

This, in fact, brings us to the crux of the entire problem, the one great positive fact which emerges from the negatives of all these theories, and to develop which alone was the purpose of their discussion here; that sleep is not a negative process, but a positive one, not a mere cessation of activity, but a substitution of constructive bodily activity for destructive ones. The anabolic or upbuilding processes are in excess of the katabolic or downbreaking processes during sleep. During the waking hours the balance is reversed. It is not sleep that leads to death, but waking. Men have been known to sleep for weeks and even months at a stretch with but little injury. Persistent wakefulness kills in from five to ten days. It is credibly reported, that with inhuman refinement of cruelty, death by sleeplessness is one of the methods of execution for certain higher class criminals in China. The wretched victim is forcibly prevented from going to sleep until death from exhaustion closes the scene, which is said to be seldom later than the fifth or sixth day.

It should of course be explained that absolute sleeplessness is a very different thing from the *insomnia* of our nervous patients who "don't sleep a wink all night," which usually means that they were awake from three to five times during the hours of darkness.

One of the most unexplainable mysteries of sleep which confronts us, as soon as we extend our study beyond the human species, is that we are utterly in the dark as to the stage in the development of life at which the habit of true sleep begins. Surprising as it may seem, we have no adequate proof of the existence of the habit of periodic daily sleep in any animal below the warm-blooded mammals and birds. In fact, it would almost appear to be an accomplishment of these two higher classes alone. Here again, we cannot speak positively, inasmuch as the greatest

practical difficulty in determining the occurrence and hours of sleep in cold-blooded animals like fishes, snakes, tortoises, etc., is that they possess either no eyelids at all, or none that are movable; and hence the readiest superficial sign or proof of sleep, that of the eyes being shut, cannot be elicited in them. (Fishes have no eyelids at all, snakes and reptiles have eyelids, but they are fused together, and have become transparent, forming an additional "glass" or protection to the eye.)

Fishes in aquaria have been studied by scores of different observers, and while they unquestionably drop into conditions of apparent lethargy, and remain utterly motionless for hours or even days at a stretch, these states do not seem to be definitely periodic, or associated with any particular hour of the day, and they will apparently avoid danger, or move toward food, if hungry, as promptly in this condition as when apparently awake. Many fishes, of course, and nearly all reptiles fall into that curious sleep-like condition known as "hibernation" at some period during the year. But this, as we shall later see, is in no way akin to true sleep.

Many fishermen, both deep-sea and fresh-water, firmly believe that fishes, especially in sunny weather, come up to the surface of the water and fall asleep, and that in this condition they can be more readily approached. But the question is still an open one, and one which careful investigation, in conditions where fishes are under observation day and night for a considerable period, as in aquaria, has yet to settle.

If we could venture any suggestions as to the real nature of sleep in warm-blooded animals, it would be the broad one, that the degree of activity and height of temperature which marks their waking hours is something new and in a sense abnormal in the animal kingdom, and hence can only be maintained from half to two-thirds of the twenty-four hours, resulting in such exhaustion and accumulation of waste-products in the tissues as would require a sinking down into a state resembling the old primeval lethargy of their cold-blooded and invertebrate ancestors, in order to permit the



upbuilding processes of life to catch up with the downbreaking ones.

Another of the curiosities of sleep is the singular difference in its quality in different individuals. Some fortunate men are able to get as much rest out of four or six hours' sleep as the average man does out of eight or nine; just as some men will get enormously fat on a slender diet, while others with a huge appetite and intake are walking skeletons. This fortunate power of rapid recuperation may almost be said to be one of the characteristics of greatness. At all events it has occurred with sufficient frequency in great and successful men to have done great harm among average individuals.

By one of those ludicrously infantile processes of human logic, which make us smile gently when we hear man described as a rational being, many of our self-constituted guides to success have assured the young idea that this man became great simply because of his determination to work eighteen or twenty hours out of the twenty-four, therefore: "Go thou and do likewise and like success shall be thine." The hugeness of the *non sequitur* is obvious, but this is far from being the only instance. Men of huge muscles, who happen to be born 'brothers to the ox,' write books and publish journals telling the average youth how to get strong by imitating their little peculiarities and bad habits. Doddering old centenarians who happen to be born with the smouldering vitality (and usually the brilliant intellect) of the mud-turtle, prate stoutly of the onions and sour milk, regular diet, moral habits or regular hours which they allege have brought them to his enviable degree of profitless persistence upon the planet. As well might the elephant endeavour to explain the secret of how to weigh three tons, or the boa constrictor write a pamphlet on how to grow forty feet long.

Of course the majority of great men require as much sleep as the average individual, and many of them more. Some of the greatest, so far from taking three or four hours' sleep a day, have been able to work only two or three hours out of the twenty-four. Two successive hours of work was often a day's work for Darwin, four for Spencer, and three hours a week

at times for Descartes. The last, like the famous Dr. Johnson, was a notorious lie-abed, often not rising till two or three in the afternoon; and his untimely death at fifty-four was attributed by his friends to his being compelled to rise at five in the morning, by the enthusiasm of his royal pupil, Queen Christina, who chose this hour for her lesson. But enough of them have had this singular quality of getting as much rest in four or five hours as other men do in eight to enable the moralist and proverb-maker to find texts for sermons with their usual intelligence.

Another curiosity of sleep is the many misleading analogies which have been drawn between it and other states. First among them is the beautiful poetic comparison which has almost become an article of faith, embodied in the phrase, "Sleep and his brother Death"; and, "We are such stuff as dreams are made of, and our little life is rounded with a sleep." From a physiological point of view, sleep and death are as far apart as the poles. The only similarity between them is that they are both accompanied by unconsciousness. The one is a positive, reconstructive intensely vital process, self-limited and tending inevitably to an awakening. The other is negative, destructive, utterly lifeless, tending to dissolution and decay, with no possibility of any physical awakening. The analogy is such a beautiful and soothing one, that one regrets to lay sacrilegious hands upon it; but it is unfortunately without physiological basis. I am, of course, not in any way discussing the possibility of a spiritual awakening, that lies in another province altogether.

Nor is there any similarity between the drowsy, sleepy, comatose conditions of fevers and fatal illness. They are all narcoses, or poisonings of the brain, by toxins, either of germ origin, or manufactured by the abnormal processes of the body tissues themselves. They are not self-limited, but end only when the tissues of the body have succeeded in producing a sufficient amount of antitoxin to neutralise the poisons which cause them. If the body fails to do this they deepen to coma, and finally death.

This opposition between death and sleep does not, however, destroy one

consoling analogy which has been drawn between them, and that is they are both painless, and cause neither fear nor anxiety by their approach. It is one of the most merciful things in nature that the overwhelming majority of the poisons which destroy life, whether they be those of infectious diseases or those which are elaborated from its own waste products, act as narcotics and abolish consciousness long before the end comes. While death is not in any sense analogous to sleep, it resembles it to the extent that it is in the vast majority of instances not only not painful, but welcome. Pain-racked and feverscorched patients long for death, as

the wearied toiler longs for sleep. The fear of death which has been so enormously exploited in dramatic literature, sacred and otherwise, is almost without existence in sickness. Most of our patients have lost it completely by the time they become seriously ill.

"While many of the processes which lead to death are painful, death itself is painless, natural, like the fading of a flower or the falling of a leaf. Our dear ones drift out on the ebbing tide of life without fear, without pain, without regret save for those they leave behind. When death comes close enough so that we can see the eyes behind the mask, his face becomes as welcome as that of his 'twin brother' sleep."\*

\*"The Gospel according to Darwin."

## THE TRADITIONAL HISTORY OF THE MUNDAS

### II.

**D**URING their long residence in the tract of country between the Chambal on the west and the Tons on the East, the Mundas appear to have lived in comparative immunity from hostile attacks. Occasionally, it appears, the mighty Aryan princes of the north, in their ambitious conquering expeditions (*digvijaya*) throughout the then accessible Bharatavarsa, assailed them in their forest homes. But the conquerors hardly left behind them any permanent traces of their vain-glorious triumphs.

At length, however, the Mundas set out once again on their dismal wanderings. In that Dark Age of the History of Aboriginal India, successive tides of Aryan conquest appear to have been followed by confused waves of migration among the aboriginal population. Whether it was the aggressions of the rising kingdom of Chedi on their west, or the incursions of aboriginal tribes from the south or elsewhere it is hardly possible at this distance of time to ascertain. But Munda tradition represents this people as tracing their steps backwards to the north-west\* till they

entered the country between the Paripatra mountains or the Pathar Range of our days on the east, and the parallel range known as the Karkotaka, the Karkota Range of our maps on the west. Here appears to have been located the Garh Nagarwar† of Munda tradition, which may not improbably be identified with the ancient town of Nagar, or Nagara. The modern fortified

gines to have immigrated into and dwelt in those parts. These two classes of sepulchral mounds, as Z. A. Ragozin (*Vedic India*, p. 287) points out, 'represent two stages of culture since in some only flint implements and the roughest of pottery are found, while others contain iron weapons, gold and copper ornaments.' The former, we may very well infer, belong to the period when the Mundas and their conquerors lived in Northern India before the Aryans entered the country and pushed them to the south. The latter class of sepulchral mounds, it appears, belong to the period we are now describing when the Mundas and some other Kol tribes once more returned to Northern India and learnt the use of gold and copper from their Aryan neighbours.

† One or two of the men from whom I heard the Mundari tradition, give the name of Garh Nagarwar twice in the enumeration of the places successively occupied by the Mundas. The second Garh Nagar unless it be a mere repetition may perhaps be identified with the modern State of Nagodh in Bundelkhand, between the State of Rewa on the east and that of Panna on the west. The modern fort of Nagodh stands on the Aramn, a tributary of the Tons, at an elevation of 1099 feet above the level of the sea.

(Vide Atkinson, *Statistical Accounts*, Vol. I, p. 552.)

\* The two distinct classes of sepulchral mounds found in Northern India probably belong respectively to two Epochs—the Pre-Aryan and the Post Aryan, in which we have supposed the Kolarian abori-

town of Nagar and the adjoining site of the ancient city of Nagara lies to the east of the Karkota range, about 15 miles to the South West of Uniyara and is now included within the territory of the Raja of Uniyara, a tributary of the Maharaja of Jeypore. Local traditions name Raja Macchakanda son of Mandhata\* as the founder of the ancient city of Nagara. It is here that the Asura, Kal by name, whom Krishna himself pursued in vain, is said to have been killed by Raja Macchakanda at the instigation of Krishna. And tradition adds that the tribesmen of Kal soon had their revenge when, being invited to the marriage of the daughter of Macchakanda, they devoured all the provisions the Raja had in store and next all the inhabitants of Nagara, and finally destroyed the city of Nagar itself by raining down ashes upon it. The site of the ancient city of Nagar forms a conspicuous elevated tract of ground, comprising an area of nearly four square miles, composed of extensive lofty mounds or *tilas* forming long ridges, which are strewn with fragments of ancient bricks of large size, and covered with trees and jungle. It rises out of a flat, almost treeless plain, and it is situated about 4 or 5 miles to the east of the nearest part of the Karkota range of hills†. Not improbably the traditions of the Asura Kal may refer to some Kol leader who was killed by the king of the place. And the Kols probably wreaked their vengeance by destroying the ancient city and establishing themselves on its ruins.‡ The human bones discovered underneath the numerous *tilas* or mounds of earth, may be the mortal remains of the ancestors of the Mundas and their congeners who here buried their dead and erected these mounds to mark their *smasan* or burial places.

Garh Daharwar, which is mentioned in Mundari tradition along with Garh Nagarwar as one of the places where the ancestors of the Mundas lived in the past, is in all probability the ancient Dhand, the deserted Khera, the site of which city is now

\* Colonel Tod thinks Mandhata belonged to the Pramara tribe.

† Cunningham, Arch. Rep. (by Carleylle). Vol. VI. P. 162.

‡ The supposition that the legend may refer to some sudden catastrophe such as an earth-quake or volcanic convulsion, is uncalled for.

pointed out some twelve miles to the south west of Nagara. The present inhabitants of Nagara believe that the old Khera or city of Nagara extended all the way to Dhand, and fragments of old bricks may still be found that way. Ghar is the name of the modern village situated partly on the ancient site of Dhand.† As a further item of evidence in support of the identification of the ancient Dhand with the Gar Daharwar of Munda tradition, may perhaps be mentioned the discovery by Cunningham of several flakes of quartzite, and two rudimentary implements of the same material, "the work", as Mr. Carleylle says, "of the ancient stone-chipping aborigines."

From here the Mundas appear to have moved further north and to have settled at a place which their tradition names as Bijnagarh. And this would seem to be a variant of the name of the modern Biana-garh or Biana, a place on the left bank of the Gambir river, about 50 miles‡ to the south west of Agra. This place, as General Cunningham tells us, "is situated at the foot of a south eastern salient angle of the massive and precipitous range of granite hills, constituting simply one immense elevated granite table-land".|| Hind tradition attributes the foundation of the place to Banasur, who is said to have been the son of a Raja Bal or Bali¶ of the Asura race. The great strength of Banasur is allegorically described in the legend which represents him to have been gifted with a thousand arms, all of which except four were cut off in battle by the Sudarsan Chakra or discus of Krishna. In ancient times, the country around Biana was included in the land of the Yadavas or Surasenas who had then their capital at Mathura. Even so late as in the time of Alexander's invasion, this territory of the Surasenas was but partially cleared, as indicated by the names of the different forests into which it was divided, namely Mahavana, Madhuvana, Khadiravan Talavana, Vrindavana, and Piluvana. Besides these Mahavanas or great forests

\* Cunningham, Arch. Rep. Vol. VI. p. 195.

† Cunningham, Arch. Rep. Vol. IV. p. 160.

‡ About 65 miles by the road.

|| Cunningham, Arch. Rep., Vol. VI. p. 40.

¶ Compare the name 'Balila' which is a common enough name among the Mundas.

there were in this tract a number of Upavanas or lesser forests. A forest-covered tract like this would naturally prove welcome to the Mundas. Remnants of burial stones and cairns similar to those still used by the Mundas have been discovered at various places in this ancient land of the Surasenas. As Satmas, about 16 miles south of Fatehpur Sikri, in a cleft between two hills, there are numerous cairns, of which Carleylle writes: "I counted nearly thirty cairns on the slope of the hills, which appeared to me, on examination, to be really ancient, and built for sepulchral purposes, besides others on the ridge of the hill which had a more modern appearance, and which latter may have been constructed by cattle-herds as *amiras* or elevated seats to sit on while watching their cattle grazing on the hill sides. With regard to those of the cairns which I distinguished from the rest as being really old, as indicated above, I found reason, from personal examination, to consider them to be the work of aborigines."\* Again, Mr. Carleylle discovered some sepulchral cairns on the ridge of a hill at a little distance to the north-east of Khera, a village 4 miles to the west of Fatehpur Sikri.† About 10 miles to the south-west of Fatehpur Sikri and about a mile and a third to the south-west of the present town of Rup-bas, near the south-bank of the Banganga river, at an ancient deserted site, Mr. Carleylle found numerous small stones standing erect on the ground, some of which appeared to him as if they had once formed portions of stone circles, and he also found "certain solitary erect slabs of stone of which the width across horizontally was generally equal to and sometimes a little greater than their vertical height above ground, and which latter stones might possibly originally have formed the side-stones of cromlechs".‡ To

\* Cunningham's Arch. Rep. Vol. VI (by Carleylle), p. 33. Of the three different forms of cairns the round topped, the flat-topped, and the cromlech cairns, which General Cunningham examined after clearing out the earth and small stones, he found, "in some cases, mostly in the round-topped cairns and cromlechs, a few small fragile fragments of bones *in situ*..." Among the Mundas, both processes of interment have been in vogue.

† Cunningham's Arch. Rep. Vol. p. 13.

‡ Cunningham, Arch. Vol. VI, p. 17.

these proofs of the previous residence of Kolarian aborigines in these parts of India, one more may be added. At a distance of about ten and a half miles to the south-west of Agra, there exists a village still known as Kolar situated on the left bank of an ancient deserted bed of the river Jumna.\* And it is perhaps not unreasonable to suppose that the place owes its name to its former Kol residents.†

How long the Mundas dwelt in these jungle-covered regions, it is now impossible to determine. But we hear of a people named 'Mundas' as taking part in the great Kuru-Panchala War on the historic field of Kurukshetra‡ in which, as in the Trojan War||,

"Whole tribes and nations ranged on either side."

\* Cunningham Arch. Rep., Vol. IV, 97.

† We learn from Aitkinson's Statistical Account of the N. W. P., Vol. VIII, part I. P. 153, that according to the traditions of the district of Mutra a race called the Kalars were the original occupants of the country.

‡ The whole region of Kurukshetra or Samanta Panchala, from the Sarasvati on the south to the Drisadvati on the north, was divided into seven banas or forests, viz., Prithu-ban, Kam-ban, Aditi-ban, Sit-ban, Phalaki-ban, Vyas-ban. In this circuit or chakra of Kurukshetra, we meet with at least two distinctively Kol names of places. The one is Kol or Kul (since Hinduized into Kultaran Tirth) and the other is Kora (meaning 'son' in Mundari) now changed into Kamya Tirth (*vide*, Cunningham's Arch. Rep. Vol. XIV, p. 100.)

|| In comparing the Mahabharata War to the Trojan War in respect of the variety of peoples taking part in it, we do not forget the immense superiority of the Kurukshetra War, and the Mahabharata over the Iliad and the war it celebrates. Whereas the subject matter of the Iliad, as Herbert Spencer [Auto-biography, Vol. I, p. 262] remarks, "appeals continually to brutal passions and the instincts of the savage", as regards the Mahabharata, it has been truly observed by Prof. Monier Williams [Epic Poetry of India] that "a deep religious meaning appears to underlie all the narrative." As has been further remarked by Prof. M. Williams, "The diction of the Indian Epic is more polished, regular and cultivated, and the language altogether in a more advanced state of development than that of Homer." The superiority of the Indian Epic over the Greek, in respect of description of scenery and domestic life and manners, has also been very rightly pointed out by Prof. Monier Williams. And the learned Professor farther points out,—"The battle fields of the Ramayana and the Mahabharata are not made barbarous by wanton cruelties, and the descriptions of Ayodhya and Lanka imply far greater luxury and refinement than those of Sparta and Troy."



In the account of the Great War in the Mahabharata\* we hear Sanjaya in describing the arrangement of the Kaurava army name the Mundas with the Karushas, the Vikanjas, the Kentibrishas, as forming the left wing commanded by Vrihadvala." Again, we hear the great Aryan warrior Satyaki comparing the Mundas to the Danavas or Demons when he boasts:—

"सुष्ठुनितान् हनिष्यामि दानवानिव वासवः ।"

"I shall kill these Mundas even as Indra killed the Danavas".† And it does not appear unreasonable to suppose that the ancestors of the present tribe of Mundas are referred to in passages like this.

It was but natural that the Mundas would range themselves on the side of the Kurus against the army led by Krishna the great national foe of the aborigines. For it is Krishna who slew the Asuras Pitha and Mura and the Rakhasa Ogha, who attacked Nirmochana and slew numbers of other Asuras, who destroyed Putana and Sakuni—the daughter of the Daitya Bali, and who caused Jarasandha to be slain.‡

\* Mahabharata, Drona Parva, 117, 23. The comparison of the Mundas to the Danavas would seem to indicate that the reference was to an aboriginal people of the name of Mundas. That some aboriginal tribes actually took part in the battle of Kurukshetra is evident from many passages of the great Epic.

† Mahabharata, Bhishma-Radha Parva, 117, 23. See also 117, 25.

‡ It is perhaps to the great Kurukshetra War in which near relatives fought amongst themselves that the following ancient Mundari song of a great war refers:—

#### JADUR

Sasang hatu nale sasanghatu !  
Bindabor nagar nale Bindabor nagar !  
Sasang haturenko tupuingtana !  
Bindabor nagar-renko mapakana !  
Hagaee hagaenko tupuingtana !  
Kumaya gereaks mapatana !  
Ichabasarteko tupuingtana !  
Murudba kapitoko mapatana !

[Translation.]

The village of Sasang, oh!—the village of Sasang !  
The town of Bindabor, oh!—the town of Bindabor !  
The men of Sasang do their arrows shoot !  
And they of Bindabor do their axes wield [are cutting  
down men with their axes]  
There brothers and cousins at their own kinsmen shoot !  
Nephews and uncles to pieces one another hack !  
Thick fly their arrows like icha flowers bright !  
Like murud flowers gay their battle-axes strike !

The word "Sasang" in Mundari means 'turmeric', and 'Sasanghatu' would be identical with 'Haldinagar' the place in which the Mundas dwelt for a time.

After the memorable defeat of the Kauravas, their allies, the Mundas, naturally left the country. From here they appear to have proceeded in a north-easterly direction through North Panchala or modern Rohilkhand into the Kosala country—the Modern Oudh.\*

In western Rohilkhand about 8 miles north of Bijnour† there is still a large old

There is a place named, Hardi on the Majhora River' [vide Cunningham Settlement Account, XII. page 191], another in the Bareilly District of the Rohilkhand Division (Atkinson's Settlement Account, Vol. IV, page 762), the town of Jasso, 10 miles to the South-west of Nagodh. Later on, we have sought to identify this Haldinagar with village Hardi in the Monghyr District in Behar, but the name may not improbably have been borne by some other place near Kurukshetra. It is also sometimes called Haldi-ban. The contest referred to in the above song between maternal uncle (Kumaya) and his nephews (Gereako) may perhaps apply to Salya, king of Madra, who was the maternal uncle of Nakul and Sahadeva, two of the Pandavas. As an ally of the Kauravas, Salya sided with the enemies of his nephews. Satyaki, with his one अर्जुनहिणी (21870 elephants, 921870 chariots, 65610 cavalry, 109350 infantry) belonged originally to Mathura and sided with the Pandavas. Brindaban was on the outskirts of Mathura. The five Pandava brothers were cousins of Duryodhan and his brothers, and were uterine brothers of Karna who sided with Duryodhan. This great war between the Pandavas and the Kauravas, as it has been truly observed by the author of 'Hindu Superiority' was the turning point in the history of Ancient India. "This momentous event decided the future of ancient India, as it closed the long chapter of Hindu growth and Hindu greatness."—H. B. Sarda's Hindu Superiority, p. 2. We cannot agree with those European orientalisks and their Indian followers who suppose the events narrated in the Mahabharata to have taken place before those narrated in the Ramayana. The whole body of ancient Sanskrit literature and the age-long traditions of the Hindus,—not to speak of the difference in the style of composition of the two Epics and the reference in the Mahabharata to the incidents narrated in the Ramayana, would all seem to lead to the opposite conclusion.

\* The Bhars who lived in the valley of the Ganges and Doab once more rose to power on the extinction of the Hindu Empire after the great war. The Mundas and other Kol tribes naturally passed on to the north of the country occupied by the Bhar tribe. Could the ancestors of the Bhars have belonged to the great Kol race? The name "Bhar" might perhaps have been transformed from the word "Horo" the national name of the Kols. The transition from the "H" sound to the "bh" sound is not uncommon, thus we have भया from हया ; भेल from हदल, &c., and so on. We may state that Messrs. Sherring & Elliot (Chronicles of Unao) considered the Bhars and Cherus to be identical in race. And the Cherus are considered to have originally been a branch of the Kols.

† Tradition ascribed the foundation of Bijnour,

town known by the name of Mundawar, Mundor, or Madipur (the Mo-ti-pu-lo of Hwen Thsang), where numerous small mounds and other signs of antiquity are still met with. This place appears to have obtained its name of Mundawar after the days of the Ramayana, for in that Epic the place is called Pralamba. And it is not unlikely that the name Mundawar was applied to it some time after the battle of Kurukshetra when the Mundas fixed their residence here.

From North Panchala, the Mundas appear to have entered the ancient country of Kosala. It is known, that after Vrihadbala\*, the then King, fell fighting on the field of Kurukshetra, his kingdom lay prostrate and his capital Ayodhya lay deserted until the time of Vikramaditya† in the first century of the Christian Era. The greater part of the country relapsed into dense jungle. Immense forests like the Gandharva-ban and the Banaudha covered extensive tracts of the ancient Kosala country. And in this dark age of Hindu history, the aborigines whom the first invasion of the Aryans drove into

now the chief town of the Bijour District in the Rohilkhand Division, to king Ben, the mythical ancestor of the Kolarian aborigines and the claim of Bijour to identity with the Bijnagarh of Mundari tradition in preference to Biana Garh, are not unworthy of consideration. There is a castle mound at Budaun named Binawar in memory of Raja Ben. The appellation Ben-Bans is still borne by "several aboriginal tribes dwelling in or near the Vindhya in the North-western Provinces" (Atkinson's Stt. Acc. Vol. V, p. 342). The Bhils are mentioned by name as one of the tribes descended from King Ben.

\* The date of Vrihadbala's death is sometimes given by European Orientalists as B. C. 1426. He is said to have been killed in battle by Abhimanyu, son of Arjun. According to orthodox Hindu opinion (*Vide* "On the Chronology of the Hindus" by Sir Wm. Jones, in *Asiatic Researches* II. See also 'Aitihasic Nirikshan' by Pandit Lekh Ram pp. 23-25) the battle of Kurukshetra took place at the junction of the Treta and Kali-yugas (the Brazen and Earthen ages) [3100 B. C.] But European orientalists appear to go to the other extreme. Thus, Prof. Macdonnel (*History of Sanskrit Literature*, p. 285) says "the historical germ of the great Epic is to be traced to a very early period, which cannot well be later than the tenth century, B.C."

† The Vikramaditya to whom the rebuilding of Ayodhya is ascribed has been identified by General Cunningham with a powerful prince of that name who, as we learn from Hwen Thsang, reigned at Srabasti about 78 A. D., the initial year of the Saka Era of Salivahana, *vide* Cunningham's Arch. Rep Vol. I, p. 37.

the mountainous and jungly regions to the south, once more reappeared on the scenes of their former glory. If we trace the history of this dark period from the traditions of the country and the traces of aboriginal supremacy that survive to this day in the names of places and in architectural and other ruins, it will appear that wave after wave of aboriginal invasion passed over North-Western India, and that the Mundas and Cherus were gradually pushed forward to the east by the Bhars, and the Bhars, in their turn, by the Cherus.

The Modern districts of Basti and Gorakhpur appear to have formed the north-eastern corner of the ancient kingdom of Kosala. And in these districts we find the Mundas and their congeners the Cherus dwelling for a time. The Mundas still preserve the memory of their former residence in this part of Kosala. For, the Laknour of Munda tradition would appear to be identical with Laknaura a village some three-quarters of a mile north-east of the old site of Basti. Here and in its neighbourhood are to be seen decayed mounds and other ancient ruins still attributed to the aborigines, though generally to the last comers—the Tharus.\* About a mile to the north-east of the town of Gorakhpur, at a village called Jallai, there is an ancient tank known as Asuran Ka Pokhara† which, tradition asserts, was excavated in a single night by an Asur Ka Raja from the south with the assistance of his Asura followers with a view to win the hand of Kaolpati, the daughter of Sripal, the Raja of the place. Over 4 miles and 8 miles respectively to the north-east of Gorakhpur, on the road to Pipraich, are two ancient ruins known as Baital-garh and Maola-Kol, which appear to have once belonged to the Kolarian aborigines.‡

Again, on the present road from Basti to Gorakhpur, there is a place about 2 miles to the west of Katnya river, bearing the name of Mundera Parao which would seem to suggest a former connection with the Mundas. It was perhaps the rise of the Dom Katar Chiefs in what we now know as the Gorakhpur District that made the Kols move on further to the east.

\* Atkinson's Stt. Acc: Vol. VI. P. 751.

† Cunningham's Arch. Rep XXII, pp. 68-69.

‡ Atkinson's Stt. Acc., Vol, p. 757.

In the modern district of Balia, south-east of Gorakhpur, there are numerous ruins of antiquity attributed to the aboriginal chiefs of the Cheru tribe who appear to have been the predominant tribe amongst the Kols of those days. The most remarkable amongst these ruins are those of Pakka Kot, near the Sarju. They consist, we are told, "of earthen embankments of considerable extent faced with brick-work; but beyond the tradition of their Cheru origin, there is little apparently to be learnt about them".\* Another ancient mound near village Bausdih in the Balia District is reputed to have been the site of the ancient fortress of a second Cheru Chief, Mahipa by name. A similar mound at Zirabasti, in pergana Balia, is said to enshrine the memory of a Cheru Chief Zira by name. At Karnal, a few miles to the west of Zirabasti, there is another mound of the same nature. And these are "a few of the many places where similar traditions survive".† The names Chai-Chera and Cherethi, both of them places to the west of the Ghagra river and of Chandpur, have been supposed to bear reference to the ancient occupation of this part of the country by the Cherus‡. Chai or Chay, a name still preserved in the

traditions of the Cherus and also of the Santals, was, as Carlleyle suggests, probably the denomination of a ruling clan amongst the Kols.\*

Gradually, however, the Bhars appear to have established their supremacy over the entire country north of the Ganges as far as Gandak to the east. And the Mundas and other Kolarian tribes with the Cherus at their head appear to have crossed the Gandak and passed on to Videha or Mithila, the northern part of modern Behar.

About ten miles to the east of the Gandak we may perhaps recognise the Nandangarh of Munda tradition in the ancient fort of Nandangarh which stands half a mile to the south-west of the present village Lauriya. Here may be seen extensive ancient remains which would seem to support this identification. These remains consist of three rows of earthen barrows or conical mounds of earth, some of which have been extremely hardened, almost petrified,—by age†.

SARAT CHANDRA RAY.

\* It may not improbably refer to the Soi clan (kili) of the Mundas and of the Santals.

† Cunningham calls it Navandgarh, but the name is given as Nandangarh in the map published by the Calcutta topographical survey. Mr. Vincent A. Smith also spells the name as Nandangarh. *Vide* V. A. Smith's 'Early History of India' (1st Edn.) p. 139 (foot note) & p. 149 (foot note).

\* Aitkinson's Stt. Acc. of the N. W. P.—Vol XIII, pt. III, p. 41.

† Aitkinson's Stt. Acc. XII, pt. III, p. 41.

‡ Cunningham's Arch. Rep. XXII, p. 75.

## THE ROMANCE OF A MAGAZINE-MAKER

HOW AN AMERICAN TRANSMUTED Rs. 3/12/-  
INTO Rs. 3,00,00,000.

I will make you a proposition :

You are to have Rs. 3/12/-, and 9 years within which to work as hard as you may. I will impose just one condition on you: you are to play a fair game, deal the cards on the table. During the 9 years, I want you to so capably manage your initial capital of Rs. 3/12/- that at the end of the term Rs. 3,00,00,000 will stand to your credit.

Now, how would you do it?

Don't ask me to tell you how to go about working out this proposition. I would not

know how to transmute Rs. 3/12/- into Rs. 3,00,00,000 in an eternity, much less 9 years.

I know of an American, however, who 9 years ago put Rs. 3/12/- into a publishing concern which is to-day worth Rs. 3,00,00,000. He told me, in so many words, just how he did it. Probably it will be to your advantage to study how Mr. E. G. Lewis, of St. Louis, Missouri, U. S. A., transmuted failure into millions and built up a gigantic printing and publishing enterprise.

Mr. Lewis has many times the amount of money I have: yet he is a democratic man. He talked to me as if I was his peer. He spoke gently, kindly. No "holier-than-





STENOGRAPHERS BUSY WRITING LETTERS IN MR. LEWIS' OFFICE.

thou" suggestion was in his words or attitude. This one trait in his character has gone a great way to win his success. He inspires within his employees a loyalty that would make them undergo any sacrifice for him. Every one of his hundreds of "helpers" swears by Lewis' name. This ensures harmony in the establishment and what is more, causes every one to work his hardest, secure in the knowledge that he will be justly rewarded according to his merit.

Coupled with the genial, winning manner which Mr. Lewis possesses, is his shrewdness and foresight. His large, blue eyes seem to penetrate into your innermost consciousness—read the most hidden secrets of your soul. He has a massive head on him, within whose recesses all impressions are carefully and minutely analysed, and with a decision of character whose swiftness enlists your admiration. Mr. Lewis arrives at conclusions whose mathematical correctness the coming years invariably confirm. Supplemented with this physical make-up is the Lewis jaw, square and set: which means a perseverance which knows no breakdown. Once the Lewis brain makes a plan of work, it is pushed for all it is worth. These are the factors that have changed Rs. 3/12/- into Rs. 3,00,00,000.

Mr. Lewis' ancestors on both sides were clergymen. His parents saw to it that he

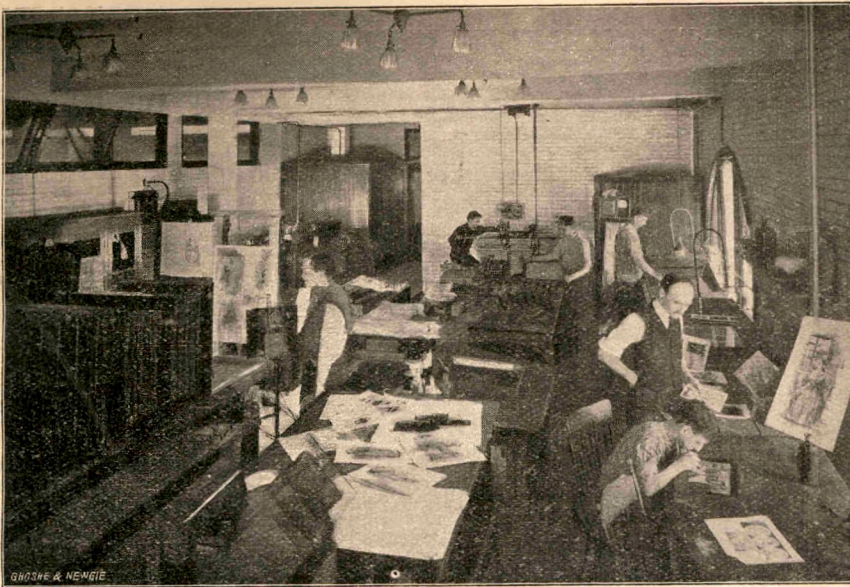
got a good high school education. He was sent to College: but in his junior year he became interested in importing diamonds from an Amsterdam firm and selling them wholesale, and he gave up his studies in favour of a business career. In the course of a year or two after leaving college, he was appointed the general salesman of the Waterbury Watch Company, at that time as now, a powerful

and wealthy business concern. He married about this time—1892. A few years later his wife's delicate health necessitated his resigning the position that kept him on the wing the year round, and he settled for a year and a half at Nashville, Tennessee. Here he engaged in the patent medicine business, made a fortune, and lost it.

His failure was due to the fact that he had not found the *metier* of his life. After losing the bulk of the money he had made, he shifted his headquarters to St. Louis, Missouri. Here, for a while, he engaged in slipshod money-making. Then, all of a sudden, an idea came into his mind. To the development of this idea, Mr. Lewis owes his present prosperity.

When he was 12 years old, he started to publish a paper. He proposed to make it a magazine for the great mass of people. It lasted a week. It cost him his billy goat and several other valued possessions by the time his bills were paid but it went into honourable liquidation, and his debts were all paid. He obtained from a newspaper office in the city of Meadville, Pennsylvania, where he then lived, the discarded type that had been thrown into the "hell box"—as the printers put it. He set up this type and contrived to print a small sheet in the form of a newspaper, which he sold for whatever he could get to his father's





ART ROOM WHERE ORIGINAL SKETCHES AND PHOTOS ARE MADE.

parishioners. Ever since the day when he materialized his childish dream of printing a paper, he had longed to be an editor and a publisher. In St. Louis, an idea came into his head which would enable him not only to obtain this cherished desire, but also to grow rich—exceedingly rich.

The idea that he wished to transmute into realization was simply this: He proposed to start a magazine which would print high-grade, illustrated articles and stories, but would cost the subscriber only 5 annas the year, 2 pice the copy. This magazine must make the subscriber pay only a small portion of the cost of production: the periodical must have such a tremendous circulation that, on the one hand, the cost of production would be reduced to the minimum by the immensity of the enterprize, and on the other, the great number of copies circulated would bring an enormous income from the advertizers. In a word, Mr. Lewis conceived the idea that he must reduce the publishing of a magazine to a mere, common-sense business proposition.

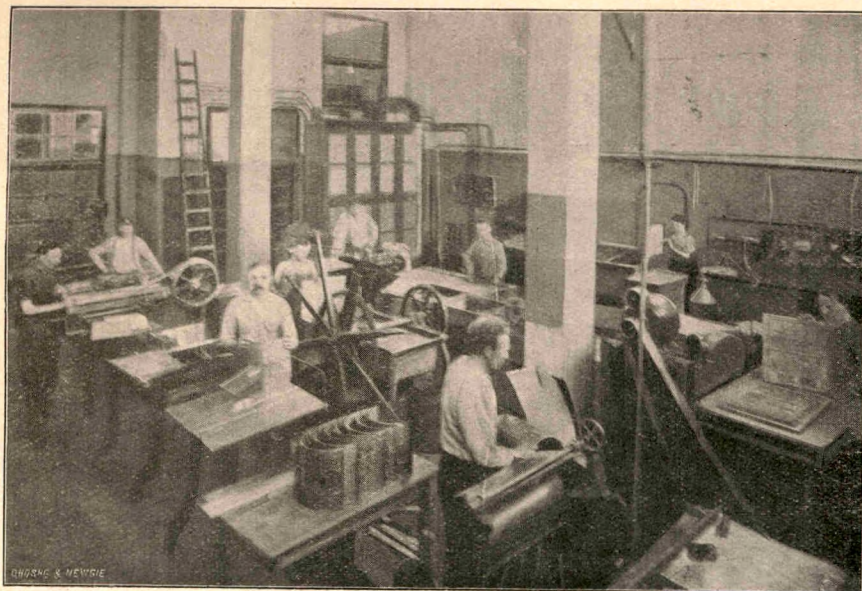
The subscriber of a magazine or newspaper is not the only person who derives benefit from the publication. The periodical brings revenue to the advertizer. It is but ethical that the advertizer should go a long way to reduce the expense of the

publication to the subscriber. In the United States of America the advertizing rates are charged according to circulation, namely, so many dollars per thousand copies of the publication circulated. The larger the subscription list—the actually sold copies of the periodical—the bigger the rate for advertizing is it given. If a magazine-maker, reasoned Mr. Lewis, could succeed in building up a

tremendous circulation, he could demand a high price from his advertizers for printing their advertizements. Furthermore, the bigger the edition of the magazine to be printed, the smaller would be its cost per copy. The same amount of money that would buy the articles, stories, and illustrations for an edition of 1,000 copies, would purchase the same material for an edition of 2,000,000 copies; but, as is plain, the cost of each copy published of the 2,000,000 edition would be much smaller than in case only 1,000 copies were struck off. Similarly, the cost of setting type, making cuts and stereotyping, would be proportionately small on the copy, as the edition would be larger. The bigger the edition to be published, the larger would be the order for paper, ink and other printers' supplies, and the smaller would be the cost of the paper, ink, etc., that would go into the making of each copy of the magazine. So far as the press work would be concerned, the mammoth presses that are available in the 20th century could just as easily strike off an edition of 2,000,000 copies as one of 100,000, and do it at a relatively low figure.

This was the way Mr. Lewis figured it out to himself, and as soon as his mind was made up in regard to the soundness of the proposition, he set right out in earnest to





STEREOTYPING DEPARTMENT.

materialize his plans. An enterprize such as he contemplated needed big capital. He took an inventory of the ready cash he had at his command which he could put into this business, and found that Rs. 3/12/- formed all the resources he could invest. Making bricks without straw would have been no more difficult a task than that which confronted him. With a capital of Rs. 3/12/- he proposed to start a magazine that would sell at 5 annas a year and would have such a tremendous circulation that it not only would pay its expenses, but also net the publisher a handsome profit.

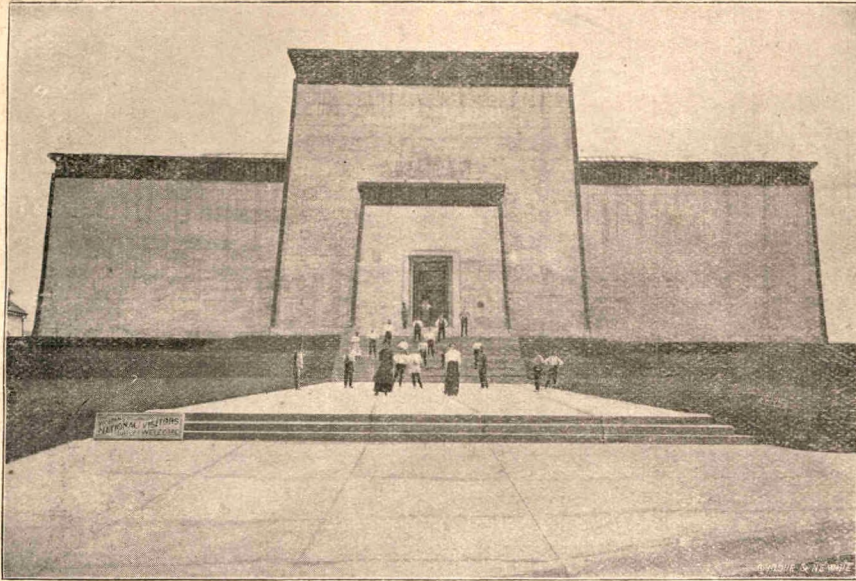
Mr. Lewis did not have much money at his command, but his credit was good. He had risen from nothing to be a master of a swollen fortune, and although he had become virtually penniless again, nevertheless he had established a reputation for ability to make big money. This reputation stood him in good stead. On the strength of it he borrowed money to finance his enterprize. It took 4 or 5 years to "turn the corner"—that is to say, to so develop the business that it would return any profit—and during this period Mr. Lewis was necessitated to borrow probably Rs. 21,00,000. This money he always found forthcoming—almost invariably without much difficulty, but sometimes with considerable trouble.

This enterprizing American registered a vow that he would have at least 100,000 subscribers before he would start publishing the magazine. Within 60 days of starting an advertizing campaign over 100,000 subscriptions had been received, and the first number of the "Winner's Magazine" consisted of 125,000 copies. Within 8 months Mr. Lewis built up a circulation of 1,000,000 copies a month.

Further progress was slow. It took 3 years in all to secure a subscription list of 1,500,000.

The advertizing that went into the first issue was charged for at the rate of Rs. 1/12/9 an agate line per month. The second month this charge was a little more than doubled. In the 4th month, the second month's rate of Rs. 3-12- was again doubled. Advertizements in the 8th issue were paid for at Rs. 12 per agate line, and when the circulation reached 1,500,000 copies per month, Rs. 18 was charged per agate line of advertizing. To the lay mind, ignorant of the inner workings of magazine making in America, these figures fail to convey more than an indefinite, vague idea. For this reason it may be stated that a 9½ by 12 inch page of the Lewis magazine contains as many as 1,000 agate lines, and at Rs. 18- per agate line is worth Rs. 18,000 an issue, or Rs. 2,16,000 a year, if sold by the line. For advertizements contracted for by the page, each page advertizement of the Lewis periodical brings in Rs. 15,000 per month, or Rs. 1,80,000 annually. When you multiply this figure, Rs. 1,80,000, by 16 (16 pages of the 32-page magazine are devoted to advertizements), you get Rs. 2,88,00,00 as the amount which the publisher receives from its advertizements a year. And the





EXTERIOR OF WOMAN'S NATIONAL DAILY BUILDING.

most curious fact connected with this matter is that the magazine does not have to go a-begging for advertisements at the rate of Rs. 18 an agate line, or Rs. 15,000 a page. The space for a year is always engaged ahead of the time. At one time Mr. Lewis had over Rs. 30,00,000 worth of advertising copy and orders in his office for the ensuing 12 months. This condition is explained by the fact that, irrespective of what it costs them, the advertisers are anxious to get into a magazine which is read by 45,00,000 or 60,00,000 people a month.

Within a few months of its issuance, the periodical's name was changed from "Winner" to "Woman's Magazine." Mr. Lewis spent probably Rs. 9,00,000 before the publication became self-supporting. But from the very start the publisher was absolutely sure of what he was doing. Although he saw that he was losing money during the early months, he reckoned that he was merely investing that amount in the concern. Those from whom he borrowed money had confidence in him, for they found that if he promised to pay by a certain date, he would keep his word. He would always meet his liability with religious punctuality. In many an instance he would return to the bank Rs. 30,000 he had borrowed, with in-

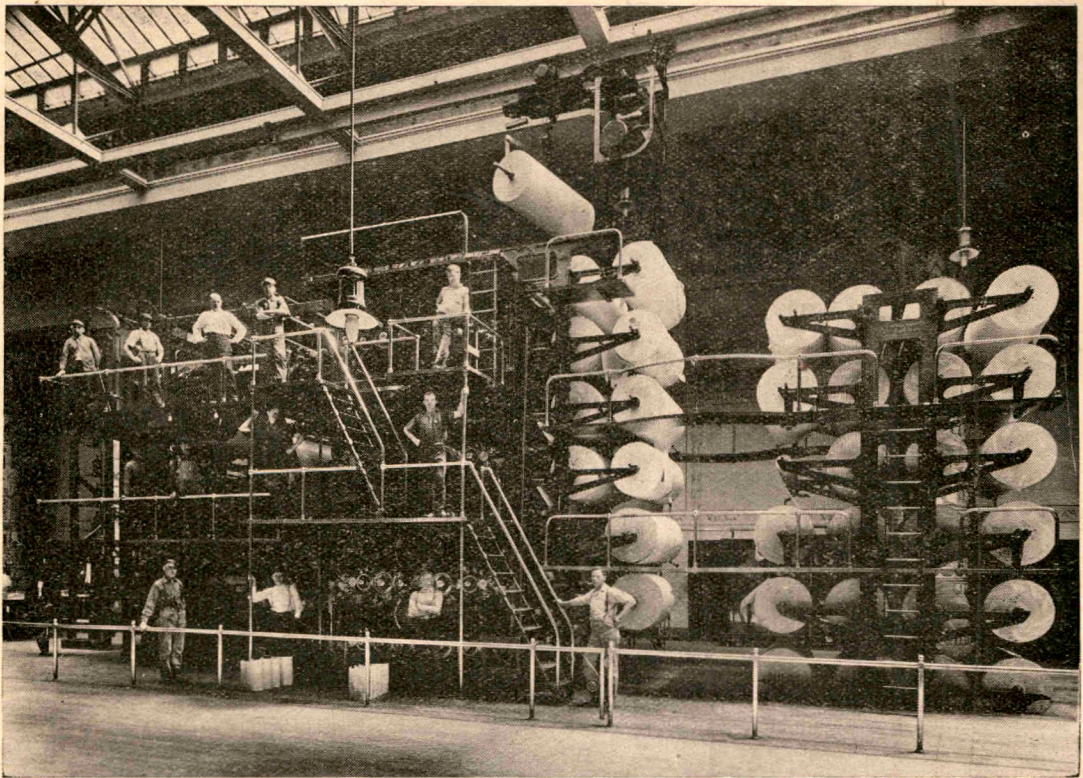
terest, and the next day would obtain Rs. 50,000 in its place.

As the business grew, Mr. Lewis became surer of his ground. During the second month of his publishing career, he sold one fifth of his interest in the concern to a banker in his town for Rs. 1,500. Three months later, realising the phenomenal growth of the publication, he rebought the same interest for Rs. 15,000, that is to

say, he paid 10 times the amount in cash for what he had received 90 days previously. Four years later this same banker spent Rs. 1,500 to buy 1,200th interest, that is to say, that within 48 months the stock of the Lewis Company had increased 40 times in value.

In 1902 the Lewis Publishing Company was chartered for Rs. 36,00,000—Rs. 30,00,000 worth of stock belonging to Mr. Lewis, and the rest to 80 bankers and business men of St. Louis. In 1903, Mr. Lewis bought 85 acres of land just outside the city limits of St. Louis and erected probably the largest and handsomest printing plant in the world, at a cost of Rs. 18,00,000. At this time Mr. Lewis was publishing the Woman's Magazine, and the "Woman's Farm Journal," and these two publications were netting the company Rs. 9,00,000 annually. There was not a post office in the United States or Canada—no matter how large or how small—that did not receive its quota of these publications. One tenth of the homes in the United States and Canada admitted the Lewis periodicals within their doors. Fifteen car loads of paper and 8 tons of printing ink are needed to print one issue of the "Woman's Magazine" alone. The buildings of the Lewis publishing plant are a perfect dream of magnificence. From





THE PRESS OF THE WOMAN'S NATIONAL DAILY, ONE OF  
MR. LEWIS' PUBLICATIONS.

the center of the rotunda on the ground floor, rises the great marble and bronze stairway, the handsomest stair in America. On this stair are placed life-size bronze figures of women. The ceiling over the great staircase was decorated by Ott of New York, whose fame is worldwide. The big banking room is lit by electric bulbs held by 16 life-size figures, all depicting graceful, beautiful women. The editorial offices are on the second floor, facing the large balcony. In the Secretary's office the mail of the day is opened. From 10,000 to 20,000 letters are received daily by the big publishing house. Over 500 employees are required to look after the details of this immense business. These employees handle over 2,000,000 subscriptions a month, and it is necessary to make 20,000 changes in addresses each month in order to keep the mailing list up to date. The great battery of 9 high-power presses print 200,000 thirty-two page magazines per day. All

the machinery is run by electricity generated in the Lewis plant.

Not all the buildings are utilized for office purposes. For instance, there is an immense palm house, in which rare palms from all over the world are grown. A handsomely fitted up ladies' parlor is another interesting feature. An artist's studio is furnished in *de luxe* style. From the top of the tower of the building the largest and most powerful search light in the world at night flashes brilliant rays over the city and country for miles around.

Mr. Lewis was actuated in starting his publications, not through his money-making desires alone. His great ambition was to be an editor, to serve the public. Each month he wrote an editorial page in his "Woman's Magazine" having heart to heart talks with his readers, asking them to submit to him their troubles and offering them advice, writing clean-cut editorials, plainly and honestly worded, and contain-





THE EDITOR'S ROOM. NOTICE THE BEAUTIFUL ART WORK.

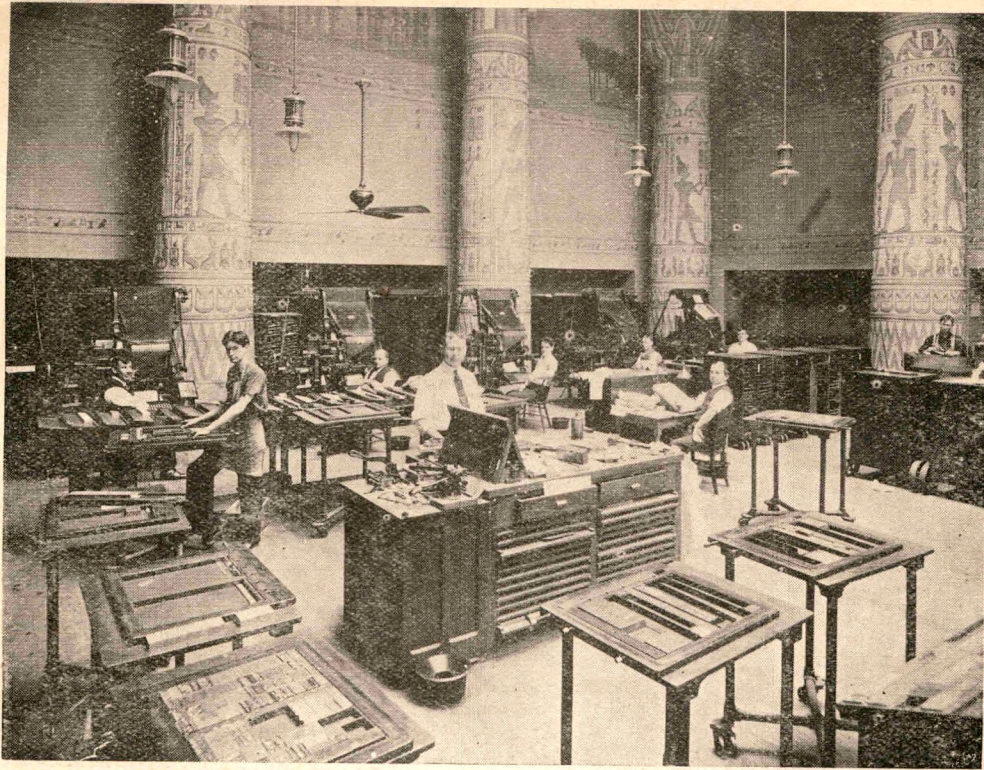
ing information that the readers needed in their daily problems and on public questions. It was a personal contact that Mr. Lewis wanted with every one of the millions who read his magazines: and this he readily secured. The subscribers appreciated the fact that through the shrewdness of Mr. Lewis they were getting a magazine for 5 annas a year whose production actually cost 15 annas or more. In lieu of their 5 annas they were receiving a 32 page, 9½ by 12 inch page magazine that was printed in colours, had good illustrations, excellent fiction and splendid articles and editorial notes. Mr. Lewis displayed broad-mindedness and humaneness in every word he wrote for his editorial page, and every reader felt personally interested in the editor of the "Woman's Magazine".

One avenue in which this confidence expressed itself surprised Mr. Lewis as much as anyone else. Women and men readers residing in the country, and lacking the facilities afforded by savings banks (there are no postal savings banks in the United

States, and ordinary savings banks are scarce in the Western and Southern portions of the country) began to send the editor various sums of money with the request that he keep it for them. These amounts began to accumulate and Mr. Lewis started a Mail Order Bank in order to transact business with his *mofussil* clients, by means of the mail. This bank cut into the profits of the United States express trust, and this corporation did all it could to crush Mr. Lewis, but he overcame this opposition and to-day this Mail Order Bank is serving thousands of out of town customers and doing a good business. Mr. Lewis has bought an evening newspaper in St. Louis, and conducts another paper, "The Woman's National Daily", as well as several other monthly magazines besides the Woman's Magazine and the Woman's Farm Journal. "Beautiful Homes" is the latest addition to his battery of publications. To-day 1,00,00,000 copies of all Lewis publications are issued monthly.

The city of St. Louis is situated on the





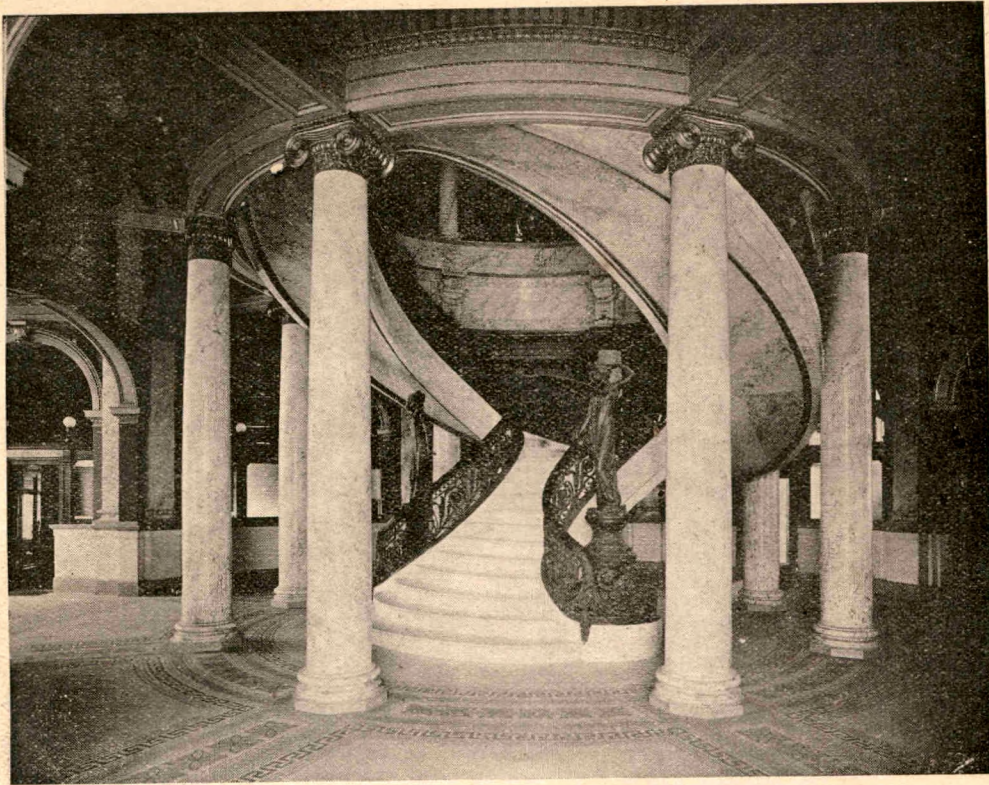
COMPOSING ROOM.

Mississippi River, which bounds it on the East, inclosing the city in a horse-shoe. Mr. Lewis studied the topography of the city and saw that there was just one side—the West side—where it could expand: the East, North, and South sides had already been built up to the very banks of the river. Realizing this, Mr. Lewis bought 500 acres of land immediately outside the Western confines of the city of St. Louis, paying for this “real estate”—as it is called in America—Rs. 30,00,000. When he made this transaction, the men engaged in the real estate business in St. Louis predicted ruination for him, just as they had predicted failure when he started a 5-annas-a-year magazine of 32 pages. Mr. Lewis was called a visionary who was bound to be kicked by unkind Fate. He paid no heed to these predictions of the prophets of evil: and as a consequence he finds that the property for which he paid Rs. 30,00,000 not long ago, to-day is appraised as being worth 3,00,00,000. Adjoining these 500 acres are the 85 acres which Mr. Lewis had

bought previously, and on which stand the buildings of his various concerns. These acres have been laid out to form a city, which has been named University City, of which Mr. Lewis is the Mayor. Here he is erecting a correspondence university for the benefit of his millions of readers and friends, and various other institutions of beneficence.

The man who started 9 years ago with Rs. 3/12- has a personal credit to-day of Rs. 21,00,000 and his assets are over Rs. 90,00,000. He has grown rich—and is steadily growing richer. He has worked hard for all he has got. He told me that during the early stage of his business, he had to walk 8 miles each day to and from his office, owing to his inability to spend 5 annas a day for car fare. To-day, of all the men connected with his various concerns, Mr. Lewis works the hardest. From early morning until late evening you will find him in his office in the Executive Building of the Lewis Publishing Company, busy writing his “copy” or directing the com-





THE ARTISTIC CORRIDOR OF THE EXECUTIVE BUILDING.

plicated affairs of the various business operations in which he is interested.

Like him, his associates have grown rich—are growing richer all the time. At the start most of them, like their chief, were penniless. To-day some of them possess fairly good-sized competences: all are earning good salaries. Mr. Lewis believes in paying wages to his numerous men and women employees large enough to enable them to live comfortably. He has recently conceived and organized the American Woman's League, which is a national organization composed of women as full members and men as honorary members, banded together for their mutual benefit, protection, service, advancement, education and assurance against adversity or distress. It is not a secret society. It is not a charity. It is simply a co-operative business organization founded on safe, sound and conservative principles.

Full membership in the League may be secured by any reputable woman of the

white race, upon compliance with the simple requirement which can be met without the investment of a single penny. The requirement is such that any woman, no matter what her circumstances may be, can obtain a membership on an equality with the daughter of wealth. Once secured, a membership is for life, and there are no further dues or fees of any kind.

Broadly defined, the mission of the American Woman's League is to advance, protect and uplift American womanhood through its own united efforts; to brighten and refine the American home by means of the League's various institutions—and—to assure a permanent subscription list—ever increasing—for the Lewis publications.

The various benefits of the League are as follows:

A University Art and Correspondence School gives courses of instruction in every branch of learning, the trades and professions from the most elementary to the highest being taught by mail, so as to be accessible



to every member, and the minor children of her family, free of charge. There are also finishing schools at University City for the personal attendance and instruction of those students who complete the correspondence courses and show unusual aptitude and ability. Six buildings are devoted to the work of the Correspondence University, erected at a total cost of Rs. 30,00,000. All the branches of this University—arts, sciences, trades, professions, and even elementary courses from the kindergarten up to a commercial school education, are free for life to all members of the League by correspondence, with post-graduate courses of actual, practical work and instruction under the masters at University City. The heads of this university are the very foremost men in each of their branches, such as Julian Zolnay, the famous sculptor, Ralph Ott, the painter, Mr. Taxtile Doat, the head of the great ceramic works of France, and other masters of similar standing: and the post-graduate courses, whether in the arts, sciences, professions, trades, journalism, or anything taught in the University, consist of a year's practical work in the application of the knowledge gained by them through the correspondence courses, right on the spot in University City. The students who show the most proficiency in the correspondence course, are brought to University City at the expense of the League, and paid a salary of Rs. 150 a month for maintenance while taking the post-graduate course.

Each Chapter of the League is furnished with a free circulating musical library, each Chapter being provided with the finest obtainable concert grand phonographic instrument, and receiving each week from 30 to 50 of the best musical records, these records circulating from Chapter to Chapter. A weekly lecture course is also part of the plan, the services of the best lecturers being arranged for so that these lecturers will follow the circuit of the Chapters, delivering their lectures in succession to each Chapter. Another feature of the League is a postal library, whose books on every conceivable subject are equally accessible to every member and her family, through the mails, free of charge. A National Woman's Exchange is maintained, with

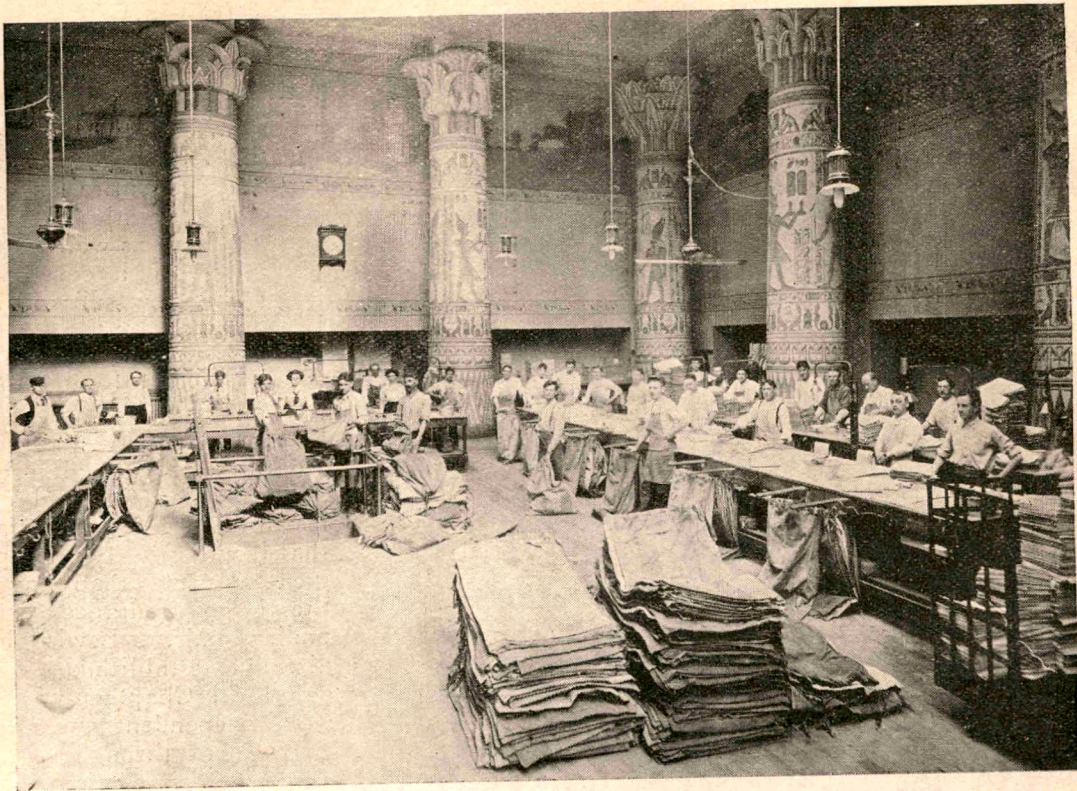


E. G. LEWIS, THE ORGANIZER OF THE  
GIGANTIC ENTERPRIZE.

branches in every town throughout the entire country, providing an organized national market to supply the members' needs and to give an outlet to each member for the sale at the highest prices of her handiwork, embroidery, art work, and other products of her industry and the products of the arts and crafts schools. A great retreat or home is located in University City, for the care of the minor children of a deceased member, who may be left without immediate relatives to support them, while a member may borrow money at a low rate of interest from a Loan and Relief Fund, for home-building, or assistance in time of need. If a member of the League becomes old and indigent, without means of support, she may come to the Home at University City and be cared for during the remainder of her life, without any charge whatever.

The American Woman's League is the creation of Mr. Lewis' brain. It is not



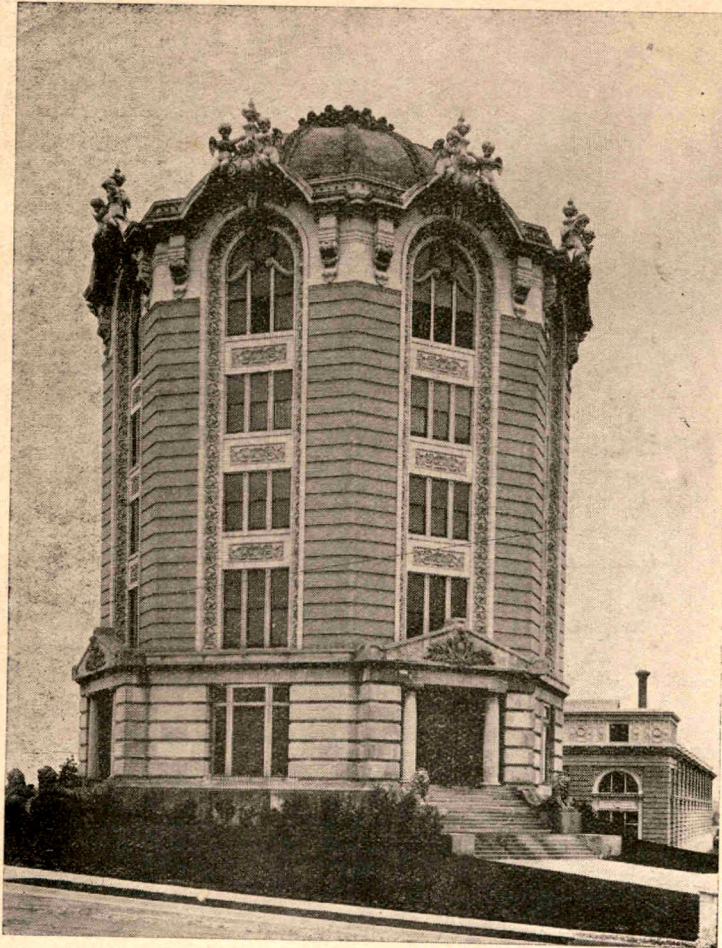


MAIL BAGS BEING FILLED WITH ARTICLES.

a philanthropy, although its beneficence can be readily conceived. It is purely and simply a business proposition, and is the method worked out by Mr. Lewis to secure subscriptions and ensure their renewal, so that he may have an assured permanent subscription list, and cut down the initial cost of getting the new subscription. The publishing business has reached such a stage in America that it is becoming almost impossible for a publisher to obtain subscriptions to his publication, no matter how meritorious it may be, at a cost less than the total subscription price. Through the American Woman's League, Mr. Lewis has been able to reduce the cost of securing subscribers to 50 per cent. of the subscription price. He conceived the idea of utilizing and co-operating with the women's clubs, societies and organisations throughout America. Wherever a given number of women become members of the League, through the simple requirement of securing Rs. 156 in subscriptions to any or all of the

publications concerned, a permanent local Chapter House, beautiful in design, costly in construction and equipment, is immediately erected. These Chapter Houses are the property of the League organization itself, but their use is free to all the Chapter members. In connection with this national organization is the central organization at St. Louis. Each local Chapter receives as an income for the maintenance of its Chapter House, 25 per cent. of the entire subscription revenue of all publications in the plan from its jurisdiction, the secretary of the local Chapter being a paid officer, whose duty it is to look after the renewal of these subscriptions, with the assistance and moral support of the entire local Chapter membership. The League itself receives 50 per cent. of the gross subscription income both new and renewal, of the united publications. Deducting from it, first the cost of the local Chapter houses throughout the country and the erection and equipment and endowment of its central organization,





EXTERIOR OF THE EXECUTIVE BUILDING.

the League will still have left to it an enormous annual revenue sufficient to add constantly increasing benefits to its membership. The publisher, on the other hand, has his entire subscription detail taken off his hands. He receives 50 per cent of his

subscription price net cash; with the subscription. The thousands of renewals on expirations are a matter of record with the League organization and its local Chapters and the entire expense of the renewal of these subscriptions as well as the obtaining of a constantly increasing new subscription list comes out of the League's 50 per cent. These things have all been figured out on an insurance basis, and the actual practical working of the plan has already demonstrated its feasibility and the fact that it will quickly pile up a greater surplus than any of the large insurance companies. Mr. Lewis has already established over 700 local Chapters with a vast independent membership spread throughout the nation. The demand for membership has become so great that he has been compelled to take some other of the highest grade magazines in the United States into the scheme with him, and the League is increasing at an enormous rate.

To be brief, instead of advertising his publications in other magazines, at a tremendous cost, Mr. Lewis builds Chapter Houses—the women of the United States do the rest.

SAINT NIHAL SINGH.

## TERROR IN ANIMALS

BY ALFRED PEARSE.

**E**XTREME terror in animals (somewhat curiously termed "dumb") is, as in the case of very young children, always a piteous spectacle—at least to those who are not lost to humane feeling. Courage, even

savagery, and not less dumb resignation to fate, arouse a certain admiration in the spectator, but the loud screams of a terrified animal—even if it be but a rabbit caught in a gin somewhere across the dark fields—



are so suggestive of intense bodily or mental pain that, unless the heart be of the nether mill-stone type, they are enough to move a sensitive man or woman almost to tears.

At such times the term "dumb animal" does, indeed, appear a misnomer, for those which are usually considered voiceless give vent to loud screams of which one would never believe them capable. For instance, the low grumbling croak of frogs is one of the most familiar country sounds, yet how few have heard a frog scream. Nevertheless its cry of fear is almost as shrill as that of a cat. Some years ago my children, having caught a frog placed it in a glass jam-jar on the lawn, and with feline curiosity, our black cat snuffed at it through the transparent walls of its prison. Whether the amphibian saw a monster shape with a sort of nightmare visage distorted by the convexity of the glass, or whether it was just the natural terror of the little beast for a known enemy, I cannot say, but the effect seemed out of all proportion to so simple an occurrence. The frog, with a scream, leapt out of the jar, and in its turn gave the black cat such a fright that she also yelled and turned a sort of back somersault in her eagerness to withdraw herself from so dangerous a neighbourhood. Quickly recovering from her scare, however, the cat, with hesitating bounds, followed the jumping frog which continued to scream as it leapt out of reach of the cat's paws. The children ran to the rescue and caught the cat, but too late to save the frog, which literally died of fright on the lawn.

Most animals when cornered will scream. Hearing one day a mingled noise of shrill screams, children's voices, and beating sticks in the fowls' roosting house, I hastened to ascertain the cause. I found two of my girls, nine and eleven years, striking wildly at three rats which were bounding about the place screaming with fear as they endeavoured to evade the blows. The children had vowed vengeance against the rats for the slaughter of their chickens, and they were evidently intent on killing them now they had caught them at a disadvantage. Indeed they succeeded in their design, for the three rats were all killed near the small hole by which they had entered the roosting house, and through which in

their panic they all attempted to squeeze at one and the same time.

One evening I even heard a hedgehog scream. He had come out for his usual nocturnal ramble and had ventured to leave the hedge-bottom for the open field. A terrier—one of the few animals that can tackle the prickly little beast—discovered him, and, after a few feigned onslaughts, rushed at the hedgehog, and with a quick movement turned it over and plunged his strong forepaws in where the hedgehog's black snout was tucked away. It was then that the hedgehog screamed. Its natural protection had failed it; its vital parts were being forcibly exposed to the teeth of its enemy. The next moment it was dead.

What is more startling than screams of horses as they strive to break out of a blazing stable, or blindly rush hither and thither in their terror, to escape from an enemy which instinct tells them they cannot overcome? The horror of such a scene is increased when it happens by night, as is, indeed, most commonly the case, for darkness always seems to increase the sense of fear in animals, and when darkness and the lurid light of a fire are mingled their terror reaches its highest pitch.

Horses, too, easily catch the infection of fear, and this, again, is especially the case by night. The Hon. C. A. Murray, in his, "Travels in America," gives a vivid picture of a stampede of wild horses which communicated itself to the domesticated horses in his own camp. He says:

"About an hour after the usual time to secure the horses for the night, an indistinct sound arose, like the muttering of distant thunder; as it approached, it became mixed with the howling of all the dogs in the encampment, and with the shouts and yells of the Indians; in coming nearer it rose high above all these accompaniments, and resembled the lashing of a heavy surf upon the beach; and on it rolled towards us, and partly from my own hearing, and partly from the hurried words and actions of the tenants of our lodge, I gathered it must be the fierce and uncontrollable gallop of thousands of panic-stricken horses. As this living torrent drew nigh, I sprang to the front of the tent, seized my favourite riding-mare, twisted the long lariatt round her forelegs, then led her



immediately in front of the fire, hoping that the excited and maddened flood of horses would divide and pass on each side of it. As the galloping mass drew nigh, our horses began to snort, prick up their ears, then to tremble; and when it burst upon us, they became completely ungovernable from terror; all broke loose and joined their affrighted companions, except my mare, which struggled with the fury of a wild beast, and I only retained her by using all my strength, and at last throwing her on her side. On went the maddened troop, trampling in their headlong-speed, over skins, dried meat, etc., and throwing down some of the smaller tents. They were soon lost in the darkness of the night and in the wilds of the prairie, and nothing more was heard of them save the distant yelping of the curs, which continued their ineffectual pursuit."

I have never seen it myself, but from all accounts there is no more terrifying spectacle than a stampede of beasts, wild and tame, before a rapidly advancing forest or prairie fire. With the roaring flames behind them, with shrill bellowsings, neighings, trumpetings and screams, they wildly tear along pell-mell, heedless of holes, hillocks, creeks, or even pain to themselves or others. Many of them are thrown and crushed in the mad stampede, but the rest plunge on until they reach the cooling waters of some river, or, in their blind terror, are hurled in a living avalanche over some precipice, at the foot of which they presently lie, an inert mass, but—*free from fear*.

I have witnessed that most sickening of spectacles, a Spanish bull-fight, and have not only heard the horses scream with fear, but have seen them rendered so weak and trembling from sheer terror that their hind legs would scarcely support the weight of the Picador who was urging them to face the bull. I noticed also, that the thudding thrust of the bull's horns appeared to have a numbing effect upon these sorry steeds, for when a horse had been once gored he apparently lost all pain and fear and boldly faced his foe until a horn, mercifully reaching a vital spot, put an end to the sickening spectacle.

I must say, however, that to me the death of the brave animal who had done

his utmost to vanquish the tormentors around him is almost equally sad. A look of amazed fear takes the place of the angry glare in the bull's eyes as he receives the Espada's fatal thrust. With a gasping bellow he sways round and round as his life gushes forth until, with final sobs, he sinks to the ground, tries to rise but drops again; gives one despairing glance of fear around and rolls over dead.

Sheep are proverbially nervous animals, and very easily frightened. They, too, are singularly open to the infection of fear, but, unlike horses, which scatter singly or in small groups over wide tracks of country, even in their terror they generally manage to keep together and in some sense to follow their leader. A strange dog broke into a Scotch fold, and commenced worrying the sheep. Not unnaturally they became so demented with fright that they forced a way out, and the whole flock, *en masse*, galloped over the hills until they fell headlong into a ravine where they all perished.

At Kingston a few years ago, a flock of sheep was being driven along the main street. A shop assistant was dressing the large window of a certain store from which he had previously removed practically all the goods. A drum and fife band suddenly appeared round a corner ahead of the sheep and so frightened them that one of the flock suddenly leapt at the glass, and shattering it, sprang through into the shop. Instantly, in blind panic, one after the other in an unbroken stream, the whole flock followed suit. Unfortunately the first sheep knocked down the shop assistant, and all the rest passed over him. He was so badly hurt that he had to be taken to the hospital.

Anything strange or mysterious has a terrifying effect upon animals; even a steady horse will often shy half across the road at the sight of a white wall shimmering in the moonlight; cattle will rush headlong for the nearest water, smashing down fences and other obstacles in their course when they hear the hum of the gadfly; even the fiercest animals are frantic at the sight of anything strange or uncanny. It is said that a tiger at the Zoo became almost demented with fear at the sight of a crooked dwarf on crutches, and that he bounced about his cage in his



efforts to get away from so remarkable an object, at the same time giving vent to whimpering cries of fear.

I remember reading the story of some horses who aroused the groom by kicking and plunging in their stalls. Taking a lantern, the groom opened the stable door and entered. He found the animals trembling violently and sweating with fear, but he was unable to ascertain the cause. He patted and soothed the horses and presently left them again to the darkness and silence of the stable. Scarcely had he got half way across the stable yard before the racket commenced again; it seemed as though the horses would kick the stable down. Again he entered the stable, and on his entry the horses became quite quiet. Scarcely had he left them a moment, however, before the din re-commenced, and this time, instead of opening the door he cautiously peered through a broken window and suddenly shining his lamp into the dark interior, caught sight of a pet monkey leaping from back to back along the line of horses and evidently enjoying their plunging and their extreme terror. It is probable that in the day-time the horses would not have minded these acrobatic performances, but this jumping creature in the darkness was too much for their sensitive nerves.

Perhaps something of like imaginativeness accounts for the fact that mice have been known to be objects of terror to animals a thousand times their size and strength. It is doubtless the same feeling which causes a woman to gather up her skirts and leap upon a chair when one of these small rodents appears on the scene. Their very smallness seems a menace. An elephant was tugging at his chain and trumpeting loudly, and the keeper, bent upon ascertaining the cause, found a mouse rustling in the straw beside the elephant's great foot. I myself have seen a majestic lion shrinking into a corner at the sight of one of these little creatures in its cage.

Undoubtedly elephants, in spite of their huge size and strength, are amongst the most nervy and sensitive of creatures. It has been said with some show of probability that this is greatly owing to the fact of their eyes being set well forward and their bulky body, flapping ears, and short

neck precluding them from easily seeing behind. Their imagination is thus worked upon, and it is sufficient.

Excessive terror will often overcome the natural fear of one animal for another or of an animal for man. There are many stories, for instance, of foxes hard pressed taking refuge in situations which they would otherwise naturally avoid. During a fox hunt one day, for instance, the fox being hard pressed, rushed into a cottage, and leaping over the open fire and a suspended pot of boiling water, actually scrambled up the chimney, and eventually escaped. Even the natural savagery of animals is often subdued by a common danger. During a fearful flood in India a man found himself cheek by jowl with a tiger on a narrow strip of land surrounded by the raging torrent. So far from attacking the man, the beast seemed grateful for his companionship, and glad to have some one to share his forlorn condition. A hare has been known to flee from a pursuing hawk right into the arms of a farm labourer, while ferocious raging cattle, which no one dared to approach, have been known to tremble with abject fear during storms, and seek the company of those whom under other circumstances they would have gored to death.

It is well known that fear has often a petrifying effect. Rabbits which, at the sound of a gun, or the sight of a hawk above the field, will scuttle to their holes, will sit and wait for a stoat or a weasel, and though shaking with fear, will seem unable to make any movement towards safety. It has been surmised, and again with much reasonableness, that they thus yield to their approaching fate because they are aware that their lithe and bloodthirsty enemy can follow them into their very burrows. Possibly they have the fatalistic sense that they might as well die in the open field as perish miserably at home.

A mouse was scurrying fearlessly across a snake's cage when the reptile raised its head and transfixed the little intruder with its glittering bead-like eyes. The mouse stopped instantly in its course and remained rigid for a few seconds; with a series of tremulous squeals, it crept, or rather staggered round its enemy in ever narrowing circles, until it was in close proximity to



break down and a period of economic crisis prevail. And, what is the most interesting feature in this connection, finance has served the historic function of giving impetus—a start—to industrial enterprise and expansion. The battle of Plassey meant more than a change of the political situation of India and England; on that field was really born the industrial life of Great Britain. The riches of Bengal which Clive and his associates carried to the shores of Britain gave a stimulus to an industrial expansion never before experienced in the world's history, and gave Britannia the commercial supremacy of the world.\* The industrial life of Imperial Germany was born on the sanguinary field of Sedan, and the huge French indemnity of nearly six billion francs financed German industry and commerce.†

The Chinese-Japanese War has not had less influence on the economic history of the world than the Franco-Prussian War. The Chinese indemnity gave a stimulus to modern industrial enterprise in Japan—to an extent literally marvellous—just as the French indemnity started the new German empire to its present industrial prosperity and power. And, from the economic point of view, the treaty of Shimonoseki may well be ranked with the treaty of Frankfurt.

In this paper it is proposed to study the recent industrial progress of Japan through the processes of financial operations, and mainly in terms of financial life. Not that I consider this as the only factor worth considering on the subject. In fact Japanese industrial history is so full of lessons, in all its details, for students of economics that a comprehensive study of the subject is highly profitable. But a paper like this does not permit any such attempt.

At the treaty of Shimonoseki China obligated herself to pay to Japan the huge sum of £36,000,000 as the war indemnity. And this indemnity started Japan in her present industrial career. As one writer has remarked, "probably never before in

the financial history of any state has the receipt of a huge indemnity been the occasion of so extraordinary an expansion"‡

In order to utilise this indemnity a definite programme of policy was conceived to expand the national activities in the lines of industry and commerce, the navy and the army and education. This programme is known by the familiar name of Post-Bellum Measures. The policy was inaugurated by Count Matsukata, the minister of finance at that time. The minister in his "Report of the Post-Bellum Financial Administration in Japan"† says:—

"On my entering upon my duties [as Finance Minister in March, 1895], I saw immediately that the first thing to do was to fix upon a scheme of financial policy to be pursued which shall be in harmony with the changed status of the country..... The main points in the financial policy now adopted, at my humble suggestion, was to increase the national revenue so far as necessary and to practise economy in expenditures as much as possible; in regard to the sources of revenue for meeting the increased expenditure on account of the Post-Bellum Undertakings it was decided to depend on increased taxation for the ordinary class of expenditures and for the extraordinary class of expenditures to look to the Chinese indemnity and public loans. At the same time measures were taken with the object of developing the resources of the country so that the growth of the country's wealth might keep pace with its increased expenditures."‡

It is to be noted here that the indemnity itself was not appropriated for productive purposes. The productive concerns were undertaken with loans and increased taxes. But it may safely be asserted that the productive works would not have been undertaken now if the indemnity was not obtainable. The indemnity was appropriated for the following purposes:—the Imperial household, a naval replenishing fund, a natural disaster fund, a fund for education, a fund for war deficit, etc., and a fund for the increase of armaments. The expenditures for productive purposes between 1896 and 1903 were as follows:—

(a) Extension of means of Communication :

(b) River and harbour works : £13,872,300  
(c) Subsidies to banks : £ 2,004,600  
£ 1,154,500

The sources of revenue for these expenditures were loans, increased taxation and

\* For the explanation of this statement, see Brooks Adams' *The Law of Civilisation and Decay*, Chapt. XI.

† See Prof. Taylor on "Promotion before the Trusts" in the *Journal of Political Economy*, Vol. 12, pp. 384—87.

\* Fortnightly Review, Vol 75, n. s., p. 210.

† Published by the Department of Finance, Tokyo, 1901.

‡ His letter of dedication to Marquis Yamagata.



cringing away from the great lion-tamer, Crocket, as evening by evening they obeyed surlily his word and whip, even allowing him to place his head in their open jaws. But at last one remembered his strength, and to the horror of the spectators, with a savage snarling growl, he struck the trainer down, severely lacerating his arm and side. It was only after a terrific struggle with the enraged brute that the all but dead man was freed from the

vengeful claws, and carried from the cage. I shall never forget the scene; the shouting men, the screaming children, and the fainting or fleeing women, and the terrible combat in the arena; and above all, the awful terror of the other animals, who seemed awe-stricken to think that one of their comrades should have broken the bonds of fear and attacked the man who held dominion over them.

## THE JAPANESE INDUSTRIAL REVOLUTION IN ITS FINANCIAL ASPECT

PHYSICAL resources, industrial ability, financial organization, and a progressive government—these are the most important factors of a nation's industrial prosperity. All of these factors are necessary for an all-round industrial development. In China the provinces of Shanshi and Shenshi surpass any other region on the globe in the extent of their iron and coal deposits—the two most important elements of modern industry; yet these marvellous regions have been left undeveloped because some of the essential factors of industrial progress were wanting. Happily with the dawn of a new life in that venerable land the old order is passing away, and we may confidently expect the rise of a Chinese Birmingham or a Chinese Pittsburg somewhere round these regions in the not distant future. From the time when Tyre and Sidon were proclaiming Phœnician glory down to the present day the splendid mineral resources of the Iberian Peninsula have been exploited by foreigners while the Spaniards themselves revelled in imperial follies in other regions. Here again, fortunately, a new life has dawned since Spain's final humiliation in 1898, and now she is on the path of industrial progress. The downfall of the Dutch commercial supremacy was brought about by many causes; but undoubtedly one main cause was the superior physical resources of rising Britain and the lack of these resources in Holland. Prior to 1871 the innu-

merable feudal restrictions and the jealousies of petty potentates impeded German industrial progress, but since then German industrial genius has astonished the world under the beneficent conditions of the United Fatherland. Instances might be multiplied to show that an enduring industrial prosperity is only possible under a harmonious co-operation of all the factors mentioned above. Granting that, however, it may safely be stated that sound finance is the most essential condition of a healthy industrial life. It is, indeed, true that where other factors are available, finance will not be wanting; for modern industrial finance is largely psychological; it is credit, which, again, is a product of mutual promises and mutual confidence—circumstances which can arise and endure in any progressive society. The credit has, of course, to be protected by a due proportion of metallic money; but it is too well-known to need any explanation here that in the industrially advanced countries, under normal conditions the amount of credit transactions surpasses the amount of metallic currency available at any particular time. But whatever may be the nature and basis of modern industrial finance, it is universally conceded that financial items are the most convincing index of industrial condition. Finance is the life-blood of modern industry. And whenever the movement of finance lacks proper regulation, industries are likely to suffer—nay, the whole industrial structure may



its enemy's open jaws, into which it was presently drawn. I question if it is not terror rather than sagacious intelligence which causes rats to leave sinking ships. It seems to me more probable that the rising waters create a fright and panic, and in their terror the rodents leave the ship, even though in so doing they have to swim some distance. Fear of burning has the same effect upon them. When a warehouse was on fire at the Thames' side some time ago swarms of rats were seen swimming with frantic haste to the opposite shore, even from buildings which were in no present danger of being injured.

There are many stories extant of animals, especially horses, refusing to pass certain spots in the road by night which was reputed to be haunted. Though nothing was visible to the driver, the horse seemed to see something which filled him with trembling terror. Be that as it may, I know a dog who was so paralysed with fear at some thing or some apparition not visible to the other occupants of the room, that he crouched in a corner, gazing fixedly towards the door and trembling from head to foot. He was heedless of the calls of his master and of his reassuring words, until the "something" had apparently vanished, when he crept to his master and licked his hand joyfully.

There are the humours of fright and terror as well as the tragedies. It is said, for instance, that mules led by a grey horse are not so liable to stampede as when driven by themselves. Now, what possible calming effect can the presence of a grey horse exert? It is a mystery. A friend of mine was bathing in the Trent, when a groom accompanied by a large mastiff passed. At the sight of the bather the dog stood over his clothes and commenced barking furiously. My friend, who had already been long enough in the water, desired to come out and dress, but either feeling some fear of the dog, or not relishing the idea of being pawed by his dirty feet, he shouted to the groom to call the dog away. But the groom had walked on, and either did not hear or did not heed, and my friend was forced to emerge from the water to reach his clothes. Then a curious thing happened, for instead of bounding at him

as he expected, as soon as the dog caught sight of the naked body, he crouched down with his tail between his legs and showed every sign of abject fear, and in the end the groom was obliged to return and drag him away. I have since heard that dogs are generally afraid of a naked person.

It sometimes happens that a momentary accession of pluck will overcome a case of long-standing fear. An old donkey we had was much worried and terrified by a black pomeranian dog which would snap and yap at his heels as he fled in fear over the meadow. One day, however, the donkey suddenly caught sight of his enemy while standing in the stable yard, and, with a show of courage, for which I had never given him credit, drove the dog into a corner by the rain-water butt, and commenced to bite at and to pound the dog with his hoofs to such good effect that the canine yelps brought assistance and relief. But the dog never forgot his lesson and treated his former foe with due respect.

Sometimes, too, an animal which, so to speak, has defied an army, will yield to the drummer boy. A fine bull escaped from the man in charge, and, wild with fear and chased by the villagers, finally turned upon them, charged through them, and crashing through a gate, rushed into a cottage where two women and a child were sitting. The mother and child escaped upstairs, but the older woman was left at the mercy of the bull and seemed likely to be killed by the enraged beast, whose bulk almost filled the room. At that moment a young lad scrambled between the bull's legs and so got into the room. Pushing the old woman behind the door, he commenced punching the bull on the nose; completely taken aback by this strange assault, and evidently filled with fear, the bull backed out of the cottage and was then secured.

Finally, animals that have been caged and trained not only become exceedingly nervous and full of fear but they also seem to lose the knowledge of their enormous strength which could so easily overcome the masterful man who has subdued them. I remember, when a lad, gazing with rapt wonder at the lions



increased revenue from state properties. It is to be observed here that excepting the subsidies to banks, neither the indemnity nor the revenues from loans and taxes were invested in private enterprises, but were directly spent by the Government in various Government undertakings. The relation of the indemnity to general industrial expansion is therefore to be explained briefly. The increased bank capital, of course, passed into private hands. Besides the expansion of these Government undertakings necessarily implies the expansion of other industries which are connected with them. Thus the expansion of railways and harbour improvements imply expansion of iron, lumber, and many other industries. Furthermore, the very fact of the receipt of the indemnity had a general psychological effect which led to investment and speculation.

Another measure which the Government undertook at this time was the inauguration of the gold standard of coinage. The fall of the value of silver since 1877, aggravated by the change of many silver-countries to the gold standard, became disastrous for the country. The Government, therefore, according to the recommendation of a Commission which had been appointed in 1892 to investigate into the monetary situation, decided to adopt the gold standard. In Count Matsukata's opinion the gold standard helped Japan's industrial stability and progress because—

"At a time when the foreign trade of the country was rapidly expanding, along with the development of commerce and industry at home, as a result of the victorious war, the effect of the depreciation of silver was most damaging to the foreign trade as well as to the growing commerce and industry at home."\*

During the war the rate of discount rose, new undertakings were suspended, and a general business depression occurred except in those industries which supplied war materials and provisions and clothing for soldiers. The rate of discount rose to 20 *sen* or more per 100 *yen*.† But after the signing of the treaty of Shimonoseki the money market improved; the rate of discount fell below 2·5 *sen* per 100 *yen* upon

the daily balance. But at the same time, because of the depreciation of silver, prices kept on rising. And above all, the expectation of 230,000,000 *taels* of Chinese indemnity created an over-sanguine atmosphere of industrial enterprise. Count Matsukata in his "Report" says:—

"With the restoration of peace after successive victories on our side and the signing of the treaty of Shimonoseki, the tightness of the money-market during the war, owing to the issue of war-loan, etc., began to slacken. At the same time prices kept on rising.....so that apparently a bright prospect was presented for new industrial enterprises. The prices of shares and stocks rose remarkably, which led to the formation of new companies or the addition of capital to old companies.....The total amount of capital invested in industrial enterprises would come up to the immense sum of about 939,540,000 *yen*.....It was apparent, however, that it was beyond the economic resources of the nation to meet such an immense and sudden demand for capital."\*

The extent of this expansion will be graphically indicated by the following statistics†:—

Table I. Showing the increase in the number of companies in all lines of trade and industry:

Year.	No. of companies.	Amount of paid up capital.
1895	2,107	268,635,810 <i>yen</i>
1896	3,821	505,500,031 "
1897	4,634	655,619,091 "
1898	5,122	770,986,351 "
1899	5,543	878,154,396 "

Table II. Showing the increase in the number of railway companies:

Year.	No. of companies.	Amount of paid up capital.
1894	29	63,928,649 <i>yen</i>
1900	55	185,207,296 "

Table III. Showing the change in railway mileage:

Year.	Miles.
1893	1,983·52
1894	2,118·24
1896	2,507·11
1897	2,948·70
1898	3,420·72
1899	3,638·05

Table IV. Showing the expansion of industrial enterprises:

Year.	No. of companies.	Amount of paid up capital.
1895	501	44,755,567 <i>Yen</i>
1898	873	123,755,719 "

\* "Report", pp. 236-37.

† The data constituting the tables have been obtained from the *Banker's Magazine* (N.Y.), vol. 64, and from the excellent monograph "*Japan in the beginning of the 20th Century*," published by the Imperia Japanese Commission to the Louisiana Purchase Exposition.

\* "Report of the Post-Bellum Financial Administration in Japan," Introduction, p. xviii.

† One *yen* is equivalent to about one rupee and eight annas; one *sen* is one hundredth of one *yen*.

Table V. Showing the increase in the value of manufactured goods:

Year.	Value.
1890	10,000,000 Yen
1902	89,800,000 "

Table VI. Showing the extension of the banking business:

Year.	No. of companies.	Amount of paid up capital.
1894	869	101,408,881 Yen
1900	2,356	327,742,296 "

It is generally admitted that the variation of bank items is a truthful indicator of the

business situation—business expansion or business contraction. The following figures will show this variation:

Table VII.

Year.	Deposits.	Loans.
1893	785,284,829 Yen	* 476,846,623.
1894	914,326,535 "	736,172,561
1895	1,290,973,549 "	...
1896	1,009,690,921 "	832,185,388
1897	631,606,672 "	450,843,606
1898	159,277,980 "	114,509,489

Table VIII. Showing the movement of bank clearings: Yen

Place.	1894.	1896.	1898.	1900.
Tokyo	185,597,497	417,425,507	790,247,456	1,405,449,664
Osaka	67,543,807	138,409,333	226,980,828	523,552,745

Table IX. Showing the change in the maximum rate of interest:

The Bank of Japan.	The Tokyo Bankers' Association.	The Bank of Japan.	The Tokyo Bankers' Association.
Year.	Rate of interest.	Year.	Rate of interest.
1893	1'70 yen	1893	2'54 year
1894	2'20 "	1894	2'96 "
1897	2'50 "	1897	3'26 "
		1898	2'70 "
		1899	2'30 "
		1898	3'34 "
		1899	2'93 "

Table X. Showing the change in bank reserves. Yen

Banks.	1894.	1895.	1896.	1897.	1898.
Bank of Japan	7,442,500	8,542,500	9,100,100	10,800,000	12,570,000
Yokohama Specie	4,053,634	4,336,634	6,118,258	6,798,260	7,403,126
Ordinary banks	4,141,507	5,693,951	8,947,748	13,407,842	20,214,846

This table is important as it shows that the principal banks had a constant increase of reserves inspite of the monetary stringency in the market. This increase, however, was partially fostered by a national banking legislation which was enacted in 1897. Yet the Japanese banks must be given credit for keeping themselves on the right track and not suffering their reserves to diminish at the critical time—a principle which is not always followed on such occasions elsewhere, good laws notwithstanding. It has been observed that in times of financial distress banks, in order to save the business situation, often expand their loans beyond the danger-point and thereby diminish their legitimate reserves. As a result they subject themselves to the danger of bankruptcy.

In the stock market the following movements were observed:

Table XI. Showing the fluctuation in the price of stocks of the Japan R.R. Company:

Year.	Paid up.	Highest.	Lowest.
1894	50.00	104'00	96'00
1895	"	117'00	89'00
1896	"	121'00	98'00
1897	"	101'00	75'00
1898	"	77'00	59'00

Table XII.

The Hokkaido Coal &amp; R. R. Company Shares.

Year	Paid up	Highest	Lowest
1894	50.00	85'50	60'00
1895	"	103'30	77'50
1896	"	112'70	79'60
1897	"	99'20	82'00
1898	"	116'50	77'00

Table XIII.

Tokyo Tramway Company Shares:

Year.	Paid up.	Highest.	Lowest
1894	50.00	78'50	56'50
1895	"	111'00	72'50
1896	"	120'00	69'50
1897	"	80'30	50'00
1898	"	56'00	44'00

Table XIV

The Nippon Yusen Kaisha Shares:

Year.	Paid up.	Highest	Lowest
1894	50.00	78'50	56'50
1895	"	111'00	72'50
1896	"	120'00	69'50
1897	"	80'30	50'00
1898	"	56'00	44'00

\* 1892.

Table XV. *Shewing the movement of prices of two of the most important raw materials:*

Commodities.	1894.	1895.	1896.	1897.	1898.	1899.
Pig Iron (Per kwan)	330 yen	380 yen	400 yen	420 yen	420 yen	410 yen
Coal (per ton)	4'92 "	4'90 "	5'21 "	6'91 "	7'03 "	5'80 "

In times of industrial expansion there is more demand for raw materials, and their prices will consequently rise; while in times of business depression the demand for raw materials contracts and their prices are likely to fall. The above table is a conclusive illustration of the principle just set forth.

If we now turn our attention to the questions of wages we see a remarkable rise of wages in all times of labor during the period of business expansion due to the increased demand for labor. I have selected the following classes of labor.

Table XVI. *Shewing the movement of wages:*  
(Unit of rin†)

Year.	Carpenter.	Joiner	Dyer.	Weaver.	Day-laborer,
1894	300	287	225	170	204
1896	380	332	257	194	262
1898	470	427	308	304	327

In surveying the facts revealed by the table the following points come out prominently:

(1) That the number of companies engaged in all lines of trade and industry increased more than two-fold between 1895 and 1899. (Table I)

(2) That the railway mileage increased from 1,983 in 1893 to 3,638 in 1899 (Table III.)

(3) That deposits in the National Banks of Japan rose from 785,284,829 yen in 1893 to 1,009,161,921 yen in 1896. Now as most of the deposits in industrial countries arise out of loans, these deposits imply increased business expansion (Table VII).

(4) That the total amount of loans in the National Banks rose from 476,846,623 yen in 1892 to 832,185,388 yen in 1896 (Table VII).

(5) That there was an immense increase of bank clearings between 1894 and 1898 (Table VIII) showing, of course, increased business transactions.

(6) That the rates of interest rose from 1'75 in 1892 to 2'70 in 1898 in the case of the Bank of Japan, and that there was similar rise of rates elsewhere (Table IX), showing increased demand for capital to finance new industries and to expand old ones.

(7) That the prices of stocks of various companies—railroad, mining, and steamship—rose greatly between 1894 and 1896 (Tables XI, XII, XIII), showing, of course, speculative dealings in these stocks encouraged by the industrial "boom".

(8) That the prices of raw materials such as pig iron and coal increased during this period (Table XV).

(9) That the wages of various kinds of labour increased also (Table XVI).

These facts conclusively show that there was a general expansion of industry and commerce after the treaty of Shimonoseki. In fact an industrial "boom" never before experienced in "The Land of the Rising Sun" prevailed in that country. This

expansion continued with full speed till 1897.

But, as Count Matsukata in his "Report" says, "it was beyond the economic resources of the nation to meet such an immense and sudden demand for capital". A reaction naturally followed. This reaction starts prominently in 1897. Thus we see that there was a sudden drop of deposits and loans in the National Banks in 1897, while the rate of interest kept up a continual increase till 1899—thus showing tightness in the money-market. There was a remarkable fall in the price of stocks of various business concerns in 1897. One curious feature in this reaction however, was that the Bank clearings kept up a remarkable increase all the time—a situation, not usually experienced in times of liquidation, and might, on this occasion, perhaps, be due to "Bear" speculation or to depreciated paper money.

The stringency in the money-market began to be generally felt in 1897, so that in that year 101 cases of bills drawn on the Union Banks of Tokyo were dishonoured, though this amounted in money to only about 62,500 yen. The poor rice crops in 1897, and the increased imports consequent on the change of the tariff system aggravated the financial situation. Many companies with extended capitalisation failed to secure subscriptions, and found it extremely difficult to maintain their existence.

\* 1 Kwan is equivalent 8'28 pounds (avoir).

† 1 Rin is equivalent to one-fifth of a pice.



Thus the danger of a general panic threatened the public.

At this stage of the situation, the Government came to the rescue. It subscribed 3,740,000 yen to the bonds of the Japan Hypothec Bank, instructing that the said bank should make loans to needy companies of a promising future. The Government also bought from the market its own Loan-bonds to the amount of 38,700,000 yen. Thus a business disaster was averted.

Mr. Tatsu Yamamoto, the Governor of the Bank of Japan at that time, in an address delivered before the Osaka Bankers' Club, on November 18, 1898, reviewed the whole situation in the following words:—

"The financial crisis which prevailed from last year to April or May of this year is still very fresh in our memories. Happily the difficulties have been overcome without very disastrous results, on which fact we are to be congratulated. It is well known that the crisis originated with the indemnity which came after the war with China. The capital of various companies (banks excepted) invested in machinery and other immovables stood at the enormous sum of from 60,000,000 yen to 90,000,000 yen in the year 1896-97. The Government drew up a financial scheme for the next ten years, which suddenly expanded the national expenditures by a large amount. The money required was to be drawn chiefly from the increase of taxation, the issue of bonds, and the indemnity received from China; while the funds for the extension of telephone and telegraph systems, the railway and the establishment of the iron foundry, were to be raised chiefly by issuing domestic bonds. For this purpose it was proposed to raise the sum of 270,000,000 yen. The proposal in itself seriously affected business. Such a radical expansion of the country's finances soon brought about a reaction and the aim of the Government which was practically to distribute the indemnity money received from China among the people, thus giving them wider scope in their business, and at the same time enabling them to subscribe to the bonds, was defeated. The money spent by the Government on public works chiefly found its way into the pockets of the laboring classes not to return easily to the Government. The price of articles rose, the imports exceeded the exports, and business circles were placed in a most trying position. The people began to complain of the Government scheme. All hope of the proposed domestic loan being raised was abandoned and the Government was finally compelled to modify its financial proposals. Taxation had to be increased again and again, and arrangements made to raise a foreign loan instead of the domestic loan before proposed.

"Laws were amended to meet the change in the scheme, and bonds to the amount of 42,000,000 yen

placed in the foreign markets, and some 100,000,000 yen was also raised from abroad by means of which the Government managed to carry out its scheme to the present year. Yet scarcity of money in business circles increased day after day with the result that there was a contraction in business enterprise."

The opportune action of the Government elsewhere referred to, accompanied by the rich rice crop in 1898, and the restoration of a favourable balance in foreign trade by the increased exports of silk, copper, etc., in 1899, started an "easy" time. Thus the financial situation tended to attain its normal feature from the latter part of 1898. The market gradually improved. In January 1899, the average discount rate fell to 2·7 sen, and in September to 2 sen, per 100 yen. With the revival of normal life in the Japanese Financial world, Japanese industry and commerce steadily advanced till the outbreak of the Russo-Japanese war. During and subsequent to the war, however, occurred phenomena similar to those observed during and after the Chinese-Japanese War, viz., dull and depressed business during the war; then with the conclusion of the treaty of peace set in a period of high speculation, of over-investment, and over-production; and lastly, as a consequence of over-investment and over-production a period of business reaction and depression prevailed. In the natural course of the financial movement, however, "in the financial year 1908-9, as two years had already passed since the restoration of peace with Russia, all national affairs had returned to their normal condition."\* And if now, passing over those fluctuations and disturbances, we review the progress of Japanese industry and commerce from 1892 to the end of 1907, till which date satisfactory statistics is available, we note the following encouraging facts [See Table XVII below]:†

\* "The Ninth Financial and Economic Annual of Japan"—(published by the Dept. of Finance, Tokyo, 1909), p. 3.

† The figures used in the following tables have been obtained from "Japan in the beginning of 20th century," and "The Ninth Financial and Economic Annual of Japan."

Table XVII. Showing the progress in agricultural products:

Year.	Rice. Koku.‡	Barley. Koku.‡	Tea. Kwan.	Silk cocoons. Koku.	Potatoes. Kwan.	Sweet potatoes. Kwan.
1892 ...	41,071,924	3,051,232	7,822,034	1,480,705	40,491,000	568,371,000
1907 ...	40,952,055	10,133,254	7,312,624	3,456,965	152,574,828	921,018,791

‡ Koku is equal to 4·96 bushels (2) Kwan is equal to 8·267 lbs. avoirdupois.

The decrease in the output of tea is due to the competition of Chinese and Ceylon tea in foreign markets.

Table XVIII. Showing the progress in mining products:

Year.	Gold, momme.*	Silver, momme.*	Copper, Kwan.†	Iron, Kwan.†	Coal, tons.	Petroleum, Koku
1892 ...	178,348	15,869,021	5,586,061	5,268,417	3,176,840	21,966
1907 ...	783,409	25,492,267	10,270,551	13,851,473	13,803,969	1,513,994

Table XIX. Showing the progress in manufactured products:

Year	Raw Silk	Cotton yarn	Cotton silk and woolen	Ceramic goods	matches	Japanese	European
	Kwan	Kwan	fabrics. Yen	Yen	Yen	paper, yen	paper, yen
1892 ...	1,618,632	10,338,411	48,740,536	...	...	...	...
1895 ...	2,052,803	20,943,366	104,479,691	5,205,000	5,464,000	10,308,000	2,745,600
1907 ...	3,227,952	47,073,858	224,003,114	12,940,558	15,078,132	19,506,103	12,477,230

(A)

Year	wax and its products‡	mats and matting	Straw plaiting and woodshaving	vegetable oils (2)	Leather
1899	3,009,000	5,607,000	2,752,000	5,857,000	1,677,000
1905	7,363,000	7,831,000	5,426,000	8,899,000	16,725,844
1907	11,039,724	4,224,939	...	10,943,560	8,968,946

(B)

Table XX. Showing the increase in exports:

Year	Tea	Copper	Raw Silk	Silk turnings	Cotton yarn	Coal	matches	Camphor
1892	7,525,316	2,499,743	39,853,089	8,251,096	2,000	4,571,984	1,484,000	1,274,753
1907	12,618,242	29,262,000	116,888,627	31,389,819	37,342,914	19,052,886	9,449,532	5,026,858

\* Momme is equal to 2.411 dwts. † Kwan is equal to 10.347 lbs (Troy). (B) Koku is equal to 39.685 gallons.

‡ 1895. (2) 1896,

In the last table we see a remarkable increase of exports in all the articles mentioned therein. One feature of the export statistics is to be noted, *viz.*, that the majority of the varieties of commodities exported are either manufactured articles, or raw materials in which Japan holds an exceptionally important commercial position.

The industrial revolution which Japan has undergone is best appreciated by the fact that the export of cotton yarn increased from 12,974,000 *Kin* in 1896 to 80,215,000 *Kin* in 1905, while the import of the same commodity diminished from 20,014,000 to 2,235,000.

In view of these facts an English writer has observed:

"The economic progress of Japan has been far more rapid than that of any other nation.

"If we further bear in mind that the wonderful prosperity of Japan is almost entirely created by herself; that her productive enterprises are not mortgaged to foreign bondholders, as in the case of so many newly developed countries, but that all her harbours, railways, waterworks, electrical works, etc., ... are entirely her own, that they have been paid for with Japanese money ... , we must conclude that Japan is not only progressive but also highly prosperous and on the road to wealth."\*

\* Nineteenth Century, vol. 55, p. 543

With regard to the exports the same writer has to say that

"Japan will soon become a serious industrial competitor of Great Britain, the United States and Germany, in foreign markets, especially as the greatest and the most rapid expansion is shewn in the exports of cotton goods to the continent of Asia, where Japan is displacing Europe and the United States."

It may be added here that the Chinese indemnity simply started the occasion for Japan's industrial prosperity. Other forces had been working in the same direction since the restoration, and the opening of the country to foreign commerce. The influx of foreign goods into the Japanese markets created new desires in the mind of the Japanese people. Western civilization brought with it Western ideas of material comfort, and the people went crazy after foreign goods. It is said that even the poor man who could not afford to buy a foreign suit of clothes bought at least a suit of underwear in order to satisfy his intense desire of using foreign goods.†

For want of satisfactory and definite statistical data we are not in a position to

† On this point see Count Okuma "On the Industrial Revolution in Japan" in the *North American Review*, vol. 171, p p. 677-691.

determine the influence of the Japanese victory in the Russian war upon the economic situation in Japan. But from highly reliable suggestions we may gather that the war with Russia has not had less influence, but probably more, on the financial and industrial life of Japan than the war with China.

"At the conclusion of the China-Nippon war we saw sudden expansion of our industrial and commercial activities: That the same principle holds true with the conclusion of the recent war there can be no question."\*

The writer quoted here, who is considered the greatest financier of Japan, writes at the conclusion of the war to show how the economic environment of Japan has been widened through the war, and how wider activities are necessary to exploit the new fields of industry and commerce. Henceforth the exploitation of Korea and Manchuria should have as much interest as the development of home resources. The writer expressly states:

"The war and its conclusion have not been altogether unkindly to us. Indeed, the war has brought us one very great and precious gift, namely, it has admitted us into the household of the great economic world. In a word, it has given a wider horizon to the economic circle of Nippon; has brought us into the very heart of the comity and exchange of the economic interests of all human kind, and has linked us, in a sense hitherto unknown to us, to the markets of the world."

It is further expected that henceforth the economic expansion of Japan will be steadily accompanied by internal consolidation and combination.

"Of the many important works calling for our activity there is nothing in all the financial world of Nippon so important as that of enlarging the scope of our economic enterprises. In almost everything—in banking, in spinning, in commercial matters generally—consolidation seems to be the order of the day.... The days of small things are over; the war has brought them to a close."

Here then we have been served the notice of the rise of vast corporations like the American "trusts" or the German "kartels."

If then the Chinese-Japanese war brought about the Japanese industrial revolution, the Russian war is believed to be bringing about its expansion and consolidation. Statistical facts already available show how far

the expansion has gone. Thus the following table shows the amount of capital invested in new enterprises, and in the expansion of old enterprises from June, 1905 to May, 1908†.

Industries	Capital of new enterprises (yen)	Extension of Capital (yen)
Banking	57,640,000	102,532,000
Spinning	37,603,000	52,605,000
Electric	138,580,000	39,600,000
Mining	92,720,000	20,000,000
Marine products	33,125,000	1,760,000
Railroads	348,804,000	119,469,000
Manufacturing	382,131,000	127,262,000
Navigation	44,000,000	14,900,000
Insurance	41,600,000	21,250,000
Commerce	157,653,000	16,453,000

It will be noticed in the above table that the greatest expansion has been made in manufacturing industries. It may be added that of this total amount of capital, over 937,000,000 yen were invested in 1906, and nearly 675,000,000 yen in 1907.†

How far consolidation has worked in the Japanese industries we are not in a position to say. But in one industry, *viz.*, weaving, we find a great reduction in the number of weavers and looms, but an even greater increase in the value of their product. This fact implies the consolidation of establishments and the specialisation of labor. That the gradual expansion of Japanese industry and commerce will steadily be accompanied by corresponding integration cannot, however, be doubted. The merging of small business concerns into larger ones is decidedly a tendency of modern industrial development, whether we look for it in America, Great Britain, or Germany, and Japan cannot possibly escape the tendency. Rightly or wrongly the biological process of the survival of the fittest has attacked the field of industry and commerce. And if Japan is to stand erect in the commercial rivalry of the world she must have giant corporations—she must have her Carnegies, her Rockefellers, her Morgans and her Hills and Harrimans. The decrees of civilization are inevitable. Accept them and prosper, or reject them and disappear.

In conclusion one more fact should be emphasized, *viz.*, that in Japan, as in America, the economic life is based on a harmonious development of agriculture and manufactur-

\* Baron Shibushawa on "Financial Japan after the war" in *Forum*, Vol. 37, P. 412.

† The New International Year Book, 1908. Art. "Japan."



ing industries. The "invasion" of American wheat has caused havoc in the agriculture of western Europe. English agriculture has been doomed since the repeal of the Corn Laws. The agricultural industry in the Western part of the continent is tottering even behind the shelter of high tariff walls. Fortunately in the field of agriculture, Japan has no competitor. Being a rice-producing country, she has no competition with

America. Having raised the system of rice culture to a higher stage of perfection than any other country she has no rival even in this particular field. Thus Japanese civilisation is based on a stable foundation.

SATIS CHANDRA BASU,  
*Master of arts in Economics  
and Commerce, Nebraska.*

## A NOBLE TURK

*A tale from the Yemen rebellion.*

**H**AMID Bey was a self-made man. He had risen from the rank of a common soldier to be a commander in the Sultan's army. He was never known to be sad or reserved. His open-heartedness and cheerful disposition was a by-word in the high society of Bagdad. He was one of those who fly in the face of misfortune, and are never known to be sad even in their darkest moments; but, peculiarly, this evening he looked much troubled and thoughtful.

"Salima Khanum!" he suddenly called aloud, and the tall slim figure of a lovely girl of sixteen appeared in response.

Salima was the only child of Hamid Bey and he loved her very much. Her mother had died when she was only six, and Hamid Bey had not married again, had vowed not to do so, until Salima was married and settled in life.

"I have decided to go to Yemen on Friday next, Salima, and Raffat and Hassan also accompany me," said Hamid Bey in sad tones.

Salima gave a start and exclaimed, "O father! So soon?"

"Yes child, I must", replied Hamid Bey calmly.

"But you said yesterday, you were not sure about your going at all, father", put in Salima

"Yes, but I have received strict orders by to-day's mail, and I must leave Bagdad with all haste, because our losses were heavy in the last battle; and I am afraid,

the rebels would get the better of us if I were to delay", replied Hamid Bey.

Salima heaved a sigh and a tear or two rolled down from her lovely black eyes.

"Don't be grieved, child", said Hamid Bey, getting up and embracing her affectionately. "You are old enough to be brave. God willing, we are sure to defeat them, and I hope to come back again and meet my darling child", he added hopefully.

"But how shall I be able to remain alone, father dear?" she said meekly.

"Your uncle will take care of you in my absence, and if—" his words were interrupted by a servant coming in and announcing Raffat Effendi. Hamid Bey beckoned Salima to retire and told the servant to call Raffat Effendi in.

Raffat Effendi was a nephew of Hamid Bey and held the post of Yvz-Bashi (Sergeant-Major) under him. Salima was his affianced and he was to marry her after the troubles were over.

He saluted and stood silent.

"Sit down, Raffat Effendi", said Hamid Bey. "I am glad you came. I wanted to send for you to tell you that I have received urgent orders to proceed at once to Yemen, and I have already fixed Friday to start on. Will it be convenient?"

"Quite, Sir", replied Raffat Effendi. "We must make all possible haste to go, Sir, because the rebels have got much encouragement after their last success. The sooner they are punished the better."

"You are quite right, Raffat Effendi,

please make all preparations for your going and be ready", said Hamid Bey.

"All right, Sir," replied Raffat rising and saluting. "Good-night, Raffat Effendi" said Hamid Bey also rising.

## CHAPTER II.

It was close on evening and Salima felt more restless, she had very little sleep the previous night, and had felt depressed the whole day.

"Bring my *aaba* (robe), Hassina", she said to a young slave-girl who was standing before her.

"Immediately", was the reply and Hassina fetched a black silken *aaba*.

"I feel awfully tired. Hassina, and so I am going to take a little walk in the garden. If father comes earlier than expected, you know where to find me."

"Very well, Khanum", said Hassina smiling.

Salima descended and went towards the garden.

It had passed evening by that time and night had come. It was a lovely moonlit night, and the sky was uncommonly clear.

The birds had stopped their chirping and had gone to rest. The sweet-scented breeze and the gentle rippling of water from the fountain had made the air both fragrant and musical. A calm was reigning in the garden which was only broken now and then by the falling of dry leaves and the hooting of owls. Salima after taking some random strolls stopped near one of the rose hedges, involuntarily plucked a new bud and crushed it with her fingers. She looked unusually disturbed and every idle sound made her start and look around, as if she was expecting somebody.

"How late he is!" She soliloquised and fell into a reverie.

The tall figure of a man came stealthily and very cautiously round from the corner and gently laid a hand upon her shoulders.

She started. "You nearly frightened me, Hassan," she gasped, turning quickly.

"I wanted to surprise you, dear Salima," said Hassan cheerfully.

"You have kept me waiting an hour, Hassan, and I don't know how I have borne it", she said reproachfully. "I am really sorry dear Salima. I could not get

away earlier; you know we are all making ready to start", he added with a sigh.

"But hullo! what had you been doing to yourself? You look paler than a corpse," he exclaimed.

"I cannot look well, Hassan and you know why", she replied meaningly.

Hassan advanced a few steps and caught her in his strong arms. She did not resist, but laid her head upon his breast and sobbed.

"Take courage, darling. God's will must be obeyed," he said soothingly.

"Oh Hassan! the suspense will kill me, ask father to take me with him. I shall be nearer to you", she said sobbing.

"Don't be silly, Salima", he said. "The battlefield is not the place for young ladies."

"God willing I shall be back again safe and sound, darling", he added caressingly.

"But no, why should I like to come back? It would be better for me if I were killed and became a martyr", he said sadly.

"Oh Hassan! Oh Hassan! pray don't talk like that. I shall pray for your safety as never a woman prayed before", she said appealingly.

"And why, Salima? You are to be sacrificed and given away to Raffat. How men deliberately go against God's commands and sacrifice their daughters on the merciless altar of their whims, never casting even a passing glance at the happiness of those who are mostly concerned! They shall have to give account some day!" he added bitterly.

"O Hassan! keep faith in God. He is merciful and compassionate; these men are oppressors, but He will never suffer our two hearts to be oppressed, when He Himself has united them," said Salima hopefully.

"Salima, your words have created a new faith in me. I quite despaired of life, and had taken this opportunity as a blessing, and was fervently wishing in my heart to be killed in this fight, so that I might wait for you in Heaven, where nobody could put us asunder, and then live the life of eternal bliss. But I think it is not courageous and rather verged upon selfishness and cowardice. I again say that your words have given me a new hope and has instilled in me a courage that will brave all dangers and I

shall manfully face all troubles and afflictions, always keeping faith in God."

"Yes, *dear* Hassan; both of us will bear up courageously and if at all—" Her words were interrupted by the sound of somebody approaching.

"Hassan, I must go now", she said, "father must have come and here is Hassina," she pointed to the girl who was coming, "come to fetch me." "Farewell dear, Hassan", she said releasing herself. Hassan caught her again.

"Farewell, darling", he said, kissing her on the forehead. Salima released herself and hurried towards the house.

Hassan Effendi was distantly related to Hamid Bey. He had lost his parents in childhood and Hamid Bey had brought him up like his own son.

Hassan and Salima were brought up together like brother and sister and as children had great regard and affection for each other, which had imperceptibly grown into a strong and mutual love; and none of them knew how much they loved each other, until Salima was betrothed to Raffat Effendi. Hassan's circumstances were rather straitened (as he was only a Sergeant Major in the army and getting a small pay), so Hamid Bey did not take him for a suitable son-in-law, but promised his daughter to Raffat Effendi, only for the sake of money. Hassan stayed in the garden as long as Salima was in sight and then casting a farewell glance left with a sigh.

### CHAPTER III.

The rebels had been severely routed on the previous day, and not expecting any fresh attack or immediate call for action, the soldiers were taking their time easily, when shrill sounds of bugles and reports of musketry at a distance roused them and sent a consternation through the camp. The rebels had most cunningly and cautiously got down from an adjoining hill and had attacked the out-post.

The soldiers rushed hither and thither to get themselves ready, and before the second bugle was blown they had formed themselves into rank and file, quite ready for action.

The third bugle, and, lo! they were charging furiously. Heavy and hand to hand

fight ensued, and at last the Arabs had to retreat before the vigorous attacks of their trained and strong adversaries.

Conspicuous were the figures of Raffat and Hassan, who were charging with an undaunted courage and an extraordinary bravery. They had routed and chased the band of rebels on their side to a great distance. They had both stopped near one of the hills and Hassan was looking towards the quarter where the enemy had retreated and perhaps was planning a fresh attack if opportunity offered. Raffat was cleaning his sword of the blood; when suddenly an Arab sprang from behind him and aimed a heavy blow at him with his sword. Hassan, who was at a distance of nearly five yards from him, saw this and was there like lightning; he would have surely checked the blow from falling upon Raffat, but was a second too late, the blow had already fallen on Raffat's back. The fanatic aimed another blow at Hassan (who had got between them and had caught hold of Raffat to save him from falling). He admirably warded off the blow with his sword, but still got slightly wounded. Holding Raffat with one hand, he attacked the villain and gave such a mighty thrust with his sword, sending it right through his heart, that it killed him on the spot.

Raffat had become quite senseless on account of the loss of blood and was seriously wounded. Hassan lifted him in his arms and was carrying him towards the camp, when, lo! another fanatic came rushing from within the hills with a naked sword in hand. Quick as lightning, Hassan laid his burden on the ground, pulled his revolver and fired. The fellow uttered a curse and fell with a savage yell. The bullet had pierced right through his head, he was not expected to rise again.

Gathering Raffat in his arms Hassan ran towards the camp as fast as his wounded legs could carry and at last succeeded in reaching it safe and depositing Raffat on a smooth bed in his own tent.

### CHAPTER IV.

Bagdad presented a scene of both gloom and cheerfulness at the arrival of the victorious troops from Yemen. Sorrow and



happiness had intertwined themselves that day.

Some mourned and wept for their lost ones, others made merry and rejoiced at the restoration of their friends and relatives.

A mother was shedding bitter tears for her only son and helper and a father was proudly embracing his own who had come back safe with extra honors.

Society also cast passing glances and took a formal notice of the dead and gone, sparing a few charitable remarks in their memory, and plunged into merry-making for those restored.

On one side was a scene of bitter sorrow and lamentation, on another that of ecstasy and happiness.

Such is the world and such are its vagaries.

Hamid Bey had returned safe and sound, none the worse for his troubles. He had won additional honors for his bravery and the military skill he had displayed in putting down the rebellion. Hassan and Raffat had also come back safe and sound. Raffat had completely recovered from his wound and was only weak.

Miraculous was his recovery. Surgeons and doctors had quite given up his case after a few days of his receiving the wound, but the constant and skilful nursing of Hassan saved him a second time from death. Rightly remarked Hamid Bey to Hassan once that he had twice rescued Raffat from the very jaws of death.

Great and unflinching was the regard that this incident had created in Raffat's heart for Hassan. He had begun to love Hassan with a brotherly love and was constantly thinking and planning in his mind to repay Hassan in some way for his great kindness. At last after long and deep deliberation he hit upon a plan and felt much relieved. He could not carry it out without the consent of his uncle and so he at once went to Hamid Bey. Hamid Bey was at home and Raffat at once got an interview.

"Why did you take the trouble of coming, Raffat? You know you are weak and should not expose yourself. How is that Hassan is not with you?" asked Hamid Bey.

Seeing his opportunity Raffat at once plunged into the subject he had at heart.

"Uncle," he said, "I have come to ask of you a boon and I pray you will not hesitate to grant it, because it concerns my happiness the most." "And what is that pray?" demanded Hamid Bey.

"Uncle, you know very well how Hassan saved my life twice and rescued me from the very jaws of death. I should have been lying somewhere in the deserts of Yemen, but for Hassan's courage and devoted friendship I am here safe and sound. I have been thinking all the time and the question has puzzled me very much, how to repay Hassan? But I could not see and find any way of doing it save and except one which is impossible for me to adopt without your help and consent. I have known certain things for a long time but I durst not tell you before. You were mostly responsible for this state of things and the result has been only what was quite natural. I know, uncle, very well that Hassan loves Salima with a love that never a man shall love a woman with again and few men have ever loved with. They have loved each other since they were children. She is betrothed to me, but I give her to Hassan, who is more worthy of her.

"Uncle! you will not stand in the way. It will be a crushing blow to me if you do. Let me give her to him! There is not a man in the world half so worthy."

But still Hamid Bey made no reply. Raffat scarcely gave him time to make one. "I have seen it a long while, I have marked how Hassan had kept down his feelings and borne it nobly and his last act of saving me was the noblest of all. Dear uncle, don't make two of the best spirits miserable by withholding your consent." "Raffat", said Hamid Bey, "have you thought over the matter seriously? And are you really in earnest when you are making this sacrifice?"

"Oh uncle! with all my heart and soul. I cannot live and feel happy unless I see this done", said Raffat in earnest tones

"Then I feel proud of you, my dear nephew," said Hamid Bey rising and embracing him.

"I have myself known this Raffat and the thing has troubled me ever since, but I could not find any way to alter things; to retract my word was out of the question, so I kept quiet and left it in His hands who is the

solver of all difficulties; and see how beautifully he was solved this."

"Uncle, you have relieved me of a great burden and made me most happy to-day. I do not know how to thank you for this," replied Raffat.

Just then Hassan entered and took Raffat to task for coming away alone and exposing himself.

Raffat kept quiet, but Hamid Bey said smiling, "Raffat was telling tales of you to me, Hassan."

"O, Hassan, you will not mind, and say you will accept," exclaimed Raffat rising and catching Hassan. Hassan was all wonder and surprise.

Hamid Bey rose and went into an adjoining room and from there brought Salima with him and said, "Hassan, your deeds should not go unrewarded. I have no treasure more valuable than this", he said catching hold of Salima by

the hand. "I give her to you first on Raffat's behalf, because she was his and secondly on my behalf. I know that none deserves her so much as you. Try to make her happy, she had a happy home here. The marriage will be performed this week." Hamid Bey sat down excited.

Hassan never knew where he was, his head was whirling, but mastering himself, he replied in broken accents,

"Thanks very much, I shall preserve this treasure, as few had ever been preserved, but I do not know if I really deserved such a reward".

Salima was standing still, dewy drops of perspiration were visible upon her forehead and a beautifully serene smile played upon her lips.

Wonderful are the ways of God for those who trust.

NAWAB SYED MURTAZA ALI KHAN.

## RICHARD WATSON GILDER: AN APPRECIATION

BY REV. J. T. SUNDERLAND.

FOR many years Mr. Richard Watson Gilder had been steadily rising to increasing distinction as a representative of what was best in the literary and public life of New York City and of America at large, and his recent sudden death in the very prime of his powers is a serious loss not only to New York but to the American nation.

He had attained eminence and done valuable work in at least four different directions:—

(1) During most of his working life he had been an editor, and for twenty-eight years had filled the responsible position of Editor of the *Century Magazine*. Here he had rendered important service to letters and to the public by maintaining high literary and ethical standards in all he published. He made the *Century* a credit to American journalism,—a magazine that Americans have never had occasion to be ashamed of at home or abroad. This is saying much when we remember how cheap and sensa-

tional much of the American magazine literature of the past twenty years has been.

(2) Mr. Gilder did much for American art. Always a lover and student of art, he took an active interest in whatever tended to create a public spirit favorable to art, to educate the public taste to a better appreciation of art, or to increase the treasures of true art accessible to the public of this country. His pen was always at the service of art in the *Century Magazine* and elsewhere. His deep interest in art was also shown by the fact that he was an active member of the Society of American Artists, and for some years President of the Public Art League of the United States.

If the love of art is growing in America and if this country is a better place for artists than it was forty years ago, no small part of the credit is due to Richard Watson Gilder.

(3) As a writer of course Mr. Gilder's main work was in prose; and his prose productions were always of a superior quality. Few men have written more intelligently,

more interestingly or in finer English. His little book on Lincoln, published during the past year, is one of the most charming pieces of writing about the martyr President that has ever been given to the public.

But the part of his writing that he cared most for and that reveals the deepest that was in his nature, was his poetry. He never made poetical composition his business; it was always an aside; but he began it early and continued it to the last; and he turned to it instinctively in his rare hours, finding it the natural and almost necessary vehicle of expression for his very choicest thoughts and innermost feelings.

He gave to the public in all some seven or eight small volumes of poems. If he did not attain a place among the six or seven major poets of America, few who are familiar with his verse will deny that he reached a high and a unique place among our minor singers.

His poems are all short, some of them very short. His poetry is simple, fresh, sincere, with much in it that suggests the gentle yet strong and resolute personality of the writer. It is optimistic and full of hope, and yet deeply cognizant of the sorrow and pain and tragedy of the world. It is manly and courageous, yet full of tenderness and deep human sympathy. It is pervaded with a quick and warm love of nature, and it shines at a thousand points with fine imagery drawn from nature. It possesses in parts a mystical element, which to some of his verses gives a quiet and soothing charm like that of a dreamy Indian Summer day. It is full of reverence for religion and God, and equally full of reverence for truth and freedom. It is full of reverence for the past, and equally full of faith in a better future coming. It is full of admiration for noble men and women and worthy deeds, and equally full of scorn for bad men and women, and for injustice and wrong in whatever form.

Thus it is all singularly human poetry, born out of the life experiences of the writer, and concerned with whatever is deepest and realiest in the life of man, woman and child; yes, and also with whatever is most vital in the life of the community, the city and the nation.

Many poems and parts of poems at once suggest themselves for quotation; but we

must content ourselves with the very fewest and briefest—merely enough to give a taste of the author's thought and spirit in two or three particulars.

How warmly he loved nature and the country, with their peace and quietness, and also how ardently he loved New York, the great city where he lived so long, with its stirring and mighty life, is shown in probably a full hundred of his poems. Here is a verse from a single one:—

"Oh, dear is the song of the piné,  
When the wind of the night-time blows,  
And dear is the murmuring river  
That afar through my childhood flows;  
And soft is the raindrop's beat  
And the fountain's lyric play;  
But to me no music is half so sweet  
As the thunder of Broadway."

His patriotic and memorial poems and poems connected with important historical occasions, are many and generally excellent. I quote only his sonnet entitled "On the Life-Mask of Lincoln", which as a condensed description and appreciation of the Great President has hardly been surpassed by any writer:—

"This bronze doth keep the very form and mold  
Of our great martyr's face. Yes, this is he!  
That brow of wisdom, all benignity;  
That human, humorous mouth; those cheeks that hold  
Like some harsh landscape all the summer's gold;  
That spirit fit for sorrow, as the sea  
For storms to beat on; the lone agony  
Those silent patient lips too well foretold.  
Yes, this is he who ruled a world of men  
As might some prophet of the elder day—  
Brooding above the tempest and the fray  
With deep-eyed thought and more than mortal ken.  
A power was his beyond the touch of art  
Or armed strength—his pure and mighty heart."

Mr. Gilder wrote many songs, some of them very tender and sweet. This "Night Song" (for the guitar) is a good sample:—

"The leaves are dark and large, Love;  
'Tis blue at every marge, Love;  
The stars hang in the tree, Love,  
I'll pluck them all for thee, Love;  
The crescent moon is curled, Love,  
Down at the edge of the world, Love;  
I'll run and bring it now, Love;  
To crown thy gentle brow, Love;  
For in my song  
The summer long  
The stars, and moon, and night, Love,  
Are but for thy delight, Love!

Mr. Gilder was a passionate lover of music, as many of his verses testify. As an illustration both of the depth of his passion



Perhaps the most important work done for the social regeneration of New York City within the past generation, has been that carried out by the New York Tenement House Commission, appointed in 1894, of which Mr. Gilder was the efficient and tireless chairman. New York tenement houses are bad enough now, heaven knows; but the improvement since 1894 has been immense. Hundreds of old, filthy, dark unsanitary buildings, crowded with the poor,—veritable “dens of death,”—as Jacob A. Reis truly called them, have been torn down, and in their places either decent and sanitary tenements have been erected, or else the ground has been put to the still better use of public play-grounds for poor children, or small parks as breathing spaces for the congested districts. The fine work which New York has done in recent years in the way of opening children’s play-grounds and small parks and recreation piers, thus giving new life and joy and health to tens and hundreds of thousands of children and adults, is due more to Richard Watson

Gilder than to any other man. He too it was who secured the enactment of laws which made tenement houses safe against the horrible peril of midnight fires; and that compelled the erection of new school-buildings. The *New York Nation* estimates that to him is due the saving annually of more than 12,000 infant lives. Add to all this the campaign for city righteousness which he fought, with a resourcefulness that knew no bounds and with a courage and spirit of self-forgetfulness that was an inspiration to all his co-workers, and we see something of the extent and the value of the service which Mr. Gilder rendered to New York during his public career of a third of a century in that city.

The spirit which he carried into his public work is clearly illustrated in many of his poems. In that entitled "The Great Citizen" we read:—

"Talents and wealth to him were but a trust  
To lift his helpless brothers from the dust,—  
This his chief aim: to wake in every man  
The soul to do what only courage can."

These lines were written with another in view; but they exactly describe himself.

In one of his poems he inquires: "Who

are the true builders of the state?" Here are four lines of his answer:

"He builds the state who to that task  
Brings strong clean hands, and purpose pure;  
Who wears no virtue as a mask;  
He builds the state that shall endure."

In some lines written for the City Club of New York he gives his creed of good citizenship:—

"On love of City here we take our stand:—  
Love of the City is no narrow love;  
Who loves it not he cannot love his land  
With love that shall protect, exalt, endure.  
Here are our homes, our hearts; great God above!  
The City *shall* be noble, *shall* be pure."

He lived for the City that he loved; and it seems to be only a statement of the literal fact to say that he died for her. For it was over-exertion in the last political campaign in New York, in which he fought with all the energy of his being for better government, that caused his death. Is it any wonder that New York mourns the untimely death of her good, great citizen, and asks with sorrow: Who shall take his place?

HARTFORD, CONN. U. S. A.

Dec. 20, 1909.

## THE ANCIENT ABBEY OF AJANTA

*Chaitya*—Building used by Buddhist monks for united worship. Strictly comparable to Christian Churches, which resemble it to an extraordinary degree, even now. The differences between nave and aisles are exactly the same. A dagoba occupied the place of the altar. Ajanta has four chaityas.

*Vihara*—A Buddhist monastery. At first these consisted of a central space of irregular shape, with small cells opening into it. Afterwards, it becomes a quadrangle or main court with a great sanctuary, on its longest side, containing an image of Buddha, pillared aisles and verandah, and cells, as in the earlier examples. There are twenty-two viharas, many unfinished, at Ajanta.

*Dagoba*—A stupa or tope erected over the ashes or relics of a great teacher. An open-air stupa is the Sanchi Tope. There are dagobas within all the four Chaityas at Ajanta. Evidently the form was sacred.

**L**IKE the curves and columns of some great organ, runs the line of stone arches and colonnades along the hillside that faces to the sunrise, in the glen of Ajanta.

Twenty-six caves there are in all, making one long level line, overhung by the rounded ridge of dark-blue stone that was undoubtedly chipped into shape and bareness long long ago, to emphasise that balanced uniformity which gives to this ancient abbey so much of its solemnity and beauty. As we first see the caves, from the boulder-strewn stream, some hundreds of feet away, they appear like a succession of pillared verandahs, broken once near the middle, and culminating in the distance, in the tall arched fronts of great chaitya-halls. It is thus that we first become aware of Caves Ten and Twenty-six, and are affected by their severity and regularity as if by music. In reality, Nine and Nineteen are also chaityas. But both are slightly masked by masses of rock, and only Ten and Twenty-six stand out, in this first view.

How lonely and remote is this glen in which we find them ! It lies crescent-shaped amongst its hills, so that the view from each monastery-cave seems closed upon itself. The torrent that runs through it enters, as a great cascade, at the northern end, and leaves this rocky ravine without giving a hint of a world without, where twistings and windings are to bring it to a wider stream. Such are the sites that have ever seemed ideal to the monk. The murmur of running waters and the voices of the waterfalls, make to his ear a perpetual plain-song, in unison with the intoning of ancient psalters, and the chanting of texts. In the circling path of the sunlight measured against the green, its first rays at dawn, and its last at cowdust, are signals for ringing of bells, and lighting of lamps, for processions, and incense, and sprinkling of holy water. The quivering of leaves, through the tropical day, speaks of coolness and shadow, the environment of learning ; and the solitude of nature promises remoteness from the world, the only possible environment of holiness. Such must Ajanta have seemed, to the handful of monks who took up their abode in its natural caverns, perhaps a couple of centuries before Asoka. The rough path by which they could climb to their eagle's nests of dwellings, was soon hewn, by their patient hands, into simple stairs. But even these were reached, from the north, only after arduous travel over the boulders by the stream side. A perfect site for a monastery. It is difficult to imagine that amongst the scarped and rugged hillsides of Khandesh, there could have been found another vale, at once so lonely and so beautiful.

Twenty-six caves there are, in all ; numbered, in the unemotional fashion of official surveys, in serial order, from North to South. In reality, however, they fall, according to their ages, into some four main groups. The first of these, containing Caves Eight to Thirteen, lies to the left of the stairs by which one reaches the monastery terrace. One arrives on that level, between Six and Seven, and the first seven numbers form the third of the periods. Caves Fourteen to Nineteen constitute the second period ; and Twenty to Twenty-six, the fourth.

13, 12, 11, 10, 9, 8 :  
Period I.

19, 18, 17, 16, 15, 14 :  
Period II.

7, 6, 5, 4, 3, 2, 1 :  
Period III.

26, 25, 24, 23, 22, 21, 20 :  
Period IV.

Not that all the caves of any single group were undertaken at once ! In each period there is a progression. Sixteen and Seventeen have inscriptions which, it is said, render them the heart of the matter, for they were built during or soon after the lifetime of the great Gupta, "Maharaja Deva" (Chandragupta II. Vikramaditya, 375 to 413 A.D.) by a sovereign who had married his daughter. And Caves Five to One were probably undertaken immediately after.

In any case, it is the first group, of Caves Eight to Thirteen, that for hundreds of years formed the whole glory of Ajanta. Eight and Thirteen may probably have been natural caverns, occupied tentatively, long before the time of Asoka, by a handful of monks. Those were days in which kings, rich cities, and great land-owners could scarcely perform a work of greater merit than hewing out caves, for the residence of monks. In course of time, therefore, these natural recesses in the rock (which we imagine to have been the motive and starting-point) were transformed into simple monasteries, by first enlarging the centre and then cutting tiny cells, each with its two stone beds and low doorway, round the space, which thus acted as quadrangle or courtyard. Number Thirteen has in addition to these, a small earthen verandah in front. Number Eight has not even this. It seems probable that the occupation began from two points more or less simultaneously, and afterwards worked inwards, for how else are we to explain the fact that Nine and Ten, standing side by side, are both chaityas ?

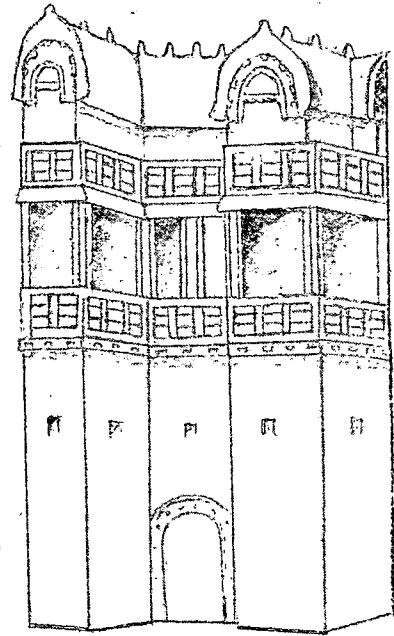
We imagine, too, that the first settlement was early, when faith was strong, and the living impress of the Great Teacher was yet fresh. For how else can we account for the strength that clung to the bare rocks by the torrent-side, with such pertinacity, decade after decade ? Were they some band of wandering teachers, we wonder, those first monks, appointed to preach in the countries on the Southern Road, a mission sent to the powerful empire of Ujjain, or an offshoot perhaps from the mother-communities at Bhilsa and Sanchi ?



In any case, the caves were valuable to them as head-quarters during the wet season, when all begging friars are supposed to assemble for the time, in some fixed dwelling place; and during their absences as a body, for eight or nine months at a time, the work of excavation must have taken place. Little did they dream of how well-starred were the spot they had chosen and the day of their advent! We can see, what they could not, close on twelve hundred years of development and gathering fame; the learning they were to send out; the beauty they were to build up; the kings who would delight to honor them; and roads from the far ends of the earth, all meeting on their threshold! Hiouen-Tsang came here, in the middle of the seventh century after Christ, and speaks of the place as "a sangharama constructed in a dark valley. Its lofty halls and deep side-aisles stretch through the face of the rocks. Storey above storey, they are backed by the crag and face the valley." It is evident here, that the English translator,—not having in his own mind, the thing his author was describing—has rendered the text inaccurately. If we read, "its lofty *chaityas*, and deep *viharas* at their sides," the statement immediately becomes luminous. Similarly, when later we are told that the great Vihara is about 100 feet high, and the stone figure of Buddha in the middle, 70 feet high, while above is a canopy of seven stages, towering upwards, apparently without support,\* it is evident that the great Chinese traveller is speaking of no *Vihara*, but of the principal *chaitya* of his own day (Nineteen or Twenty-six?) and that the stone figure he describes is really the dagoba it contains.

The first royal patronage extended to Ajanta must have been given at or soon after the time of Asoka, when the Chaitya known as Cave Nine, and the Vihara numbered Twelve, were built. Every one who takes up the study of ancient sites in India, finds his own indications of age. At Sanchi the gradual modifications in the pictorial treatment of the Asokan rail give us a chronological scale which enables us to distinguish with absolute certainty no less than four

different periods of building and sculpture. Here at Ajanta, the time-unit that serves us from the first is the chaitya-facade ornament, taken in conjunction with the



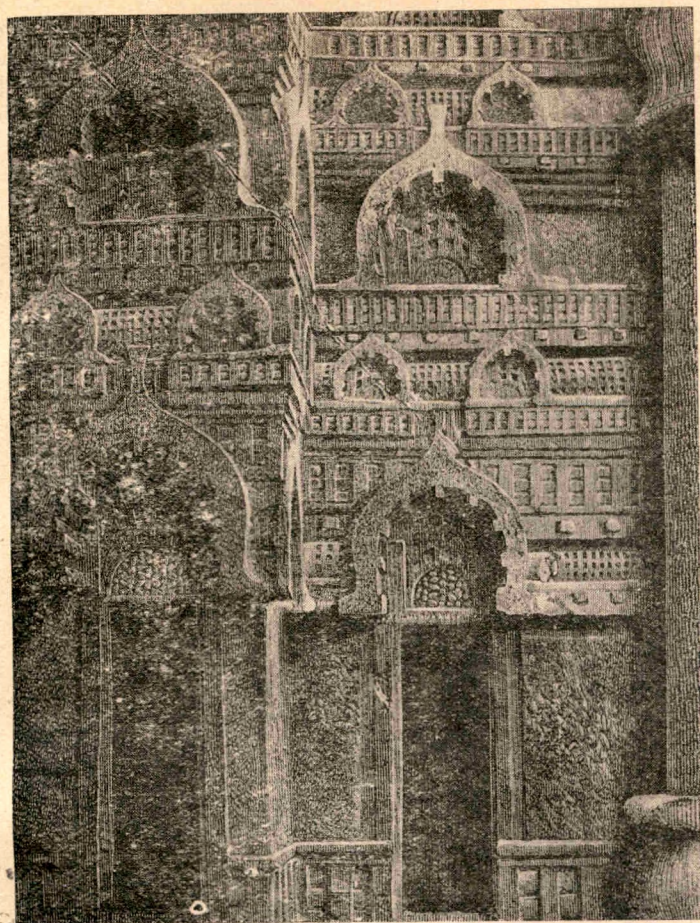
A FORT FROM THE SANCHI TOPE, ABOUT 150 B.C.

Asokan rail. It would appear that the domestic architecture of the age was characterised by the rounded roof which we still see, in the rocky caves of Ajanta. the Asokan rail, used as the front of a verandah; and the horse-shoe window breaking the line of the roof, or *mansard*. Now the instinct of cave-makers was to make their fronts as closely as possible resemble the outsides of the building of their period.

But a style creates a tradition, which persists long after the original reason for it has disappeared. Thus the horse-shoe ornament and the Asokan rail become a mannerism at Ajanta, diverging constantly further and further from their true intention and by these progressive changes we can make a rough estimate of the ages of the caves. In Nine and Twelve, they are used with obvious sincerity, reflecting the con-

\* Quoted by R. C. Dutt in *Civilisation in Ancient India*. II. pp. 156-7.





VIEW ON VERANDAH OF CAVE AT BEDSA.

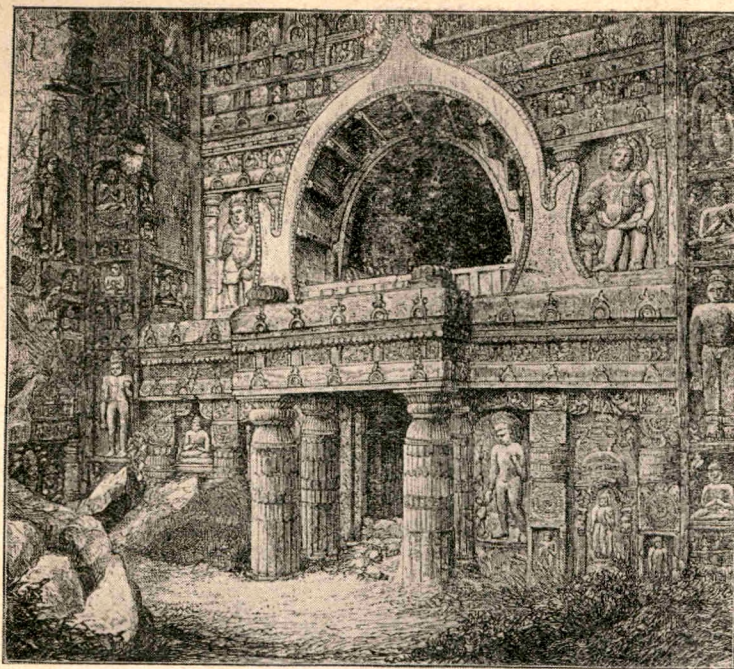
ceptions of their age, in the same way that the early printers of Europe laboured to make their machine-printed books look as if they had been written by hand. On Viharas Eight and Thirteen, they do not occur at all. Evidently the founders were too early, or too poor, to indulge in such elaboration. Chaitya Number Ten had a timber front, which has fallen away and leaves no trace of its image or likeness, save in the panels sculptured in the rocks on either side. But these horse-shoe ornaments do not altogether cease, till after Cave Nineteen. At first they are frankly windows in housefronts. In Cave Number Twelve, they are to suggest used fan-lights over the cell-doors, and run round the walls, connecting one with another, in simple dignity. In Caves Six, Seven and

Fifteen, we find the spaces filled with lotus patterns, and the semicircular opening no longer has a definite meaning. They are no longer windows. They are now only decorative. On the facade of Cave Nineteen, foreign influences are at work. A horrible vulgarity has come over the workmen, strictly comparable to the degrading effects of European taste on Indian crafts to-day. Each of these once beautiful outlines is now filled with a hideous grinning face, altogether meaningless. From the chequer-work which recurs here again and again, (an ornament common amongst the Gandhara sculptures, in the Calcutta collection), it is clear that these influences have come from the north-west. They are possibly Greek, as transmitted through Persia. There had been a great *rapprochement* between India and Persia in the course of the fifth century, and no where is the crude secularising effect of the West on Indian taste better illustrated.

Yet nowhere is the sober, synthetising power of the Indian intellect more visible. In spite of its eclecticism of detail, and daring romanticism in the treatment of sacred subjects, Nineteen at Ajanta remains one of the architectural triumphs of the world. It is the very flowering-point of a great civic life. The strong porch, brought forward on two solid pillars, suggests the presence and words of the leaders of men; the side-galleries, their supporters and attendants; while on the sill of the great window behind we have room and background for the anointing of a king, or the lying-in-state of the dead.

We are accustomed to think of the *hotels de ville* of Belgium as the crown of the world's communal architecture. But Belgium has nothing, for simple unity and mastery, to compare with this. It dominates a small court, from which a false step would precipitate one down a steep *khud*. Obvi-





VIEW OF FACADE, CHAITYA CAVE NO. 19 AT AJANTA.

ously the style was not invented for such a position! Here, as at a thousand other points, Ajanta merely reflects the life of India, during one of the greatest periods of her history. Cave Nineteen remains, carved in imperishable rock, when all the *buildings* of its day have disappeared, a memorial of the splendour and restraint of Indian cities during the ages of the Gupta rule.

NIVEDITA OF RK.-V.

## EDUCATION OF INDIANS (1833—1853.)

(*Anglicisation of Education*).

**I**N the Charter Act of 1833 no clause expressive of motives of philanthropy and altruism in promoting the happiness and interest of the natives of India was inserted. But the grant of one lac in 1813 had to be increased now tenfold, for by 1833 a much larger portion of the map of India was dyed red than had been the case twenty years earlier. The Indian Government, however, did not take the lead in founding colleges and schools for the diffusion of education among their subjects. But what they did within two years of the passing of the Charter Act was the anglicisation of education. The controversy between the two schools known as occidentalists and orientalists came to a close in 1835 when the then Governor-General of India, Lord Bentinck, issued his famous minute by which he anglicised the educational system of India.

It is necessary here to say something about the origin and history of the controversy between the orientalists and occidentalists. In Bengal, when the Committee of Public Instruction was formed in 1823, Horace Hayman Wilson was appointed its Secretary. Although he came out to India in the capacity of a medical officer in the service of the Company, he did not practise his profession in this country, but devoted his attention to the study of Indian philology, antiquities and ethnology. He was a renowned Sanskrit scholar. But like other Anglo-Indians of his class, he looked upon India as the happy hunting ground for his correligionists and compatriots and therefore tried to keep its inhabitants in bondage and perpetual tutelage to England. It was this motive which prompted him to be an advocate of the cause of oriental learning and not to teach Indians English. On this point he expressed himself so clearly in his evidence before the Select Com-



mittee of the House of Lords on the Government of Indian Territories on the 5th July 1853 that a portion of it is reproduced below. He did not want Indians in the covenanted ranks of the Indian Medical Service. For in his evidence he said :—

"In truth, it would be difficult to render the services of Native medical attendants acceptable to the Europeans, as there is a great feeling of dislike to them. Europeans in India cannot be made to believe that Native Surgeons are fully qualified, although no doubt many of them are very efficient even, as we know; for we have had two or three of them over in this country, and one of them particularly was very highly distinguished in the medical classes; he took his degree both at the College of Physicians and the College of Surgeons, Dr. Chuckerbutty; but still you cannot get over the prejudice which Europeans entertain against them, and that is not the direction in which their services are most valuable."

In plain language he meant to say that Indians should not be admitted to the ranks of the Indian Medical Service, because the Europeans entertained prejudice against them! He was asked by Lord Boughton :

"7279. Do you know that an effort was made to induce the East India Company to employ one or two of those Native medical students in their own medical service?"

In reply to which, H. H. Wilson said :—

"I have heard so; I do not know it; I do not think it is necessary."

He was further asked by Lord Boughton :

"7280. Particularly that individual whom you mentioned just now?"

"Yes; I have heard that some of his friends think that he has been rather ungenerously treated in not being appointed to the Company's Service."

"7281. Do you see any objection to the employment occasionally of very eminent medical students in the covenanted service?"

"You have to encounter a very strong feeling on the part of all the European society against it."

"7282. But if the Europeans did not choose to employ those persons in the medical profession, of course they would not be obliged to employ them?"

"At a civil station very often they would have no choice. There is but one medical man attached to a station; and if he were a Native officer, whatever his qualifications might be, I am sure there would be a very strong feeling against employing him; it would be very repugnant to the prejudices of Europeans; I do not think the benefit of either the country or of the individual would be consulted by forcing him into that position in which he could not be of so much use to his countrymen as he might be in independent practice, and in which he would find himself in an uncomfortable position; the other medical officers of the Company would always be inclined to look with jealousy and dislike upon him."

\* \* \* \*

"7284. Would it not give additional reputation

to the Native medical practitioners if they were occasionally employed in the Company's Service?"

"\* \* I do not think that any advantage would result from incorporating even qualified Natives in the Company's Medical Service."

He was also against establishing universities in India on the plan of English ones for the following reasons. He said :—

"I do not know what is meant by a university in India; if it is to consist in wearing caps and gowns, and being called Bachelors of Arts and Masters of Arts, I do not see what advantage is likely to accrue from it. The Natives certainly could not appreciate the value of such titles, it would be of no advantage to a young man to be called a Bachelor of Arts amongst Natives of India, who could attach no positive idea to it; *it would be inconvenient if it gave him place and precedence amongst Europeans*; in fact I cannot consider that any advantages at all would be derived from such an institution."

It is not difficult therefore to understand the motives which prompted Wilson to take his stand against English education. He did not want Indians to stand on the same level with his countrymen. If they were educated in English, then it would be inconvenient for Anglo-Indians to treat Indians with that supreme contempt which is their wont in their dealings with the latter.

It can be safely asserted that the same feelings guided the conduct of other orientalists like Shakspeare and the Prinsep brothers.

But at that time was living a Bengali who thoroughly understood the temperament of those 'birds of passage' in India who in order to keep Indians in bondage were averse to giving them English education. That Bengali was the celebrated Raja Ram Mohun Roy. To checkmate the machinations of the scheming and designing Anglo-Indian Orientalists, he addressed in December, 1823, a letter to the then Governor-General of India, Lord Amherst, extracts from which are given below :—

"We find that the Government are establishing a Sanskrit school under Hindoo Pundits to impart such knowledge as is already current in India. \* \*

"From these considerations, as the sum set apart for the instruction of the natives of India was intended by the Government in England for the improvement of its Indian subjects, I beg leave to state, with due deference to your Lordship's exalted situation, that if the plan now adopted be followed it will completely defeat the object proposed, since no improvement can be expected from inducing young men to consume a dozen of years of the most valuable period of their lives

in acquiring the niceties of Vyakaran or Sanskrit Grammar. \* \*

"If it had been intended to keep the British nation in ignorance of real knowledge, the Baconian philosophy would not have been allowed to displace the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner, the Sanskrit system of education would be best calculated to keep this country in darkness, if such had been the policy of the British legislature. But as the improvement of the native population is the object of the Government, it will consequently promote a more liberal and enlightened system of instruction; embracing mathematics, natural philosophy, chemistry, anatomy, with other useful sciences, which may be accomplished with the sum proposed by employing a few gentlemen of talents and learning in Europe, and providing a college furnished with necessary books, instruments and other apparatus."

It is on record that—

"The Bengal Government regarded this letter as having been penned under a somewhat erroneous impression respecting the views of Government in the establishment of the Sanskrit College, but forwarded the letter to the Committee of Public Instruction for their information."\*

The controversy then was set afoot by Ram Mohun Roy, and the members of the Education Commission appointed by Lord Ripon in 1882 in the sixth chapter of their report, referring to Ram Mohun Roy's exertions, wrote:—

"It took twelve years of controversy, the advocacy of Macaulay, and the decisive action of a new Governor-General, before the Committee could, as a body, acquiesce in the policy urged by him."

The Court of Directors in their letter to the Governor-General in Council of Bengal, dated 18th January, 1824, wrote:—

"With respect to the sciences, it is worse than a waste of time to employ persons either to teach or to learn them in the state in which they are found in the Oriental books. As far as any historical documents may be found in the Oriental languages, what is desirable is, that they should be translated, and this, it is evident, will best be accomplished by Europeans who have acquired the requisite knowledge. Beyond these branches what remains in Oriental literature is poetry; but it has never been thought necessary to establish colleges for the cultivation of poetry, nor is it certain that this would be the most effectual expedient for the attainment of the end.

"In the meantime we wish you to be fully apprised of our zeal for the progress and improvement of education among the natives of India, and of our willingness to make considerable sacrifices to that important end, if proper means for the attainment of it could be pointed out to us. But we apprehend that the plan of the institutions, to the improvement of

which our attention is now directed, was originally and fundamentally erroneous. The great end should not have been to teach Hindoo learning but useful learning. No doubt, in teaching useful learning to the Hindoos or Mahomedans, Hindoo Media or Mahomedan Media, as far as they were found most effectual, would have been proper to be employed, and Hindoo and Mahomedan prejudices would have needed to be consulted, while everything which was useful in Hindoo or Mahomedan literature, it would have been proper to retain; nor would there have been any insuperable difficulty in introducing under these reservations a system of instruction from which great advantage might have been derived. In professing on the other hand to establish seminaries for the purpose of teaching mere Hindoo or mere Mahomedan literature, you bound yourselves to teach a great deal of what was frivolous, not a little of what was purely mischievous, and a small remainder indeed in which utility was in any way concerned."\*

"The Bengal Government, on receipt of the Court's letter, communicated it to the Committee of General Instruction, who in reply submitted some observations in vindication of this establishment as it then existed.

"Admitting that the legitimate object to be pursued was the introduction of European science to the extinction of that which is falsely so called by Hindoos and Mahomedans, circumstances, it was observed, had rendered necessary the course which had been pursued, and it was questionable 'whether the Government could originally have founded any other seminaries than those which it actually had established, viz., the Madrassa, to teach Mahomedan literature and law, and the Benares College, to teach Sanskrit Literature and Hindoo law. The absence of all media, either teachers or books, for instruction of a different kind, the necessity for which has been acknowledged by the Court of Directors, was considered fully to have justified the course which had been pursued.

"It was further observed, as justifying that course, that the Government stood pledged to its adoption, in the case of the 'Sanskrit College in Calcutta, which was substituted for two colleges proposed to be endowed at Tirhoot and Nuddea, the original object of which was declaredly the preservation and encouragement of Hindoo learning;' that the state of public feeling in India did not then appear to warrant any general introduction of Western literature and science, although the prejudices of the natives against European interference with their education in any shape had considerably abated; that the substitution of European for native superintendence over all the schools maintained by Government was an important change which had been effected, and from the continuance of which, exercised with temper and discretion, it was expected that the confidence of the officers and pupils of the several seminaries would be won to an extent that would pave the way for the unopposed introduction of such improvements as the Government might thereafter have the means of effecting; and finally, that a necessity still existed for the creation of those media by which useful science

\* Appendix to Report from Select Committee on the Affairs of the East India Company, Vol. I (Public) p: 436.

\* *Ibid*, p. 488. It is believed that this letter was written by Mr. James Mill, the historian and father of John Stuart Mill, the philosopher. Mr. Mill occupied an important position in the India office.

was to be diffused, that is, by teaching native teachers and providing books in the languages of India.

"On the unfavourable view taken by the Court of the state of science among the natives of India, the committee remarked as follows:—

"The position, that it is worse than a waste of time to employ persons either to teach or learn the sciences in the state in which they are found in oriental books, 'is of so comprehensive a nature, that it obviously requires considerable modification, and the different branches of science intended to be included in it, must be particularized before a correct appreciation can be formed of their absolute and comparative value. The metaphysical sciences, as found in Sanscrit and Arabic writings, are we believe, fully as worthy of being studied in those languages as in any other. The Arithmetic and Algebra of the Hindoos lead to the same results and are grounded on the same principles as those of Europe: and in the Madrisa, the Elements of Mathematical science which are taught are those of Euclid. Law, a principal object of study in all the institutions, is one of vital importance to the good government of the country, and language is the ground work upon which all future improvements must materially depend. To diffuse a knowledge of those things, language and law especially, cannot therefore be considered a waste of time.'

"The Committee conclude their letter by observing, on the subjects of history and poetry, that the attachment of the Mahomedans to their own history is great; that no good reason appeared why the natives of India should be debarred from cultivating their own historical records, or why the transactions of the country in which they had a natural interest should not be thought deserving of their perusal; and that poetry was a branch of study in all colleges, having ever been found to be a valuable auxiliary in the study of literature in every language and country. 'As a part therefore, and a very important part of Sanscrit and Arabic literature, as the source of national imagery, the expression of national feeling, and the depositary of the most approved phraseology and style, the poetical writings of the Hindoos and Mahomedans appear to be legitimately comprehended amongst the objects of literary seminaries founded for Mahomedans and Hindoos.'"

It cannot be denied that there was much force and reason in the above arguments. But the Education Committee did nothing for the cultivation of the vernaculars. They were content with encouraging the learning of Sanskrit and Arabic, and all that was contained in the literatures of those two classical languages. But they neglected to instruct the students under their supervision in the sciences and arts of Europe. Had they done that there would not have been any case for the occidentalists at all.

But the cause of the occidentalists received much impetus from the appointment of Lord Bentinck as Governor-General of India. Bentinck had been at one time Governor of Madras and was mainly responsible for

the Mutiny at Vellore. He was, therefore, disgraced and recalled from the Governorship of that Presidency. It was not out of love for Indians but from motives of political expediency that he wanted their anglicisation. He thought that would perhaps strengthen the hold of England on India.\*

It should be mentioned here that Bentinck was not in favour of educating Indians.

He saw danger in the spread of knowledge in this country. So he recorded his opinion in a Minute, dated the 13th March, 1835. Sir Charles Metcalfe, after he had assumed the Governor-Generalship of India, in a Minute, dated the 16th May, 1835, said:—

"His Lordship (Bentinck), however, sees further danger in the spread of knowledge and the operations of the Press. I do not, for my own part, anticipate danger as a certain consequence from these causes. I see so much danger in the ignorance, fanaticism, and barbarism of our subjects, that I rest on the spread of knowledge some hope of greater strength and security. Men will be better able to appreciate the good and evil of our rule; and if the good

\* Sir Charles Trevelyan—brother-in-law of Macaulay—who was also a tower of strength to the occidentalists, in his evidence on 23rd June 1853 before the Select Committee of the House of Lords on the Government of Indian Territories, said:—

"According to the unmitigated native system, the Mahomedans regard us as *kafirs*, as infidel usurpers of some of the finest realms of Islam, for it is a tenet of that dominant and warlike religion constantly to strive for political supremacy, and to hold all other races in subjection. According to the same original native views, the Hindoos regard us as *mlechas*, that is, impure outcasts, with whom no communion ought to be held; and they all of them, both Hindoo and Mahomedan, regard us as usurping foreigners, who have taken their country from them, and exclude them from the avenues to wealth and distinction. The effect of a training in European learning is to give an entirely new turn to the native mind. The young men educated in this way cease to strive after independence according to the original Native model, and aim at improving the institutions of the country according to the English model, with the ultimate result of establishing constitutional self-government. They cease to regard us as enemies and usurpers, and they look upon us as friends and patrons, and powerful beneficent persons, under whose protection all they have most at heart for the regeneration of their country will gradually be worked out. According to the original native view of political change, we might be swept off the face of India in a day, and, as a matter of fact, those who look for the improvement of India according to this model are continually meditating on plots and conspiracies with that object; whereas, according to the new and improved system, the object must be worked out by very gradual steps, and ages may elapse before the ultimate end will be attained, and in the meantime the minority, who already regard us with respect, and aim at regenera-

\* Ibid, pp 436-437.



predominate, they will know that they may lose by a change. Without reckoning on the affection of any, it seems probable that those of the natives who would most deprecate and least promote our overthrow, would be the best-informed and most enlightened among them, unless they had themselves, individually, ambitious dreams of power. If, however, the extension of knowledge is to be a new source of danger—and I will not pretend confidently to predict the contrary—it is one altogether unavoidable. It is our duty to extend knowledge whatever may be the result; and spread it would, even if we impeded it. The time is passed when the operations of the Press could be effectually restrained even if that course would be any source of safety, which must be very doubtful. Nothing so precarious could in prudence be trusted to. If, therefore, increase of danger be really to be apprehended from increase of knowledge, it is what we must cheerfully submit to. We must not try to avert it, and if we did we should fail.”\*

\* Kaye's Selections from the Papers of Lord Macclesfield, p. 197.

Lord Bentinck was not in favour of educating the people of this country, but he was desirous of anglicising them or rather preventing them from forming a homogenising their country with our assistance, will receive continual accessions, until in the course of time they become the majority; but when that will be, no one can say; nor can any one say how long we may continue to be politically connected with India, even after the whole of the civil employments have been transferred to the natives. If we take the proper course, there may be an intermediate period similar to that at which we are arrived with respect to Canada and Australia. Supposing our connexion with India to cease according to the native views, it will cease suddenly—it will cease by a violent convulsion—it will cease with most irritated feelings on both sides, and we shall leave a hostile country, and a country which will be to a great extent unimproved. Whereas if the connexion ceases according to the other course of circumstances, we shall leave a grateful country and a highly improved country.”

Then he was asked by Lord Monteagle of Brandon, “For a very long time, as long as the educated classes of India are a small minority in a country, with the enormous population of India, must it not necessarily be the fact that the educated classes must, for their own sakes, be more in association with English interests than they can be with any system of Hindoo advancement, as separate from the English interests?”

In reply to the above question, Sir Charles Trevelyan said:—

“For a long time to come it would be greatly to their disadvantage that a Native Government should be established. They would be the first who would suffer from it. They would be the objects of plunder and popular indignation, and it is every way their interest to hold by us; and as that class increases, the larger will be the proportion of the people who will become attached to us.”

It can not be denied that Sir Charles reflected the views, opinions and sentiments of the occidentalists, of Lord Bentinck and others who were instrumental in introducing English education in India.

ous nation. With that object in view, the first thing which he did—the thing which he as Governor-General of India had the power to do, was the introduction of English as the court-language of India. The Court of Directors in their letter, dated 29th September, 1830, to Bengal, wrote:—

“With a view to give the natives an additional motive to the acquisition of the English language, you have it in contemplation gradually to introduce English as the language of public business in all its departments, and you have determined to begin at once by adopting the practice of corresponding in English with all native princes or persons of rank who are known to understand that language, or to have persons about them who understand it. *From the meditated change in the language of public business, including judicial proceedings, you anticipate several collateral advantages, the principal of which is, that the judge, or other European officer, being thoroughly acquainted with the language in which the proceedings are held, will be, and appear to be, less dependent upon the natives by whom he is surrounded, and those natives will, in consequence, enjoy fewer opportunities of bribery or other undue emolument.*”

The passage italicised above shows the real motive for unduly favouring and encouraging the English language. The interest of the millions of Indians was to be sacrificed for the convenience and profit of a handful of birds of passage in India. A very large influx of the Britishers in India was taking place; therefore, for their convenience, English was made the language of business.

English was the language of the rulers; so the thoughtful portion of the Indian community were doing their best to learn it themselves and teach it to their children. Thus regarding the Calcutta Hindoo College, the Court of Directors in their letter of 29th September, 1830, an extract from which has been given above, wrote:—

“But the Vidyalyaya or Anglo-Indian College, originally established by the natives themselves, for the study of the English language, and for education through the medium of that language exclusively, has had more decided success than either of the other Calcutta colleges. The number of scholars is now 436, of whom all except 100 pay for their tuition. The progress of these pupils is highly encouraging, the higher classes being able to compose tolerably in English, and to read the best authors in the English language.”

Further on, they wrote:—

“Your attention has been anxiously directed to the means of accomplishing this object, and in particular to the comparative expediency of establishing separate English Colleges, or of enlarging the plan of the existing institutions, so as to render them adequate to

that more extensive purpose. You have transmitted to us several most interesting communications from the general Committee of Public Instruction, and from the local Committee of Delhi College, on this question.

"Both the committees give a decided preference to the plan of establishing separate colleges for the study of English, and for the cultivation of European knowledge through the medium of the English language. They urge that a thorough knowledge of English can only be acquired by natives through a course of study beginning early in life, and continued for many years; that the knowledge of our language and of European science which could be acquired in a course of education mainly directed to other objects, would not contribute in any high degree to the improvement of the native character and intellect, while the native languages and literature may be adequately pursued, as a subordinate branch of education, in an English college; and that anything beyond the mere elements of European science is most advantageously taught through the European languages, with the additional recommendation, that when so taught, it comes into less direct collision with the sacred books of the Mahomedans and Hindoos.

"By these arguments you have been convinced, and you have accordingly authorized the establishment of an English College at Delhi and another at Benares. The project of establishing one at Calcutta seems to have been tacitly abandoned; the Anglo-Indian College, under its present superintendence, being found capable of answering the purpose.

"While we attach much more importance than is attached by the two committees, to the amount of useful instruction which can be communicated to the natives through their own languages, we fully concur with them in thinking it highly advisable to enable and encourage a large number of natives to acquire a thorough knowledge of English; being convinced that the higher tone and better spirit of European literature can produce their full effect only on those who become familiar with them in the original languages. While, too, we agree with the committee that the higher branches of science may be more advantageously studied in the languages of Europe, than in translations into the oriental tongues, it is also to be considered that the fittest persons for translating English scientific books, or for putting their substance into a shape adapted to Asiatic students, are natives who have studied profoundly in the original works.

"On these grounds we concur with you in thinking it desirable that the English course of education should be kept separate from the course of oriental study at the native colleges, and should be attended for the most part by a different set of students."

The recommendations and suggestions of the Court of Directors were very fair and had they been acted upon by the Indian Government, there would have been hope for the growth of the vernacular literatures of India. But it was selfish considerations which prompted the majority of Anglo-Indians to strive to make English the medium of instruction. Thus Mountstuart Elphinstone, the Governor of Bombay,

in a Minute, dated 13th December, 1823, wrote :—

"If English could be at all diffused among persons who have the least time for reflection, the progress of knowledge, by means of it, would be accelerated in a tenfold ratio, since every man who made himself acquainted with a science through the English, would be able to communicate it, in his own language, to his countrymen. At present, however, there is but little desire to learn English with any such view. The first step towards creating such a desire would be to establish a school at Bombay where English might be taught classically, and where instruction might also be given in that language on history, geography and the popular branches of science. \* \* \* \*

"Should we ever be able to extend English schools to the out-stations, admittance to them might be made a reward of merit in other studies, which tend to render it an object of ambition, or, at least, to remove all suspicion of our wishing to force our own opinions on the natives."

One of the members of the Council of the Bombay Government, Mr. F. Warden, in a Minute, dated 29th December, 1823, also wrote :—

"No doubt the progress of knowledge can be most effectually and economically promoted by a study of the English language, wherein, in every branch of science, we have, ready compiled, the most useful works, which cannot be compressed in tracts and translated in the native languages without great expense and the labour of years. A classical knowledge of English ought to constitute the chief object of the Bombay seminary. As far as I have conversed with the natives they are anxious that their children should be thoroughly grounded in the English language; some of the wealthiest would be glad to send their children to England for education, were it not for the clamorous objection of their mothers; nothing can be more favourable for commencing, or for the establishment of a good system of education, than such a disposition."

In another Minute dated 24th March, 1828, Mr. F. Warden wrote :—

"In the 24th para of my Judicial Minute of the 25th of June, 1819, I alluded to the very strong desire that had sprung up among the natives to avail themselves of the facilities which had been afforded of acquiring the benefit of a better education. In a subsequent discussion, I noticed the eagerness the natives had displayed to obtain a knowledge of the English Language, and enlarged on that subject in my Minute of the 6th of April, 1825.\* \*

"I have urged the policy of directing our chief effort to one object, to a diffusion of a knowledge of the English language, as best calculated to facilitate the intellectual and moral improvement of India. We have as yet made that only a secondary object.

"I must confess that I did not expect to receive so unqualified a corroboration of the popularity at least of that opinion among the natives as is afforded by the letter from the leading members of the native community of Bombay, bringing forward a proposition for establishing professorships to be

denominated the Elphinstone professorships, for the purpose of teaching the natives the English language, and the arts, sciences and literature of Europe, to be held in the first instance by learned men to be invited from Great Britain, until natives of the country shall be found perfectly competent to undertake the office.

"Nor did I expect to find so decisive a proof of the facility with which the English language could be diffused as is evidenced by the report recently published in the papers, of an examination at Calcutta, of the natives educated at that presidency, which exhibits a display of proficiency in that tongue almost incredible.

"Under these impressions, I subscribe entirely to the opinion expressed by the author of the Political History of India, that it is better and safer to commence by giving a good deal of knowledge to a few than a little to many, to be satisfied with laying the foundation stone of a good edifice, and not desire to accomplish in a day what must be the work of a century.

"But the object of giving a good deal of knowledge to a few can only be promoted by a better system of education; and the surest mode of diffusing a better system is by making the study of the English language the primary, and not merely the secondary object of attention in the education of the natives. The reviewer of the work above alluded to remarks, in which I still more cordially concur, that *a more familiar and extended acquaintance with the English language* would, to the natives, be the surest source of intellectual improvement, and *might become the most durable tie between Britain and India.*

"In any plan, therefore, for the public education of the natives, the complete knowledge of our language ought to form so prominent an object as to lay ground for its gradually becoming at least the established vehicle of legal and official business. The English tongue would in India, as in America, be the lasting monument of our dominion; \* \* "

So it was selfishness, if not 'enlightened selfishness', which prompted the occidentalists to advocate the cause of English education. But Mr. Warden was in favour of educating Indians in English, because it would supply men for the State service. In his Minute of December 29, 1823, he wrote:—

"The field for employment then appears to me to be sufficiently wide. It is our object to render it more inviting, by assigning greater salaries to natives of talent and assiduity. That India has supplied, and will continue under our government to supply, functionaries of that character, able and expert in the administration of justice, and keen and intelligent in a knowledge of revenue details, there is evidence abundant on the records of India, published and unpublished, whilst in respect to commerce, and a conversancy with accounts, *the natives display a knowledge by which Europeans profit in no ordinary degree.*"

Diffusion of English education was demanded because then by the knowledge

of the natives Europeans would profit in still greater degree.

Mr. Warden's Minute reads not unlike that of Macaulay to which reference will be made presently. The fallacies underlying Mr. Warden's arguments are the same as those of Macaulay.

Sir John Malcolm, who was Governor of Bombay in 1828, was not in favor of making English the medium of instruction. In his Minute of 1828, Malcolm wrote:—

"The chief ground on which I anticipate advantages from the establishment of the Elphinstone professorships, is, that a certain proportion of the natives will be instructed by them not only in the English language, but in every branch of useful science. To natives so educated I look for aid, in the diffusion of knowledge among their countrymen, through the medium of their vernacular dialects; and I certainly think it is only by knowledge being accessible through the latter medium that it ever can be propagated to any general or beneficial purpose."

It was from reasons of political expediency that Malcolm was averse to educate Indians in English. For he wrote,—

"I have on political grounds a consolation, derived from my conviction of the impossibility of our ever disseminating that half knowledge of our language, which is all any considerable number of natives could attain. It would decrease that positive necessity which now exists for the servants of Government making themselves masters of the languages of the countries in which they are employed, and without which they never can become in any respect competent to their public duties."

Sir Charles E. Trevelyan, K.C.B., brother-in-law of Macaulay, had himself greatly helped the cause of the Anglicists. He submitted to the Parliamentary Committee of 1853 on Indian territories a paper on "The political tendency of the different systems of education in use in India." This document is so important that copious extracts from it are reproduced below:—

"A nation which made so great a sacrifice to redeem a few hundred thousand Negroes from slavery, \*

\* It was not from any motive of philanthropy that England redeemed a few hundred thousand Negroes from slavery. In a leading article on the "Armenian Problem," the London Times of Tuesday, September 8, 1896, wrote:—

"Foreigners disbelieve in the existence of the philanthropic ideas and feelings amongst us; they naturally believe that when we allege them as a ground of international action we are using them as a cloak to cover ulterior ends. Quite recently one of the greatest of modern German historians ascribed England's zeal against the slave trade at the Congress of Verona



would shudder at the idea of keeping a hundred millions of Indians in the bondage of ignorance, with all its frightful consequences, by means of a political system supported by the revenue taken from the Indians themselves. Whether we govern India ten or a thousand years, we will do our duty by it, we will look, not to the probable duration of our trust, but to the satisfactory discharge of it, so long as it shall please God to continue it to us. *Happily, however, we are not in this occasion called upon to make any effort of disinterested magnanimity. Interest and duty are never really separated in the affairs of nations, any more than they are in those of individuals; and in this case they are indissolubly united, as a very slight examination will suffice to show.*

"The Arabian or Mahomedan system is based on the exercise of power and the indulgence of passion. Pride, ambition, the love of rule, and of sensual enjoyment, are called in to the aid of religion. The earth is the inheritance of the Faithful; all besides are infidel usurpers, with whom no measures are to be kept, except what policy may require. Universal dominion belongs to the Mahomedans by Divine right. Their religion obliges them to establish their predominance by the sword; and those who refuse to conform are to be kept in a state of slavish subjection. The Hindoo system, although less fierce and aggressive than the Mahomedan, is still more exclusive: all who are not Hindoos are impure outcasts, fit only for the most degraded employments; and, of course, utterly disqualified for the duties of Government, which are reserved for the military, under the guidance of the priestly caste. Such is the political tendency of the Arabic and Sanskrit systems of learning. Happily for us, these principles exist in their full force only in books written in difficult languages, and in the minds of a few learned men; and they are very faintly reflected in the feelings and opinions of the body of the people. But what will be thought of that plan of national education which would revive them and make them popular; would be perpetually reminding the Mahomedans that we are infidel usurpers of some of the fairest realms of the Faithful, and the Hindus, that we are unclean beasts, with whom it is a sin and a shame to have any friendly intercourse. Our bitterest enemies could not desire more than that we should propagate systems of learning which excite the strongest feelings of human nature against ourselves.

"The spirit of English literature, on the other hand, cannot but be favourable to the English connection. Familiarly acquainted with us by means of our literature, the Indian youth almost cease to regard us as foreigners. They speak of our great men with the same enthusiasm as we do. Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they become more English than Hindus, just as the Roman provincials became more Romans than Gauls or Italians. What is it that makes us what we are, except living and conversing with English people, and imbibing English thoughts and habits of mind? They do so too: they daily converse with the best and wisest Englishmen

to her commercial jealousy. England, says Von Treitschke, had her own colonies well supplied with negroes. She protested against the slave-trade because she desired to deprive her rivals of a similar advantage."

through the medium of their works; and form, perhaps, a higher idea of our nation than if their intercourse with it were of a more personal kind. Admitted behind the scenes, they become acquainted with the principles which guide our proceedings; they see how sincerely we study the benefit of India in the measures of our administration; and from violent opponents, or sullen conformists, they are converted into zealous and intelligent co-operators with us. They learn to make a proper use of the freedom of discussion which exists under our government, by observing how we use it ourselves; and they cease to think of violent remedies, because they are convinced that there is no indisposition on our part to satisfy every real want of the country. Dishonest and bad rulers alone derive any advantage from the ignorance of their subjects. As long as we study the benefit of India in our measures, the confidence and affection of the people will increase in proportion to their knowledge of us.

"But this is not all. There is a principle in human nature which impels all mankind to aim at improving their condition; every individual has his plan of happiness; every community has its ideas of securing the national honour and prosperity. This powerful and universal principle, in some shape or other, is in a state of constant activity; and if it be not enlisted on our side, it must be arrayed against us. As long as the natives are left to brood over their former independence, their sole specific for improving their condition is, the immediate and total expulsion of the English. A native patriot of the old school has no notion of anything beyond this; his attention has never been called to any other mode of restoring the dignity and prosperity of his country. It is only by the infusion of European ideas, that a new direction can be given to the national views. The young men, brought up at our seminaries, turn with contempt from the barbarous despotism under which their ancestors groaned, to the prospect of improving their national institutions on the English model.\* So far from having the idea of driving the English into the sea uppermost in their minds, they have no notion of any improvement but such as rivets their connection with the English, and makes them dependent on English protection and instruction.\*\*

"The existing connection between two such distant countries as England and India, cannot, in the nature of things, be permanent; no effort of policy can prevent the natives from ultimately regaining their independence. But there are two ways of arriving at this point. One of these is, through the medium of revolution; the other, through that of reform. In one, the forward movement is sudden and violent, in the other, it is gradual and peaceable. One must end in a complete alienation of mind and separation of interests between ourselves and the natives; the other in a permanent alliance, founded on mutual benefit and good will.

"The only means at our disposal for preventing the one and securing the other class of results is, to set the natives on a process of European improvement, to which they are already sufficiently inclined. They will then cease to desire and aim at independence on the old Indian footing. A sudden change will then be impossible; and a long continuance of our present connection with India will even be assured to us. \* \* The natives will not rise against us, because we shall

stoop to raise them ; there will be no reaction, because there will be no pressure ; the national activity will be fully and harmlessly employed in acquiring and diffusing European knowledge, and naturalising European institutions. The educated classes, knowing that the elevation of their country on these principles can only be worked out under our protection, will naturally cling to us. They even now do so. There is no class of our subjects to whom we are so thoroughly necessary as those whose opinions have been cast in the English mould ; they are spoiled for a purely native regime ; they have everything to fear from the premature establishment of a native government ; their education would mark them out for persecution. \* \* \* \* This class is at present a small minority, but it is continually receiving accessions from the youth who are brought up at the different English seminaries. It will in time become the majority ; and it will then be necessary to modify the political institutions to suit the increased intelligence of the people, and their capacity for self-government. \* \*

"In following this course we should be trying no new experiment. The Romans at once civilised the nations of Europe, and attached them to their rule by Romanising them ; or, in other words, by educating them in the Roman literature and arts, and teaching them to emulate their conquerors instead of opposing them. Acquisitions made by superiority in war, were consolidated by superiority in the arts of peace ; and the remembrance of the original violence was lost in that of the benefits which resulted from it. The provincials of Italy, Spain, Africa and Gaul, having no ambition except to imitate the Romans, and to share their privileges with them, remained to the last faithful subjects of the Empire ; and the union was at last dissolved, not by internal revolt, but by the shock of external violence, which involved conquerors and conquered in one common overthrow. The Indians will, I hope, soon stand in the same position towards us in which we once stood towards the Romans. Tacitus informs us, that it was the policy of Julius Agricola to instruct the sons of the leading men among the Britons in the literature and science of Rome and to give them a taste for the refinements of Roman civilization. We all know how well this plan answered. From being obstinate enemies, the Britons soon became attached and confiding friends ; and they made more strenuous efforts to retain the Romans, than their ancestors had done to resist their invasion. It will be a shame to us if, with our greatly superior advantages, we also do not make our premature departure be dreaded as a calamity. It must not be said in after ages, that 'the groans of the Britons' were elicited by the breaking up of the Roman Empire ; and the groans of the Indians by the continued existence of the British. . . .

\* \* \* \* \*

"These views were not worked out by reflection, but were forced on me by actual observation and experience. I passed some years in parts of India, where owing to the comparative novelty of our rule and to the absence of any attempt to alter the current of native feeling, the national habits of thinking remained unchanged. There, high and low, rich and poor, had only one idea of improving their political condition. The upper classes lived upon the prospect of regaining their former pre-eminence ; and the lower, upon that

of having the avenues to wealth and distinction reopened to them by the re-establishment of a native government. Even sensible and comparatively well-affected natives had no notion that there was any remedy for the existing depressed state of their nation except the sudden and absolute expulsion of the English. After that, I resided for some years in Bengal, and there I found quite another set of ideas prevalent among the educated natives. Instead of thinking of cutting the throats of the English, they were aspiring to sit with them on the grand jury or on the bench of magistrates. \* \* \* \*

As said before, the majority of Anglo-Indian officers from interested motives were Anglicists and did not favor oriental education or cultivation of Indian vernaculars. Lord Bentinck was the chief of them.

The Charter Act of 1833 saddled India with the charge of the Indian Law Commission. Macaulay was the first member of this Commission. He came out to India to shake the pagoda tree and grow rich at the expense of the Indian natives. He was a very brilliant essayist, but from his writings he never made more than a couple of hundred pounds a year. So with no higher motive than that of accumulating 'filthy lucre,' he exiled himself to India. In a letter to his sister, who shared with him his self-imposed exile to India, he wrote :—

"By the new India Bill, it is provided that one of the members of the Supreme Council, which is to govern our Eastern Empire, is to be chosen from among persons who are not servants of the Company. It is probable, indeed nearly certain, that the situation will be offered to me.

"The advantages are very great. It is a post of the highest dignity and consideration. The salary is ten thousand pounds a year. I am assured by persons who know Calcutta intimately, and who have themselves mixed in the highest circles and held the highest offices at the Presidency, that I may live in splendour there for five thousand a year, and may save the rest of the salary with the accruing interest. I may therefore hope to return to England at only thirty-nine, in the full vigour of life, with a fortune of thirty thousand pounds. \* \*

"I am not fond of money, or anxious about it. But, though every day makes me less and less eager for wealth, every day shows me more and more strongly how necessary a competence is to a man who desires to be either great or useful. \* \* I can live only by my pen : \* \* I have never made more than two hundred a year by my pen. I could not support myself in comfort on less than five hundred : and I shall in all probability have many others to support. The prospects of our family are, if possible, darker than ever."

The Education Committee was composed of both the parties of orientalists and occidentalists. The discussion regarding the oriental and occidental languages proceeded

till the Committee became equally divided, and it was difficult to get even the ordinary business transacted. At this juncture Macaulay arrived in India in 1834. He knew nothing of Indian history and Indian literatures. He was not acquainted with any branch of Indian thought. Yet he was chosen by Lord Bentinck to decide the very important controversy between the occidentalists and orientalists. A worse selection could hardly have been made. Just as three decades back Bentinck as Governor of Madras selected Mr. Thackeray to write that report which declared that

"It is very proper that, in England, a good share of the produce of the earth should be appropriated to support certain families in affluence, to produce senators, sages, and heroes for the service and defence of the State. \* \* \*;—but, in India, that haughty spirit of independence, and deep thought, which the possession of great wealth sometimes gives, ought to be suppressed. We do not want generals, statesmen, and legislators; we want industrious husbandmen."

Regarding the above, Mr. Digby in his 'Prosperous British India' wrote :—

"Lord William Bentinck, \* of set purpose selected Mr. Thackeray as his mouthpiece, they holding ideas in common, \* \* \*"

Yes, in this instance also, Lord William Bentinck of set purpose selected Mr. Macaulay as his mouthpiece. The latter not only abused and insulted Indians—for no Indian or for the matter of that no Asiatic can read Macaulay's Minute without feeling deep humiliation,—but did all that lay in his power to suppress 'deep' thought among Indians by making them learn every thing through the medium of a foreign language like English.

Mr. Macaulay's Minute though written in 1835, remained unpublished till 1864. His nephew, the present Sir George Otto Trevelyan, was the first to publish it in MacMillan's Magazine for May, 1864.

"We are at present," Macaulay said, "a Board for Printing Books which are of less value than the paper on which they are printed was when it was blank, and for giving artificial encouragement to absurd history, absurd metaphysics, absurd physics, and absurd theology."

The Minute, if not actually written by Bentinck, must have been suggested by him. His lordship held his ideas in common with Macaulay. So Macaulay's Minute gladdened his lordship's heart to the utmost and one of the last acts of his administration was the promulgation of the following resolution

on the part of the Supreme Government of British India :—

Fort William. General Consultation.  
7th March 1835.

"The Governor-general of India in Council has attentively considered the two letters from the Secretary to the Committee, dated the 21st and 22nd January last, and the papers referred to in them.

"1st. His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for the purposes of education would be best employed on English education alone.

"2nd. But it is not the intention of his Lordship in Council to abolish any college or school of native learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords; and his Lordship in Council directs that all the existing professors and students at all the institutions under the superintendence of the Committee shall continue to receive their stipends. But his Lordship in Council decidedly objects to the practice which has hitherto prevailed of supporting the students during the period of their education. He conceives that the only effects of such a system can be to give artificial encouragement to branches of learning which, in the natural course of things, would be superseded by more useful studies; and he directs that no stipend shall be given to any student that may hereafter enter at any of these institutions; and that when any professor of Oriental learning shall vacate his situation, the Committee shall report to the Government the number and state of the class, in order that the Government may be able to decide upon the expediency of appointing a successor.

"3rd. It has come to the knowledge of the Governor-General in Council that a large sum has been expended by the Committee on the printing of Oriental works; his Lordship in Council directs that no portion of the funds shall hereafter be so employed.

"4th. His Lordship in Council directs that all the funds which these reforms will leave at the disposal of the Committee be henceforth employed in imparting to the native population a knowledge of English literature and science, through the medium of the English language; and his Lordship in Council requests the Committee to submit to Government, with all expedition, a plan for the accomplishment of this purpose."

"(Signed) H. J. PRINSEP,  
Secretary to Government."

Regarding Macaulay's Minute and Bentinck's resolution on the same, it is proper here to quote the opinion of Professor Horace Hayman Wilson. In his evidence before the Select Committee of the House of Lords on the Government of Indian Territories, Wilson on the 5th July, 1853 said :—

"\* \* I have a great respect for Mr. Macaulay's talents, but he was new in India, and he knew nothing of the people; he spoke only from what he saw immediately around him, which has been the great source of the mistakes committed by the advocates



for English exclusively; they have known nothing of the country; they have not known what the people want; they only know the people of the large towns, where English is of use, and is effectively cultivated. But take the case of a young man, a student of the Hindoo College, become a Sudder Amin, who has gone into the Mofussil to administer justice—he does not meet with an individual who can converse with him in English, or knows anything about English. In all the transactions which come before him, he does not want English; what he wants is a thorough knowledge of his own language, of the law, and of the course of business, and the character of the people, formed as that is by Native, not English institutions; so that when you take the country at large, English is comparatively of no benefit, at least beyond the Presidencies and the large towns, where are our chief establishments and a European society.

"\* \* \* \* No doubt English ought to be encouraged as much as possible; but there was no necessity to limit our operations to that one object on the part of the advocates for the maintenance of the Native Colleges; there never was any disinclination to encourage and support in truth and earnestness the cultivation of English. All that they maintained was that we should not tie our hands up to either one or the other measure, but that we should avail ourselves of all available means for diffusing useful knowledge. Of course that knowledge was to come from Europe. European literature and science were to form the basis and the bulk of the knowledge; but if we confined the knowledge to those alone who had the inclination and opportunity of acquiring English thoroughly, we confined it to a very limited class; in fact, we created a separate caste of English scholars, who had no longer any sympathy, or very little sympathy with their countrymen; whilst, if we could employ the services, as has been done by Mr. Ballantyne, at Benares, of the learned men of the country, we should have an additional instrument in our power, and one from which, perhaps, in the end the greater benefit of the two might arise."

But it was the policy of the authorities to create a separate caste, as it were, of English scholars who were expected not to have any or very little sympathy with their countrymen. Macaulay pleaded for English in the following terms:—

"We must do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons Indian in blood and colour, but English in taste, in opinions, words, and intellect."

Regarding Macaulay's Minute, Wilson said:—

"I have had an opportunity of reading it, and a very clever Minute it is; very ingenious, like all his writings; but there is throughout an evident want of experience and knowledge of the country."

Being asked,

"7208. Has not the order of Lord William Bentinck had any effect in increasing the study of the English language?"

H. H. Wilson said,

"In Bengal it may, but not in the Upper Pro-

vinces. The effects of that order have been very much misrepresented; the order itself was, in my opinion, an exceedingly objectionable one; it proposed to deprive the Native Colleges, the Sanskrit College of Calcutta, the Madressa and the Benares College, of the funds which had been appropriated to them by the liberality of the previous Governments, and to apply the whole to English education; it also deprived the students at those establishments of the provision which it had been the practice of Native Educational establishments to supply, the allowance of monthly stipends in lieu of maintenance—small scholarships, in fact, which were given to the students in consideration of their poverty; because, although belonging to the most respectable order of Native Society, they were generally the sons of poor people; they were not amongst the opulent people of India, any more than scholars in any other part of the world; and it was also considered advisable to hold out some encouragement of this kind to bring boys from a distance; so that those establishments should not be for the benefit solely of the inhabitants of Calcutta. \* \* \* \* These stipends, by Lord William Bentinck's order, were abolished entirely. The measure gave extreme dissatisfaction to the Native population; and very strong protests were made against it, particularly by the Mohammedans, who presented a petition, signed by above 8,000 of the most respectable people of Calcutta and the neighbourhood, protesting against the abolition of the stipends; and the withdrawal of the encouragement of Government from the Native establishments. In fact, the order was never carried into operation; for although it was not formally rescinded, yet in the subsequent administration of Lord Auckland it was essentially modified by the grant of pecuniary scholarships to a considerable number of the most industrious pupils in the Native establishments, as well as in the Hindoo College; these scholarships, therefore, in some degree compensated for the abolition of the stipends. Since that modification was introduced, the course of public instruction has gone on in the Native colleges without any complaint."

In reply to another question, Wilson said:—

"Lord William Bentinck's order was to the effect, that it was his opinion that all the funds available for the purposes of education should be applied to the study of English alone; that was justly objected to by many of the members of the committee, who were best qualified to judge of its effect upon the minds of the people and upon the progress of education; for although the cultivation of English is, no doubt, very important, and ought to receive every possible assistance and countenance from the Government, yet it is not the means by which anything like a universal effect can be produced; it is not the means by which the people at large can be educated; in fact, no people can ever become instructed or enlightened, except through their own language. It must be through the medium of their own language that you must address them, and disseminate useful knowledge amongst them. Their own forms of speech are, it is true, in a comparatively uncultivated state; but they may and will be improved by cultivation. \* \* \* \*"

Lord Elphinstone, one of the members of the Committee asked Wilson,—

"7237. Was it not the fact that what Lord William Bentinck recommended was not the introduction of English to supersede the vernacular languages, but only the employment of English as a medium of education, instead of the Persian and the Sanskrit?"

Wilson, in reply said,—

"No, there was no qualification in regard to the vernacular languages; the order begins with this sentence, 'It is the opinion of the Governor-General that all funds which are available for the purposes of education should be applied to the cultivation of English alone.'" \* \* \*

## THE HUNGRY STONES

### A SHORT STORY

*From the Bengali of Rabindranath Tagore.*

MY relation and myself were returning to Calcutta from our Pujah trip when we met the gentleman in a train. From his dress and deportment we mistook him at first for an upcountry Mahomedan, but we felt more puzzled as we heard him talk. He went on discoursing on all conceivable subjects in a manner so confident that one would almost think that the Disposer of all things consulted him on all occasions in all that He did. That such secret and unheard of forces were actually working within, that the Russians had advanced so close to us, that the English had such deep and secret policies, that confusion among the native chiefs had come to such a head, we had not the remotest idea, and were heretofore perfectly at ease. But our newly acquired friend said with a sly smile, "There happen more things in heaven and earth, Horatio, than are reported in your newspapers." As we had never stirred out of our homes before, the whole demeanour of the man simply struck us dumb with wonder. Be the topic ever so trivial, the man would now quote science, now comment on the *Vedas*, now repeat quatrains from some Persian poet, and as we had no pretensions to a knowledge of either science or the *Vedas* or Persian, our admiration for him went on increasing, and my theosophist relation was even firmly convinced that our fellow-passenger must have had some connection with something supernatural, some strange "magnetism" or "occult power" or "astral body" or something of that kind. He was listening to even the

tritest remark that fell from the lips of that extraordinary mortal almost with devotional raptures and secretly taking down notes of his conversation. I fancy that the extraordinary man perceived it and was a little pleased with it.

When the train reached the junction, we all assembled in the waiting-room for the next corresponding train. It was then 10 P. M., and as the train, we heard, was likely to be very late owing to something wrong in the lines I spread my bed on the table and was about to lie down for a comfortable doze, when that extraordinary person deliberately set about spinning the following yarn. Of course, I could get no sleep that night.

When owing to a disagreement respecting some questions of administrative policy I threw up my appointment at Junagarh and entered the service of the Nizam of Hyderabad, as a hardy young man they appointed me at once as the collector of cotton duties at Barich.

Barich is a very lovely place. The *Susta* (Sans. *Swachchha-toya*) 'chatters over stony ways and babbles on the pebbles' tripping, like a skilled dancing girl, along her meandering course through the woods below the lonely hills. Right on the river's brim above a flight of 150 steps rising from the river stands at the foot of the hills a lone-some marble palace. Around it there is no habitation of man—the village and the cotton mart of Barich being far off.

About 250 years ago the Emperor Mahmud Shah II had built this palace for his pleasure and luxury on this lonely spot. In those days jets of rose-water would spurt out from

the fountains of its baths, and there on the cold marble floors of the secluded spray-cooled rooms would sit the young Persian damsels, their hair dishevelled before bath, and, stretching their soft naked feet in the clear water of the reservoirs, would sing, to the tune of the guitar, the *ghazals* of their vineyards.

Now the fountains do not play, the songs have ceased, and the snowy feet no longer step gracefully on the snowy marble. It is now the vast and solitary quarters for cess-collectors like us, oppressed with solitude and destitute of female society. But Karim Khan, the old clerk of my office, warned me repeatedly not to take up my quarters here. "Pass the day there, if you like", said he, "but never stay there at night." I passed it off with a light laugh. The servants said that they would work till dark but go away at night. I gave my ready assent to it. The house had such a bad repute that even thieves would not venture near it after dark.

At first the solitude of that deserted palace weighed upon my chest like a nightmare, but I would stay out and work hard as long as possible, return home at night jaded and tired, go to bed and fall asleep.

But before a week had passed, the house began to exert upon me a weird fascination. It is difficult to describe it or to induce people to believe it, but I felt as if the whole house was like a living organism slowly and imperceptibly digesting me by the action of its stupefying gastric juice.

Perhaps the process had commenced as soon as I set my foot in the house, but I distinctly remember the day on which I first consciously felt its beginning.

It was then the beginning of summer and the market being dull I had no work on hand. A little before sunset I was sitting in an arm-chair near the water's edge below the steps. The *Susta* had shrunk and sunk low, a broad patch of the sands on the other side was glowing with the hues of the evening, and on this side the pebbles at the bottom of the clear shallow waters were glistening. There was not a breath of wind anywhere and the still air was laden with an oppressive scent from the spicy shrubs growing on the hills close by.

As the sun sank behind the hill tops a long dark curtain fell on the stage of day,

as the intervening hills cut short the period of the mingling of light and shade at sunset. I thought of going out for a ride and was about to rise when I heard a footfall on the steps behind. I looked back, but there was none.

As I sat down again thinking it to be an illusion, I heard quite a number of steps, as if a large number of persons were rushing down the steps. A strange thrill of delight slightly tinged with fear passed through my frame, and though before my eyes there was not a figure, methought I saw a number of gay frolicsome girls coming down the steps to bathe in the *Susta* in that summer evening. Not a sound was there in the valley, in the river, in the palace, to break the silence of the evening, but I almost distinctly heard their gay and mirthful laugh, like the gurgling of a spring gushing forth in a hundred cascades, as they ran past me in quick playful pursuit of each other towards the river without noticing me at all. As they were invisible to me, so I was as it were invisible to them. The river was perfectly calm, but I almost distinctly felt that its still, shallow and clear waters were suddenly stirred by the splash of many an arm jingling with its bracelets, that the girls laughed and dashed and spattered water at one another and that the feet of the fair swimmers threw up the water in small pearly showers.

I felt a thrill at my heart—I cannot say whether the excitement was due exactly to fear or delight or curiosity. I felt a strong desire to see them more clearly, but naught could I see before me; I thought I could catch all that they said only if I strained my ears. But however hard did I strain them, I heard nothing but the chirping of the crickets in the woods. It seemed as if a dark curtain of 250 years was hanging before me and I would fain trembling lift a corner of it and peer through, though the grand assembly on the other side was completely enveloped in darkness.

The oppressive closeness of the evening was broken by a sudden gust of wind and the still surface of the *Susta* rippled and curled like the hair of a nymph, and the woods wrapt in the evening gloom gave forth a simultaneous murmur all at once and seemed to awaken from a black drear slumber. Call it reality or dream, the momentary glimpse of that invisible mirage reflected



from a far-off 250-year-old world vanished in a flash. The mystic forms that brushed past me with their quick unbodied steps, and loud voiceless laughter and threw themselves into the river, did not go back past me wringing their dripping apparels as they came. Like fragrance wafted away by the wind they were dispersed by a single breath of the spring.

Then I was filled with a lively apprehension that it was the Muse that had taken advantage of my solitude and possessed me—the witch had evidently come to ruin a poor devil like myself making a living by collecting cotton duties. I decided to have a substantial dinner—it is the empty stomach that all sorts of incurable diseases find an easy prey. I sent for my cook and gave orders for a rich sumptuous '*moghlai*' dinner redolent of spices and *ghee*.

Next morning the whole affair appeared awfully funny. With a light heart I put on a *sola* hat like the *sahibs* and drove out to do my supervising work. I was to have written my quarterly report that day and expected to return late; but before it was dark I felt strangely drawn to my house—by whom I could not say—but I thought as if they were all waiting and I should delay no longer. Leaving my report unfinished I rose, put on my *sola* hat, and startling by the rattle of my carriage the shady desolate path wrapped in evening gloom I reached that vast silent palace standing on the dark skirts of the hills.

In the first floor the stairs led to a very spacious hall, its roof stretching wide over ornamental arches resting on three rows of massive pillars, and groaning day and night under the weight of its own intense solitude. The day had just closed and the lamps had not yet been lighted. As I pushed the door open a great bustle seemed to follow within, as if an assembly broke up in confusion and rushed out through the doors and windows and corridors and verandahs and rooms, to make their hurried escape.

As I saw no one I stood bewildered, my hair on end in a kind of ecstatic delight, and a faint scent of *attar* and unguents almost effaced by age lingered in my nose. Standing in the darkness of that vast desolate hall between the rows of those ancient pillars, I could hear the gurgle of fountains

emptying on the marble floor, a strange tune in the guitar, the jingle of ornaments and the tinkle of anklets, the clang of bells announcing the hours, the distant note of '*nahabat*', the din of the crystal pendants of chandeliers shaken by the breeze, the song of *bulbuls* from the cages in the corridors, the cackle of storks in the gardens, all creating round me a strange unearthly music.

Then I came under such a spell that this intangible, inaccessible, unearthly affair appeared to be the only reality in the world—and all else a mere dream. That I, that is to say, Srijut so-and-so, the eldest son of so-and-so of blessed memory, was drawing a monthly salary of Rs. 450 by the discharge of my duties as collector of cotton duties, and driving in my dog-cart to office every day in a short coat and *sola* hat, appeared to me to be such an astonishingly ludicrous illusion that I burst into a horse-laugh, as I stood in the gloom of that vast silent hall.

At that moment my servant entered with a lighted kerosene lamp in his hand. I do not know whether he thought me mad but I came at once to remember that I was in very deed, Srijut so-and-so, son of so-and-so of blessed memory, and that while our poets, great and small, alone could say whether inside or outside the earth there was a region where unseen fountains perpetually played and fairy guitars struck by invisible fingers sent forth an eternal harmony, this at any rate was certain that I collected duties at the cotton market at Barich and earned thereby Rs. 450 per mensem as my salary. I laughed in great glee over my curious illusion as I sat over the newspaper at my camp-table lighted by the kerosene lamp.

After I had finished my paper and eaten my '*Moghlai*' dinner I put out the lamp and lay down on my bed in a small side-room. Through the open window a radiant star, high above the Avalli hills skirted by the darkness of its woods, was gazing intently from millions and millions of miles away in the sky at Mr. Collector lying on a humble camp-bedstead, and I wondered and felt amused at the idea, and do not know when I fell asleep or how long I slept, but I suddenly awoke with a start, though I heard no sound and saw no intruder—

only that steady bright star on the hilltop had set, and the dim light of the new moon was stealthily entering the room through the open window as if shrinking from the intrusion.

I saw no one but still I felt distinctly as if some one was gently pushing me. As I awoke she said not a word, but beckoned me with her five fingers bedecked with rings to follow her cautiously. I got up noiselessly, and though not a soul save myself was there in the countless apartments of that deserted palace with its slumbering sounds and waking echoes I feared at every step lest any one should wake up. Most of the rooms of that palace were always kept closed and I had never entered them.

I followed breathless and with noiseless steps my invisible guide—I cannot now say where. What endless dark and narrow passages, long corridors, silent and solemn audience-chambers and close secret cells I crossed!

Though I could not see my fair guide, her form was not invisible to my mind's eye. An Arab girl, her arms hard and smooth as marble visible through her loose sleeves, a thin veil falling on her face from the fringe of her cap, and a curved dagger at her waist.

Methought that one of the thousand and one Arabian Nights had been wafted to me from the world of romance and that at the dead of night I was wending through the dark narrow alleys of slumbering Bagdad on my way to a trysting-place fraught with peril.

At last my fair guide abruptly stopped before a deep blue screen and seemed to point to something below. There was nothing there, but a sudden dread froze the blood in my heart—methought I saw there on the floor at the foot of the screen a terrible negro eunuch in rich brocade sitting and dosing with outstretched legs, a naked sword on his lap. My fair guide lightly tripped over his legs and held up a fringe of the screen. I could catch a glimpse of a part of the room spread with a Persian carpet—some one was sitting inside on a bed—I could not see her, but only caught a glimpse of two exquisite feet in gold-embroidered slippers hanging out from loose saffron-coloured *paijamas* and placed idly on the orange-coloured velvet carpet. On

one side there was a bluish crystal tray on which a few apples, pears, oranges and bunches of grapes in plenty, two small cups and a gold-tinted decanter were evidently awaiting the guest. A fragrant intoxicating vapour issuing from a strange sort of incense burning within almost overpowered my senses.

As with a trembling heart I made an attempt to step across the outstretched legs of the eunuch he woke up suddenly with a start and the sword fell from his lap with a sharp clang on the marble floor.

A terrific scream made me violently start and I saw I was sitting on that camp bedstead of mine sweating heavily and the crescent moon looking pale in the morning rays like a weary sleepless patient at dawn, and our crazy Meher Ali crying out as was his daily custom, "Stand back! Stand back!" while going round the lonely road.

Such was the abrupt close of one of my Arabian Nights but there were yet a thousand nights left.

Then followed a great discord between my days and nights. During the day I would go to my work worn and tired cursing the bewitching night and her empty dreams, but as night came my daily life with its bonds and shackles of work would appear a petty, false, ludicrous vanity.

After nightfall I was caught and overwhelmed in the snare of a strange intoxication. I would be then transformed into some unknown individual of some bygone age figuring in some unwritten history; and the short English coat and tight breeches would not suit me in the least. With a red velvet cap on my head, loose *paijamas*, an embroidered vest, a long flowing silk gown, and coloured handkerchiefs scented with *attar*, I would complete my elaborate toilet, and sit on a high-cushioned chair, my cigarette replaced by a many-coiled *narghileh* filled with rose water as if in eager expectation of a strange meeting with the beloved one.

As the gloom of the night deepened, the marvellous incidents that would go on unfolding themselves I have no power to describe. I felt as if in the curious apartments of that vast edifice flew about in a sudden gust of vernal breeze the fragments of a charming story, which I could follow for some distance, but of which I could never see the end. But all the same I

would wander from room to room in the pursuit of those whirling fragments the whole of the night.

Amid the whirling eddy of those dreamy-fragments, amid the occasional smell of *henna* and the twangling of the guitar and the waves of air, charged with fragrant spray, I would catch like a flash of lightning the momentary glimpse of a fair demoiselle. She it was who had those saffron-coloured *paijamas*, her white ruddy soft feet in gold embroidered slippers with curved toes, on her bosom a closefitting bodice wrought with gold, a red cap on her head from which a golden frill fell on her snowy brow and cheeks.

She had made me mad. It was after her that I wandered from room to room, from path to path among the bewildering maze of alleys of that enchanted dreamland in the nether world of sleep.

Sometimes of an evening while dressing myself carefully as a prince of the blood-royal before a large mirror with a candle burning on either side, I would see a sudden reflection of that Persian beauty by the side of my own, and then a sudden turn of her neck, a quick eager glance of intense passion and pain glowing in her large dark eyes, just a suspicion of language on her moist dainty cherry lips, her figure, fair and slim, crowned with youth like a blossoming creeper quickly uplifted in her graceful tilting gait, a dazzling flash of pain and craving and ecstasy and smile and glance and blaze of jewels and silk, and she melted away. A wild gust of wind laden with all the fragrance of hills and woods would put out my light, and I would fling aside my dress and lie down on my bed in the dressing room, my eyes closed and body thrilling with delight, and there around me amid that breeze and all the perfume of the woods and hills, floated about in the silent gloom many a caress and many a kiss and many a tender touch of hands, and gentle murmurs in my ears, and fragrant breaths on my brow, and a delightfully perfumed kerchief was wafted again and again on my cheeks. A fascinating serpent would, as it were, slowly twist round me her stupefying coils, and heaving a heavy sigh I would lapse into insensibility followed by profound slumber.

One evening I decided to go out on my

horse—I do not know who implored me to stay—but I would listen to no entreaties that day. My English hat and coat were resting on a rack and I was about to take them down, when a sudden blast of whirlwind crested with the sands of the *Susta* and the dead leaves of the *Avalli* hills caught them up whirling them round and round, while a loud peal of merry laughter rose higher and higher striking all the chords of mirth till it died away in the regions of sunset.

I could not go out for my ride, and from the next day I gave up my queer English coat and hat for good.

That day again at dead of night I heard the stifled heart-breaking sobs of some one—as if below the bed, below the floor, below the stony foundation of that gigantic palace, from the depths of a dark damp grave, some one piteously cried and implored: "Oh, rescue me! Break through these doors of hard illusions, deathlike slumber and fruitless dreams, place me by your side on the saddle, press me to your heart and tearing through hills and woods and across the river take me to the warm radiance of your sunny rooms above!"

Who am I? Oh, how can I rescue thee! What drowning beauty, what incarnate passion shall I drag to the shore from this whirling flux of dreams? O lovely ethereal apparition! Where didst thou flourish and when? By what cool spring, under the shade of what date-groves, wast thou born—in the lap of what homeless wanderer in the desert? What Bedouin brigand snatched thee from thy mother's arms like an opening bud plucked from a wild creeper, placed thee on a horse swift as lightning, crossed the burning sands and took thee to the slave-market of what royal city? And there, what officer of the *Badshah* observing the beauty of thy bashful blossoming youth paid for thee in gold, placed thee in a golden palanquin, and offered thee as a present for the seraglio of his master? And Oh, the history of that place! That music of the *sareng*, the jingle of anklets, the occasional flash of dagger through the golden wine of *Shiraz*, the gall of poison, and the piercing flashing glance! What infinite grandeur, what endless slavery! The slave girls to thy right and



left waving the '*chamar*' as diamonds flashed from their bracelets, the Badshah, the king of kings, in front of thee fallen on his knees at thy snowy feet in bejewelled shoes, and outside the terrible Abyssinian eunuch looking like a messenger of death but clothed like an angel, standing with a naked sword in his hand! Then, Oh, thou flower of the desert, swept away by that bloodstained dazzling ocean of grandeur with its foam of jealousy and rocks and shoals of intrigue, on what land of cruel death wast thou cast, or on what other land more splendid but more cruel?

Suddenly at this moment that crazy Meher Ali screamed out, "Stand back! Stand back!! All is false! All is false!!" I opened my eyes and saw that it was already light. My *chaprasi* came and handed me my letters and the cook waited with a *salam* for my orders about the meal.

I said, "No, I can't stay here any longer." That very day I packed up and removed to my office. Old Karim Khan of my office smiled a little as he saw me. I felt nettled at it but said nothing and fell to my work.

As evening approached I grew absent-minded, I felt as if I had an appointment to keep and the work of examining the cotton accounts appeared wholly useless, even the *Nizam* of the Nizam did not appear to be of much worth. Whatever belonged to the present, whatever was moving and acting and working for bread at the moment appeared exceedingly trivial, meaningless, and contemptible.

I threw my pen down, closed my ledgers, got into my dog-cart and drove away. I noticed that it stopped of itself at the gate of the marble palace just at the hour of twilight. With quick steps I climbed the stairs and entered the room.

A heavy silence was reigning within. The dark rooms were looking sullen as if they had taken offence. My heart was full of contrition but there was no one to whom I could lay it bare, or of whom I could ask forgiveness. I wandered about the dark rooms with a vacant mind. I wished I had a musical instrument to which I could sing to the unknown: "O fire, the poor moth that made a vain effort to fly away has come back to thee! Forgive it but this once, burn both its wings and consume it in thy flame!"

Suddenly two tear drops fell from overhead on my brow. Dark masses of clouds overcast the top of the Avalli hills that day. The gloomy woods and the sooty waters of the *Susta* were waiting in a terrible suspense in an ominous calm. Suddenly the land, water and sky shivered and a wild tempest-blast rushed howling through the distant pathless woods displaying its lightning teeth like a raving maniac who had broken his chains. The desolate halls of the palace banged their doors and moaned in the bitterness of anguish.

The servants were all in office and there was no one to light the lamps here. The night was cloudy and moonless. In the dense gloom within I could distinctly feel that a woman was lying on her face on the carpet below the bed—her desperate fingers clasp and tearing her long dishevelled hair. Blood was trickling down her fair brow and she was now laughing a hard harsh mirthless laugh, now bursting into violent wringing sobs, now rending her bodice and striking at her bare bosom as the wind roared in through the open window and rain poured in torrents and soaked her through and through.

All night there was no cessation of the storm or of the passionate cry. I wandered from room to room in the dark in unavailing sorrow. Whom could I console when no one was by? Whose was this agony of intense mortification? Whence arose this inconsolable sorrow?

The mad man now cried out, "Stand back! Stand back!! All is false! All is false!!"

I saw the day had dawned and Meher Ali was going round and round the palace with his usual cry in that dreadful weather. Suddenly it occurred to me that perhaps that man also had once lived in that house and that though he had come out mad he came there every day and went round and round, fascinated by the weird spell cast by the marble demon.

Despite the storm and rain I ran to him and asked "Ho, Meher Ali, what is false?"

The man made no reply, but pushing me aside went round and round with his frantic cry like a fascinated bird flying round the jaws of a serpent, only making a desperate effort to warn himself by repeatedly crying, "Stand back! Stand back!! All is false! All is false!!"

I ran like a mad man through the pelt-ing rain to my office and asked Karim Khan, "Tell me the meaning of all this!"

What I gathered from that old man was this: That at one time countless unrequited passions and unsatisfied longings and lurid flames of wild blazing pleasure raged within that palace and that the curse of those heartaches and blasted hopes had made every stone of that palace thirsty and hungry, eager to swallow up like a famished ogress any living man who might chance to come. Not one of those who lived there for three consecutive nights could escape these cruel jaws save Meher Ali who had come out at the cost of his reason.

I asked, "Is there no means whatever of my release?" The old man said, "There is only one means, but that is extremely difficult. I will tell you what it is, but first you must hear the history of a young Persian girl who once lived in that pleasure-dome. A stranger or a more heart-rending event never happened on this earth."

Just at this stage the coolies announced that the train was coming. So soon? We hurriedly packed up our luggage when the train steamed in. An English gentleman apparently just aroused from slumber was looking out of a first-class carriage endeavouring to read the name of the station. As soon as he caught sight of our fellow-passenger, he cried, "hallo", and took him into his own compartment. As we got into a second-class carriage we had no opportunity of finding out who the gentleman was nor could hear the end of his story.

I said, "The man evidently took us for fools and imposed upon us out of fun. The story is pure fabrication from start to finish." The discussion that followed ended in a lifelong rupture between my theosophist relation and myself.

PANNA LAL BASU.

*Bangabasi College, Jan., 1910.*

## TRAFFIC BY RAILWAY

THE Indian Railways are mainly supported by two sorts of traffic, *viz.*, *Coaching* and *Goods*. The traffic which is carried by passenger trains is called *Coaching* and that which is carried by other trains is called *Goods*. A want of either of the two is not likely to make any Railway paying. The Railway authorities, I believe, are conscious of the fact, but it is much to be regretted, that in many cases, by their indiscretion, they more discourage the traffic than encourage it. The best way to encourage any traffic is to give the merchants every possible facility in the transport of goods and to redress their grievances. But so far as my experience goes, very little of the sort is being done, unless the consigner happens to be of the ruling race.

The conduct of the Railway underlings, from the Pointsman to the Station Master, is far from what is desired. The Station Master thinks himself to be "the undisputed monarch of all he surveys", and I believe,

he does not often remember that he is a public servant, and that he is bound by the rules of his department to be civil to the public. The third-class passengers, who are the "back-bone" of passenger traffic, as the Agent of the East Indian Railway very justly said sometime ago, are treated with the utmost contempt and indifference. In cases of rush of passengers, they are forced into cattle-wagons and are subjected to trouble and difficulties beyond expression, though they pay for carriage by passenger trains. They sometimes even do not get drinking water when they require it, for often the water-man has little leisure to attend to their needs. The principal duties of a water-man at a road-side station, are to cook for the Station Master, to feed his cows, to lull his children to sleep or attend *hâts*, and the public cannot therefore expect him to attend to his station duties for which he is paid by the Railway Company. Of course, the water-man can be seen at the station platform with his coat and *pugree*

on, walking up and down with hasty steps, as if very eager to quench the thirst of one and all the passengers, whenever the D. T. S. or a higher officer is expected by the train, but to the misfortune of the poor third-class passengers, such occurrences are few and far between.

A few days ago, while I was at a certain station on some business, I found a poor third-class passenger seated on the bench kept in the *verandah* of the station office. Unfortunately, the foot of the passenger touched the upper plank of the bench. At this, the rage of the Master of the station knew no bounds and he gave the passenger a sharp kick. I stood, as if thunder-struck, at the conduct of the Station Master. Unless the Railway Authorities get rid of such brutes in human form, they can never expect to win the confidence of the public.

The Railways charge a certain rate for parcels containing fresh fruits, but they do not hold themselves responsible for the sound condition or correct delivery of the contents, on the ground of such parcels being booked at *owner's risk*. This gives unlimited privileges to the station staff, who deal with them in the way they please. In however sound a condition or securely packed a basket of fruits may be sent from the booking station, the consignee not unoften finds it tampered with, while taking delivery at the receiving station, and he has no remedy left to him but to suffer in silence. This mysterious disappearance of the contents, can greatly be checked, if the Railway Authorities take up such cases with a little rigour. The Railway Administration cannot certainly be responsible for the condition of the contents, which may deteriorate in transit, but I see no reason why it should not be responsible for the actual weight. The object of the "Risk Note" is apparently to free the Railway Administrations from the responsibility for any loss or damage to the contents beyond their control, and not for the *pilfering* by their subordinates. Unless something is done to check the evil practice, the traffic in fresh fruits cannot increase to the extent it may, to the considerable loss of the Railway Companies themselves and the inconvenience of the public.

I now turn my attention to the traffic which is carried by goods trains. It is an open secret that most of the Railways have

rolling stock insufficient to cope with the traffic they are expected to carry. This dire want of rolling stock, stands in the way of an increase in traffic, and sometimes drives the merchants to loss, especially at seasons when the market is not steady. If the Railway Authorities fail to supply wagons according to the demand, they do not of course hold themselves responsible for the delay or loss which the merchants may suffer. But on the contrary, should any delay occur in loading wagons when they are supplied, the sender or the consignee is made to pay the penalty for the same. A Railway Administration can take and length of time in transit for the carriage of goods, but this privilege is never allowed to the consignee in removing his goods when they actually do arrive at destination.

There are certain classes of goods which are liable to damage in transit, such as potatoes, onions, ghee, kerosene oil, &c., and for them, the shortest transit and careful handling is indispensably necessary to save them from *deliberate damage*. I have had occasion to notice new bags of potatoes torn and tins of *ghee* cut open to make them leaky, for reasons everyone can understand. No compensation for any loss or damage to such consignments is ever allowed, and surely no better opportunity can present itself to the Railway underlings to feed fat at others' expense.

While at a certain place close to a Railway station, the unloading clerk sent me a little quantity of sweet-scented tobacco one day and I thanked him heartily for his kind present. On questioning him the next day, as to how he had got tobacco of such excellent quality, which I at once recognized to be of Bishnupur—a place within my native district, he replied without any hesitation that he could never be in want of such tobacco, as consignments from Panagar are received almost every week and they are booked at *owner's risk*. The poor clerk was really under the impression that it was no offence to take out anything from a consignment which is booked at *owner's risk*. I explained to him the reasons for execution of Risk Notes very clearly, and he expressed regret for his past conduct with a promise to desist from the evil practice in future.

It does not affect the merchants very much if a small part of any consign-

ment be taken out, for they know too well that the greedy Railway servants must anyhow be satisfied before they get their goods in. But in some cases they do not get their bags or tins at all. The Railway Authorities, without rhyme or reason, absolutely decline to admit any claim on the sole ground of the goods having been booked at *owner's risk*. I know of numerous such cases, but I cite only one to save the patience of the reader from being tired. A few tins of *Ghee* were sent from B— to B—, a distance of 44 miles only. The consignee could not get his tins of *Ghee* at B—, and so he asked the Superintendent of Goods to pay him the actual cost. The Superintendent at once replied that the Railway Company was not responsible for the loss, which he regretted very much, as the sender had executed a "Risk note" for the same. The Superintendent, however, was generous enough to add, that in consideration of the loss, as a favour, he was prepared to give him *without prejudice*, an equivalent number of tins containing kerosene oil lying unclaimed at B— Station. The consignee came to me with the letter and asked for my advice. For certain reasons, I could not give him any other advice than to accept the tins of kerosene oil which the Superintendent of Goods was kind enough to offer, and to thank his stars for having got *something* instead of *nothing*.

The railway servants can commit daring *dacoity* in broad day-light on consignments booked at *owner's risk*, and I should like to conclude this article with certain observations on Goods for which the Railway Companies accept liability for safe and sound delivery. *Flour, soojee, sugar* and certain other classes of goods are charged at a comparatively higher rate, and they are generally carried at *Railway risk*. Such things are required for daily use, and it would certainly bring disgrace on the name of the Railway service itself, were the underlings of Railways not to take a share of them without throwing any liability on their masters, whose salt they eat! I had a talk on the subject with a Railway servant of long standing, who very candidly admitted that *impossible* was

a thing unknown in the vocabulary of the Railway service. The gentleman humourously added, (and it seems there is much truth in it,) that thieves of excellent quality become *Dacoits* after death, and that *Dacoits* of meritorious service only are promoted after death to the posts of Station Masters on Indian Railways. Of course, there are honourable exceptions.

I should now let the reader know how the consignments which are booked at *Railway risk* are tampered with. The method is very simple—the Booking Clerk has only to record *short weight* on the Railway Receipt. I am told, the Booking Clerk does so, not only for his own interest, but for the interest of his brother officers also through whose hands the consignment is to pass. There is a strong unity amongst the Railway servants in matters of the kind—a unity so sadly in want among other classes of people. The consignment so booked at *Railway risk* reaches its destination partly empty, and the consignee has no other alternative left to him, than to grant a *clear receipt* for his goods. Unfortunately, if he be foolish enough to show any sign of dissatisfaction, the whole consignment is re-weighed, and as a matter of fact, on re-weighment, the weight exceeds the weight recorded in the Railway Receipt and he is compelled to pay additional charges for the excess weight as a penalty for not submitting tamely to robbery. While Out-Agent of the East Indian Railway at D—, I came across many such cases and my experience on such matters further matured while I was the Traffic Canvasser of the Mourbhanj State Light Railway. If the Railway Authorities take steps to ensure correct weighment, the chance for any disappearance of contents may be greatly minimised. There are rules, I know, for reweighment of goods at destination, but I doubt very much if they are acted up to anywhere. With the limited staff and time at the disposal of a Station Master, it is not possible for him to reweigh all goods received at his station, and he therefore cannot but finish his reweighment for months, in a few minutes only, within the four walls of his office room.

ABINASH CHANDRA CHATTERJEE.



## THE JOY OF LIFE

Men say the world is full of fear and hate,  
And all life's ripening harvest-fields await  
The restless sickle of relentless fate.

But I, sweet Soul, rejoice that I was born,  
When from the climbing terraces of corn  
I watch the golden orioles of thy morn.

What care I for the world's desire or pride,  
Who know the subtle wings that gleam and glide,  
The homing pigeons of thy even-tide?

What care I for the world's loud weariness,  
Who dream in twilight granaries thou dost bless  
With delicate sheaves of mellow silences?

Nay, shall I heed dull presages of doom,  
Or dread the fabled loneliness or gloom,  
The mute and mythic terror of the tomb?

Is not my being drunk and drenched with thee,  
O inmost wine of living ecstasy,  
O intimate essence of eternity?

SAROJINI NAIDU,  
Hyderabad.

## REVIEWS OF BOOKS

## ENGLISH.

*The Paramaras of Dhara and Malwa*, by Cap. C. E. Luard and Kashinath Krishna Lele, (British India Press, Bombay), 53 pp., 12 annas.

Many of our readers are eager to know about Raja Bhoja, that poet-prince who ranks with Harsha in literary celebrity. To such we can recommend no better book than this, which puts together all the available information about this Rajput dynasty of Malwa from 800 to 1310 A. D., with admirable accuracy and in the spirit of modern historical criticism. Every statement is supported by a reference to chapter and verse, and sometimes by quotations from Sanskrit. In short, the book is a model of its kind and deserves to be most widely known. May we not hope that Mr. Lele would turn his leisure and trained scholarship to elucidating the history of some other Hindu dynasties?

J. SARKAR.

*Echoes from Old Dacca*, by Syud Hossain, (Edinburgh Press, Calcutta, 1909), 6 portraits, 26 pp.

This nicely printed pamphlet contains a very pleasant gossip but rather sketchy history of the rulers of Bengal from 1608, with only occasional references to Dacca. The author quotes Stewart's *History of Bengal* and other well-known works, but makes no addition to our knowledge. The claim of Dacca to be known as the Muhammadan capital of Bengal is a historical myth of recent date. That town has no valid pretension to this high title. In the long Pathan period it simply did not exist. And even during the 183 years that intervened between the Mughal conquest of Bengal (1574) and the downfall of the Nawab at Plassey (1757), Dacca was the seat of the public

offices and the residence of the governor for 72 years only!

1608—1639. From its foundation by Shaikh Alauddin Islam Khan to the arrival of Shuja (who removed the capital to Rajmahal),	31 years.
1661—1697. From the arrival of Mir Jumla to the recall of Ibrahim Khan,	36 years.
1701—1703. From Azim-ush-shan's arrival at Dacca from Burdwan to his removal of the Subahdari to Azimabad (Patna),	3 years.
1706—1707. Under Farukh siyar, acting as the representative of Azim-ush-shan,	2 years.

72 4".

Murshid Quli Khan withdrew the *Diwani* (revenue collection) offices from Dacca in 1702, and Farukh siyar himself removed to Qasimbazar with the *Nizamat* (administrative) offices in 1707, when Dacca lost all its political character. It was a capital in name for a bare century (1608-1707), and even during this short period several of the viceroys of Bengal resided elsewhere, a deputy-governor being posted at Dacca. Nobles (especially princes of the blood) coming from Agra and Delhi could not bear the pestilential climate of Bengal, and preferred to live at Rajmahal, or even as far west as Patna, as being more congenial to their health and also as nearer the Imperial Court to which their eyes were ever wistfully turned. Then, again, on the evidence of the contemporary historian, Shihabuddin Talish, before the Mughal conquest of Chittagong in 1666, Dacca had such an evil repute for insecurity and ravage by the Portuguese pirates that the governors shunned the town. Lastly, Bihar was often an adjunct to the *subah* of Bengal, and the capital of

these united provinces could not well be a frontier town like Dacca, but some more centrally situated city, such as Rajmahal or Murshidabad. Such are the true facts about Dacca's fame as the capital of Bengal, on which many writers have waxed eloquent of late! Mr. Bradley-Birt's *Romance of an Eastern Capital* is indeed a romance in a sense he did not intend to convey!

Mr. Hossain's excellent English style, his knowledge of Persian, and his taste for history encourage the hope that he would in future dig into the *original Persian* histories of India and produce a work which scholars and the general reader alike would value. But to do this he must resist the temptation of presenting the public with a mere *rechauffe* of Stewart, Dow, and other *English* writers.

JADUNATH SARKAR.

*The Triumph of Valmiki, translated into English from the Bengali of Haraprasad Shastri, by R. R. Sen, (Chittagong) viii+126, with 6 illustrations one Rupee.*

It is a tale with a purpose; and that purpose is to demonstrate that neither physical force (as represented by a conquering king like Vishwamitra), nor intellectual cunning (as typified by the sage Vashishta), can establish peace and universal brotherhood among men. It is only *love*,—in its highest and broadest sense,—that can do the work. Of such love, the poet Valmiki is the exponent, his instrument is song, and his epic of perfected humanity is the *Ramayana*. Short as the tale is, it has "grandeur of design, a sense of primitive elemental freedom, and an intoxication of creative imagination," as Mr. Seal has most aptly put it. The reader is transported from his age and country: like Dante under the guidance of Virgil he meets with the Titans and the celestials, is whirled through systems of strange universe. Shastri's touch is fearless, broad, and easy, bespeaking the freshness and spontaneity of youth. (The original was written about 30 years ago).

The translation is faithful and enriched with notes on every Oriental word used. Englishmen learning Bengali will find it easy to read the original with this translation, at their elbow. Our only objection is to the translator's style, which in attempting to be literal has missed the sweetness and grace of Shastri's prose.

J. SARKAR.

*My father: His life and Reminiscences, by S. Khuda Bakhsh, M.A., B. C. L. (Oxon). Baptist Mission Press, Calcutta, 43 pp.*

A short sketch of Khan Bahadur Khuda Bakhsh, C.I.E., the illustrious founder of the Bankipur Oriental Library, appeared in this *Review* for September, 1908. We are glad to learn that his talented eldest son, Mr. Salahuddin, is engaged on a fuller life of the Khan Bahadur, of which this pamphlet is a sort of precursor. Mr. Salahuddin's scholarship and literary skill are well known to our readers, and we shall content ourselves with extracting a few glimpses of the noble-minded Khuda Bakhsh:—

"In spite of a very large and extensive [legal] practice my father never neglected his studies. Immediately on returning from court he dined, and after resting for an hour or so he would retire to his Library, which in earlier days was in our dwelling house. There he would generally be, either

reading or writing notes on books, or conversing with visitors on subjects religious and historical. On no account would he see clients after sunset, or attend to professional work."

"My father never allowed us children to see the Mohurram procession, which he regarded as a mockery and travesty of religion. He thought it wicked to a degree to convert the anniversary of one of the greatest tragedies in the history of Islam into a day of carnival and festivity, instead of observing it scrupulously as one of veritable mourning."

"But with all his attachment to Islam he was not one of those who relegated the professors of other religions to eternal damnation. He could not conceive that God, whom we are taught to believe as just, loving, and merciful, would commit the major portion of mankind to the everlasting torments of hell-fire, because they happen to worship Him in some manner other than the one prescribed by Islam, and often would he quote in support of his view the noble utterances of [the poets] Sanai, Dard, and Ghalib."

"My grandfather, as an infant, was suckled by a Brahmin lady, and out of deference to the memory of his foster-mother *neither my grandfather nor my father ever took beef*; and this family scruple and family prejudice against cow's flesh has continued unchanged. My father was wont to say that he had a strain of Brahmin blood in him!.....On more than one occasion he allayed passions and smoothed difficulties between Hindus and Mohamedans, and in 1893 he took a prominent part in bringing the cow-killing question [in B. har] to a happy and peaceful settlement."

"He never attached any importance or gave a second thought to the wild excesses recently perpetrated in Bengal, but, at the same time, he believed that throughout the country there existed a general feeling that the claims of the people were not fully considered nor their wishes always consulted.....Often did he wax eloquent when contrasting the Anglo-Indians of the days previous to the Mutiny, with those of his own times, deeply deploring the change for the worse that has taken place.....Loyal addresses, flattering opinions, unqualified approval and assent, my father always distrusted. He traced three-fourths of these...to the industrious zeal of some aspirant or other to high office, a seat in Council, or to some title or decoration. These are unsafe channels of popular opinion."

"The cure for the existing malady is not coercion and repression, but rather conciliatory measures, gentler means and kinder methods. Terror of Law may, for a time, silence but will never wholly succeed in quenching the flames of popular discontent."

J. SARKAR.

*A. Manual of Cosmic Evolution, Vol. I. By Lala Ganga Ram, B. A.—An Earnest Seeker after Truth, pp viii+202. Price Re. 1.*

The book is written from the standpoint of Materialism—the so-called Rationalism of the present day. The author has drawn his inspiration from the publications of the Rationalist Press, Association of England and it is but natural that he, too, like his

inspirers, should aim a blow at that "Scatter-brained, semi-powerful, semi-impotent monster" (page 88) whom men call God!

We have a piece of friendly advice to give to the author: Instead of aspiring to enlightening the world, he should first try to enlighten his own self and the world will not be topsy-turvy in the interval. He has seen only one side of the shield and even that partially. Let him now shut up his R. P. A. Series and take up Le Conte and Fiske (both Evolutionists) and Ladd, Royce, Watson and Munsterberg of America, Lotze, Paulsen, Pfeiderer and Eucken of Germany, and Martineau, Ward and Lodge of England. He will then see the other side of the shield.

Professor James is not an atheist, as the author means to represent him. The fact is, he is vigorously criticising "absolutism": But discarding "absolutism" does not mean advocating atheism. He is not a *monist* but a *pluralist*; he is not an *absolutist* but a *theist* (Vide his *Pluralist Universe*, 1909).

The clearest exposition of Materialism, our readers will find in Haeckel's *Riddle of the Universe* and Buchner's 'Last Words on Materialism' and its able Refutation in Flint's 'Anti-Theistic Theories', Caird's 'Introduction to Philosophy', Paulsen's 'Introduction to Philosophy of Religion', Janet's 'Final causes', Stirling's Gifford Lectures and 'Darwinianism', James's Psychology, Howison's 'Limits of Evolution', Underhill's 'Limits of Evolution (in Personal Idealism edited by Sturt)', Otto's 'Naturalism and Religion', Lodge's 'Life and Matter', and in that excellent Work of Ward's 'Naturalism and Agnosticism'.

MAHES CHANDRA GHOSH.

*Sankhya-yoga and Karma-yoga or the Philosophy and Science of Religion by Swami Atmanand. Pp. 28+92. Price One Rupee.*

This booklet is an English translation of Swami Atmananda's Lectures. In the forth lecture Swamiji enumerates seventy-seven Laws of Nature which are said to be self-evident. Some of these laws are very curious, e.g., the motion of a light and a heavy object takes place in opposite spaces (directions)" Law No. 28. "Primal cause can be arrived by proper-imagination, that is by method of *Adhyaropa*" (*Adhyaropa* means "attributing the properties of one thing to another; false apprehension of subject and object.") Law No. 58. "If the jiva (the soul) after salvation does not take *rebirth*, creation will be destroyed, etc." Law No. 54. "The Many does not come out of the one nor can the one resolve into the Many." Law No. 9.

Swamiji's Philosophy is very crude but some of his ideas are very liberal, e.g.—"the seeker of truth should consult the writings and speeches of all sects" Law No. 66.

These lectures are highly argumentative but Swamiji exhorts us to refrain from controversies on metaphysical questions. He says "All opinions and sectarian dogmas are at variance with each other chiefly on the six terms—*Jiva* (the soul), God, *Prakriti*, Bondage, Salvation and means of Salvation" "It is probable that in other and invisible spheres the conclusions about Jiva, God, &c. are of a different kind i.e. where the conception about the nature and effect of the Soul, God, *Maya*, Salvation, might be something different from that which obtains in this

planet of ours or it might be something totally different from what has been said here" (i.e. from Swamiji's conclusions). "Besides...Jiva...cannot exactly perceive or know its original causes in their true nature". "Hence any decision about the Soul, God, &c. and any affirmation made about them by man cannot be complete in all respects and exact to reality. In other words all *Jivas* (men, Gods, &c.) are imperfect" "Such being the case...it is only foolish, proud, ignorant and selfish people, that, in spite of their imperfections trouble themselves with subjects (about God, soul, &c.) which are *incomprehensible* or beyond the reach of human intelligence and thereby become a source of inharmony and discord among the people."

The following quotation is worth reading:—

"Man's intellect is dimmed by ignorance and base selfishness and as such is entangled in the mesh of religions. It is proper, therefore, that we should maintain *toleration* towards the followers of different sectarian religions and look upon them as objects of pity...Mahomedans and Hindus, Hindus and Christians, Jainas and Vaishnavas, Shaivas and Vaishnavas, Mahomedans and Christians unite among themselves and carry on trade, agriculture and other different professions in amity and concord, nay, even divide the profits and losses mutually among themselves.

"...These facts unmistakably show that in the midst of all this diversity of religions and sects, there is to be found peace, good-will and harmony.... But this is possible only if one does not fall a prey to the tricks of those religious bigots who try to gain their selfish objects by creating and encouraging such melancholy religious disputes, nor allow them to interfere in such affairs. Hence, dear Brethren! It is your foremost duty to adopt means for the removal of *obstacles* that stand in the way of your attainment to the highest ideal (*Paramartha*)."

We say "Amen."

In the third lecture, Swamiji points out the "difference in the doctrines and principles of Hinduism and those of the Theosophical sect as pronounced by the T. Society and its Leaders" (pp. 79—85).

MAHES CHANDRA GHOSH.

*The Philosophy of Brahmoism; By Sitanath Tatwabhusan. Higgin Botham & Co: Madras pp. 388.*

This book is a comprehensive treatise on the principles of Theisms in which the author has attempted to show the philosophical basis of these principles. It is a scholarly work quite worthy of being placed beside the best philosophical productions of Europe and America. The book is dedicated by permission to the Maharajadhiraj Bahadur of Burdwan, who gave the author the opportunity of delivering the lectures which constitute it before the Theological Society and its publication is due to the generosity of the Raja of Pithapuram. The author in his preface, states that "his life has been a hard struggle throughout—a struggle for very existence—which has left him little time for thought and study and far less for writing." To me who know something of that struggle, it has always been a marvel how Pandit Tatwabhusan has been able to do the amount of solid work which he has done. It is indeed a notable example of the triumph of mind over matter. To the

younger generation of the Brahmo Samaj and indeed of the country generally, Pandit Sitanath Tatwabhusan is an example of a noble life strenuously lived. I take this opportunity of paying my respectful homage to the heroic soul who has defied the blows and buffets of fortune and, in the midst of adverse circumstances to which less strong minds would have succumbed, has remained steadfast, throughout his life, in his devotion to Truth and Culture.

With Pandit Tatwabhusan's philosophical standpoint, I am in substantial agreement but I am unable to follow him when he judges the theology of the Brahmo Samaj by the standard of the philosophical theory in which he believes. Philosophy is not the same thing as religion, however close may be their relation to each other and it is not the business of the former to provide a foundation for the latter. The function of philosophy is to *interpret* and not to *create*. The formative forces of religion are quite other than the ratiocinative methods of philosophy. Pandit Tatwabhusan does not, it seems to me, bear this sufficiently in mind and is, consequently, somewhat unjust to the leading theologians of the Brahmo Samaj. To pass unfavourable verdicts on the writings of Maharshi Devendra Nath Tagore, Keshub Chandra Sen, Pratap Chandra Majumdar and others, because they do not conform to the strict requirements of philosophical dialectics is like condemning the sermon on the Mount or the Epistles of St. Paul because the Idealism of Hegel is not to be found in them. Would it be fair on the part of a Gifford lecturer for instance, to treat Stopford Brooke's sermons or Martineau's "Endeavours after Christian life" as philosophical works and judge them accordingly? The fact that philosophical arguments of a sort are occasionally to be found in the writings of Brahmo theologians does not make these writings philosophical treatises. They are expressions of the religious *beliefs* and *experiences* of their authors and should be judged as such. I do not think that they ever professed themselves to be *philosophers*. They were essentially religious teachers and what right has the philosopher to quarrel with them because their method is not his? Every man is apt to exaggerate the importance of his own vocation. That is a weakness from which even the philosopher is not always free. He, as the "greatest living philosopher of England", Mr. F. H. Bradley rightly says, "forgets the narrow limitation of his special province and, filled by his own poor inspiration, he ascribes to it an importance not its due."

Pandit Tatwabhusan seems to me unduly to belittle faith and inspiration and to lay a rather extravagant claim to the infallibility of a certain method of philosophical argumentation. I do not know whether I misunderstand him, but that is the impression which passage after passage of his book distinctly conveys. Is faith or philosophical argument the foundation of religion? Pandit Tatwabhusan appears to favour the second view. At any rate his language clearly suggests it. To me, however, it seems that without faith and inspiration religion would not be possible. They are the very roots from which it grows. To say so is not to divorce religion from reason. Faith is unreflective reason, while philosophical argument is the *articulation* of reason. All creative forces are unreflective, which does not mean that they are irrational. It is only when a religion is fully matured

that philosophy can even begin its task of *comprehending* it. "Philosophy", to quote the famous saying of Hegel, "as the thought of the world does not appear until reality has completed its formative process, and made itself ready. \* \* When Philosophy paints its grey in grey, one form of life has become old, and by means of grey it cannot be rejuvenated but only known. The Owl of Minerva takes its flight only when the shades of night are gathering." A vigorous and growing religion instead of being benefited by a premature philosophical inquiry into its grounds is rather sicklied o'er with the pale cast of thought.

Pandit Tatwabhusan wants to change the prevalent mode of preaching Brahmoism, "to change it from its present dogmatic form to a rational one, to appeal not to blind unreasoning faith after the fashion of the old systems which we profess to have outgrown, nor to traditional beliefs received without examination and criticism and hiding their true nature under the imposing name of "Intuitions" but to universal Reason, to the scientific faculty, which receives nothing, even though it be a fundamental truth, without examination and criticism, and to philosophy, which as the unifier of all sciences as the embodiment of the fundamental principles of all knowledge and belief is the only final authority on religious as well as other matters" (p 26). Must every religious teacher then be a technical philosopher? This would be tantamount to converting religious congregations into philosophical academies than which a greater calamity it is difficult to conceive. I, for one, should never dream of crossing the threshold of a church from the pulpit of which Hegelian dialectics and Sankar Bhāgyas are hurled at the hapless body of worshippers. In what sense is philosophy the "final authority on religious as well as other matters"? Not certainly as the *dictator* to religion but as the *interpreter* of it. Pandit Tatwabhusan in pouring contempt on unreasoning faith cuts away the very foundations of religion. Unreasoning faith is not *irrational* faith, and is not necessarily blind, though, I must say that if it *be* blind it is no reproach to it. In the domain of religion, we must walk more by faith than by sight. It is also true that often in life what seems to be genuine light guiding our footsteps ultimately turns out to be mere *ignis fatuus*. Pandit Tatwabhusan has unbounded confidence in philosophical argument and deprecates "the mere appeal to faith and inspiration." Where is the philosophical argument, I ask, which produces universal conviction like the demonstrations of Euclid? Pandit Tatwabhusan would, no doubt, refer to the method of reasoning of the monistic Idealism which both he and I accept. But can he say that to understand it is to accept it? It makes no appeal whatever to many profound thinkers who thoroughly understand it. How then can it be a better substitute for the faith and inspiration on which religion has ever been based? In what light the reasoning of Hegelian Idealism appears to an eminent thinker will be found in Professor William James's recently published book, *A pluralistic universe*. Besides, is Pandit Tatwabhusan quite sure that the conclusions of even a philosophical system are determined by conscious reasoning alone? Mr Bradley's epigram that "Metaphysics is the finding of bad reasons for what we believe upon instinct, but to find these reasons is no less an instinct" is, after all, not quite



devoid of truth. The theory of a great philosopher is more determined by his temperament and instinctive convictions than is commonly supposed. In other words, the roots even of philosophy are largely faith and inspiration. It is not for philosophy to find fault with religion on that score. "Except in rare cases," observes Lotze, "a prolonged philosophical labour is nothing else but the attempt to justify scientifically a fundamental view of things which has been adopted in early life."

The chief fault which I have to find with Pandit Tatwabhusan's book is that in it, he unjustifiably identifies religion with Philosophy. The subject of his sixth lecture, for example, is "the relation of Brahmoism to Monism and Dualism." What has Brahmoism as such to do with these isms? They are philosophical theories whereas Brahmoism is a religion. Monism may be the philosophy of some Brahmos and Dualism of others, but surely it is a mistake to link up Brahmoism with the fortunes of these metaphysical doctrines. Brahmoism, as religion, has, I repeat, no necessary connection with either Monism or Dualism. "My system of Metaphysics" says Pandit Tatwabhusan, "is very different from that taught by our chief leaders." I have no claim to speak about the history of the Brahmo Samaj with the authority of Pandit Tatwabhusan, but I doubt very much whether Maharshi D. N. Tagore and Keshub Chandra Sen ever taught any "system of Metaphysics." The fact that Keshub Chandra Sen often speaks of intuition and common sense as if he were a disciple of Reid and Stewart does not make him a metaphysician. And we must make a distinction between Intuitionism as a plain statement of facts and as a philosophical theory. When it is nothing more than a mere description of undeniable facts, it is unexceptionable, but when it "loses its head and becoming blatant steps forward as a theory of first principles," it ceases to be tenable and it is then that the objections which Pandit Tatwabhusan so forcibly urges in his third lecture really apply to it. I am inclined to think that Keshub Chandra Sen intended his intuitionism to be a description of facts and experiences rather than a philosophical theory, though he often carelessly strayed into the dangerous ground of the latter.

Pandit Tatwabhusan's metaphysical and ethical theories are ably and clearly set forth in lectures IV—IX. They contain lucid expositions of profound thoughts scarcely inferior to any of their kind in the English language. With a great deal of what he says in these chapters, I am in cordial agreement and I do not think it necessary in this review to dwell upon the points, more or less of minor importance, on which I differ from him. There is one subject, however, on which I feel it necessary to make some remarks. It is the relation of man to God. It cannot be said that Pandit Tatwabhusan has succeeded in elucidating this problem which, in all conscience, is intricate enough. The particular selves, he says, are "distinct manifestations or reproductions of the same universal, infinite and all-comprehending self in relation to different bodies, sensories and intellects." Elsewhere he says that "as our perception of the world always takes place through our senses and intellect, we identify knowledge with sensuous or mere intellectual experience and we identify the reality that appears in knowledge with the instruments

of its 'self-revelation', that is, with the sensorium and the understanding" (p. 116). Does Pandit Tatwabhusan hold that sense and intellect belong only to the individualised human self? This seems to be his view, for on page 117 he speaks of "the universal, objective and, therefore, nonsensuous, and if the expressor may be allowed, non-intellectual character of spirit." If so, the difficulty that arises is a two fold one. A "non-sensuous non-intellectual" universal spirit becomes a bare name, a mere abstraction and it can not be explained how the reproduction of such a spirit through an animal organism provides it, as the finite human self, with both sense and intellect. Is the universal spirit essentially related to the body or not? If not, how comes it to be at all related to it and if it is, what is the relation between the Universal spirit, the Universal spirit as it is necessarily expressed or particularised in the body and the finite human self also connected with the same body, which are three distinct things? Then again any theory of the self, Divine or human can not afford, in these days, to ignore the empirical fact of multiple personality. How is this phenomenon to be reconciled with the *unity* of the self? Further what are we to make of the subliminal self of man to the existence of which recent investigations unmistakably point and which evidently is the connecting link between God and man? The evidence for it is presented very fully in Frederick Myers's monumental work *Human personality* and in his other writings. It is to this subliminal self that Prof. James refers when, in the words of Pandit Tatwabhusan, he "admits the existence of a very large and sleepless mind behind every individual mind." The one Infinite mind whose existence Professor James regards as only *possible*, but not very probable is conceived by him after the manner of Fechner and is a *totality* rather than an indivisible unity.

Pandit Tatwabhusan does well to point out that "our attention may be so much concentrated on the essential unity of the Divine and the human self" that we may miss their difference. With great lucidity he explains that the Infinite is a concrete universal—a unity which exists in and through its differences. But to guard against the dangers of an abstract Pantheism, one, I venture to think, must recognise the claims of pluralism more than he is yet disposed to do. In the philosophy of Hegel, the source of almost all modern Idealistic systems, "the element of differentiation and multiplicity," as Dr. Mc Taggart rightly says, "occupies a much stronger place than is generally believed." In an essay not yet published, but which, I hope, will some day see the light, I maintain that "Hegel after all does *not* teach that the Absolute is a unitary personality. His real theory is that the Absolute is a unity differentiated into persons. It, in one word, is the organic unity of selves." My conclusion in that essay is that "the Absolute self is a *society* of selves correlated with the universe as a systematic whole of inter-related objects. It, as the self of selves, has for its objective counterpart the universe as an organic whole, while its constituent selves are the selves of the particular objects which form parts of the world." Regarding the human self my conclusion is that it "is a fragmentary manifestation of a differentiation of the Absolute, which is itself a system of differentiations, with the aspect of otherness strongly emphasised and in relative detachment from the

totality of the Absolute life and consciousness in which its transcendental self (or the subliminal self, if you like to call it so)—the self differentiation of the Absolute has its being." I venture to suggest that in a conception like this some help towards a solution of the problems mentioned in the preceding paragraph may be found.

In his ninth lecture, Pandit Tatwabhusan discusses the question of a future life. He rightly insists upon the intimate connection between a belief in immortality and the spiritual life. But none of the arguments which he urges in support of that belief is conclusive. The argument based on Idealism amounts to very little. All that it proves is that mind is the presupposition of matter, but the whole question is not whether mind is perishable, but whether it as *individualised in particular human beings* will persist. Similarly, Professor James's argument which Pandit Tatwabhusan quotes only shows that the function of the brain is not to *produce* but to *limit* thought. But then it may be argued that when at death the brain is resolved into inorganic atoms, the limit to thought is removed and the *individual* ceases to exist. It is the continuity of the individual that is the sole question. Here I may incidentally point out that Pandit Tatwabhusan misunderstands James when he says that James compares "the Infinite mind to the solar rays, the human brain to a glass dome or prism" &c. The higher self of which James speaks is not the Infinite mind but man's subliminal self, which, according to him, is *finite*. The truth is that it is impossible to find any conclusive argument either for or against immortality. No philosopher, I think, has yet been able to improve upon Plato's arguments in what in many ways is his finest work, the *Phaedo*. All that can be done is to show, as Pandit Tatwabhusan has shown on pages 257-58, that immortality is a reasonable *faith*. The *proof* of man's survival of bodily death can come, if at all, only through the kind of work which the Society for Psychical Research is doing. Those who have carefully studied the Proceedings of the Society know how strong a case has already been made out in favour of man's continued existence after the event we call death. The recent phenomenon of cross correspondence places the matter, in the judgment of eminent authorities, beyond all reasonable doubt. Those who have not the time or the patience to study the ponderous volumes of the Society's Proceedings may acquire some idea of how matters stand from Sir Oliver Lodge's recently published book.—*The survival of man*.

Pandit Tatwabhusan lends countenance to the doctrine of rebirth. I have read what he says on this subject in the book under review and in his other writings and the net impression on my mind is that if this is all that an acute reasoner has to say in its favour, it must be a very indefensible doctrine indeed. I have never been able to understand what difference there is between rebirth and extinction at death. Between me and the person that, according to this theory, I was in my previous life, I can see no greater connection than between me and Pandit Tatwabhusan, for instance. Indeed I feel that I am nearer to Pandit Tatwabhusan than to that blessed individual. If I am told that the connection is one of identity, my answer is that to a monistic idealist all souls are at bottom one. The great merit of the

theory is supposed to be that it explains the inequalities of life. It does nothing of the kind. It only pushes the difficulty one step backwards. How ridiculous is it to think that at this moment, the reborn Sankaracharya is in some *Tol* trying hard to understand the meaning of what he wrote centuries ago, or the new edition of Kant is, as an undergraduate in some university, puzzling his head over the *Critique of Pure Reason*! Is this the continued progress of the soul for the sake of which alone immortality is worth having? If the Almighty gave me a choice between total annihilation and re-incarnation, I should without a moment's hesitation choose the former. To come back to this world again! Good Heavens! No.

This critical notice has already grown to a considerable length and it is time for me to bring it to a close. I regret very much that within the compass of it, I am unable to deal with many deeply interesting themes in these lectures which I should have liked to notice. I cannot however conclude without expressing my dissent from what Pandit Tatwabhusan says about reward and punishment, towards the close of the seventh lecture. It is quite true that an act done for the sake of reward is not virtuous, but, nevertheless, the theory "that *atma prasad*, peace of soul, or self-satisfaction is the only reward of virtue and repentance is the only punishment of vice" is, in Prof. James's words in another connection, too thin to satisfy the mind. The good man himself, no doubt, does not want anything except the *atma prasad* of virtue, but we instinctively feel that there is something fundamentally wrong in a world in which the good man, with all his self-satisfaction, suffers and the wicked man flourishes like the green bay tree. This anomaly of our present life is, to my mind, a powerful argument in favour of a future life in which, as all religions teach, the balance will be redressed. Kant justly holds that we cannot help demanding that happiness should be conjoined with virtue. As for the doctrine that "repentance is the only punishment of vice", it must not be forgotten that the man who repents is no longer a sinner but a good man. In repentance, we find a sort of vicarious atonement. If repentance is to be regarded as punishment, it is the new man put on who is punished for the transgressions of the old man put off. The way from vice to virtue, no doubt, lies through repentance. But it cannot, I think be regarded as the adequate punishment of vice. It is impossible to accept the view that punishment is *merely* remedial. It *may* be incidentally remedial which, in the vast majority of cases it, as a matter of fact, is not, but it is essentially retributive. This view has the support of the two great thinkers of modern times, Kant and Hegel. The criminal, by his deed, simply *earns* his punishment and not to mete it out to him is exactly as unjust as not to give a man his due.

The volume is nicely got up. The paper and printing are excellent and I have not been able to detect any typographical error which so greatly disfigures Indian publications. An omission is to give the references of the quotations.

In conclusion, I desire once more to place on record my keen appreciation of a solid philosophical work full of the weightiest reflections. The Brahmo Samaj ought to be proud of it, for there is nothing like these lectures in the whole literature of it.

HIRALAL HALDAR.

*Tibet the mysterious. Three years in Tibet by the Saramana Ekai Kamaguchi, Theosophical Society's Off-è, Adyar, Madras.*

Tibet is a land of numerous names and much mystery. In or about the year 1328, a Roman Catholic priest of the name of Friar Oderic managed to penetrate into the country on a missionary expedition, but since his time there are very few travellers who have been fortunate enough to gain an entry. Lander, who has written about Tibet, never actually reached the capital Lhasa. In 1897 he was captured within a short distance of it, and after being severely tortured, was deported. Until the so-called mission of Colonel Younghusband in 1904 no Englishman had penetrated into the capital Lhasa, except, as the author of the book under review tells us, a certain Thomas Manning, who reached there in the year 1811. In 1774 and 1781 Warren Hastings tried to establish a trade connexion between India and Tibet. General Bogie on the first of these expeditions never entered Lhasa and Captain Turner on the second expedition remained about two years in the country, without effecting any definite result. The issue of Colonel Younghusband's "mission," which was to have taken place in conjunction with a force sent by the Chinese government, and the somewhat nebulous treaty he obtained are matters of recent history. Dr. Sven Hedin, the famous Scandinavian explorer, after failing to enter the country in 1901, succeeded in his purpose in 1906 and his work throws much light on the condition of the country and its people.

Tibet, nominally under the suzerain power of China, may be destined to play an important part in the politics of the East. Indeed the relations of the Russian and the British Empires make it almost certain that this will be so. There is so little information regarding the country that any new book about Tibet is bound to be studied with interest. The one before us at present well repays perusal. Three years in Tibet is a kind of journal by a Japanese Buddhist of his experiences during the time he spent in the country in order to study Tibetan Buddhism. The story is told simply and with a lack of affectation. The book is in no sense a scientific treatise but it has the advantage of containing in a pleasant narrative form much interesting and useful information. The chapters on "Russia's Tibetan policy," "Tibet and British India," "China, Nepal and Tibet," and "The future of Tibetan diplomacy" are especially instructive. The author impresses us from the outset with the difficulties of his task. He prepared himself for his travels by a stay in Darjeeling, during which he learnt the Tibetan language. There he became acquainted with a Bengalee of the name of Sarat Chandra Das who had entered Lhasa in 1882, as a secret emissary of the British Government. The result of this mission was that the High Lama Sengchen Dorjecham who had befriended the traveller was put to death by order of the Tibetan Government. Ekai Kawaguchi realising the difficulties of entering Tibet through the ordinary routes which are jealously guarded against strangers, determined to effect his entry by way of Nepal disguised as a Chinese Buddhist. The difficulties, discomforts and dangers which surrounded him during the first days of his lonely pilgrimage are vividly described as also the final discovery at Lhasa of the secret of his nationality. On his way into the

country of Tibet he passed through the town of Tsarang in the Lo State. His opinion of the inhabitants may be gathered from the following passage (which by the way serves as an illustration of the rather quaint English in which the translation of the book is written):—

"In point of uncleanness Tibetans stand very high among the inhabitants of the earth, but I think the natives of Tsarang go still higher in this respect. In Tibet people wash themselves occasionally but they almost never do so in Tsarang."

Of the Tibetan people themselves the author has no very high opinion. What strikes him most about them is their uncleanness, ignorance, and lack of morals. The majority of the people he finds to be absolutely uneducated. Their agriculture and trade betoken a very primitive stage of civilization, and the Buddhism they profess, though they are essentially a religious people, he describes as having degenerated much from the teachings of Buddha. Lamaism, he says, is divided into two schools. The older one which is popularly known as the Red Cap Sect was founded by a Tantric priest of the name of Lobon Padma Chungme who "grafted carnal practices on to Buddhist doctrines and declared that the only secret of perfection for priests consisted in living a jovial life." This teacher enjoined on his disciples the practices of flesh-eating, marriage and drinking. The newer sect is an attempt at reform of these doctrines, which "proved to be too pernicious even for such a corrupt country as Tibet." This school was founded by an Indian priest of the name of Paldan Atisha in the 11th century A.D. and was further effected under a priest of the name of Je Tsong-Kha-pa three centuries later. The author in his travels is much disturbed by the lax practices of the Tibetan priests. Their habits of flesh-eating, marriage and drinking, seem especially repugnant to him as a Japanese Buddhist. He sums up his opinion of Lamaism in the following passage:—

"The only things that distinctly distinguish the priest from the layman are that the former shave their hair and wear priestly robes, and the latter do not—that is all. I am compelled to say that Lamaism has fallen and that it has assumed a form quite contrary to that to which its great reformer Je Tsong-Kha-pa elevated it."

We learn from this book of the four aristocratic castes of Tibetans who are entitled to enter into government institutions. With regard to the aristocrats we are told that they "are distinguished by noble mien and refined manners", also that they have a high sense of honour. The common people "are known for their strict honesty." On the other hand the lower classes team with "criminal propensities to robbery and murder." Indeed during the author's travels he himself was subjected once or twice to the indignity of being robbed, and ran a fair risk of being murdered. The author is much impressed with the grandeur of the natural scenery of Tibet and frequent allusions to it are found up and down the book. We have also descriptions of famous buildings such as the Palace at Lhasa and the Tashi Lunko Monastery at Sigatze, which two places contain the only institutions worthy to be called educational establishments. Exceptionally interesting is the author's account of the Dalai Lama. He, we are told, at one time entertained a great fear of the British Government, but fortified

possibly by the assurances of one Tsan-ni Kenbo who was an agent of the Russian government and had been his tutor, he now thinks that Russia will help him and adopts a defiant attitude towards the British. Russian diplomacy seems to have made, in the author's opinion, the greatest impression in Tibet but it is by no means on a sure footing. The Tibetan Government is hostile towards the British, the Tibetans being divided between their admiration of British administrative work in India and their horror of the annexation of one country by another. China has lost prestige to a considerable extent since the Japan-Chinese War. The British, so the author thinks, have by their misplaced severity on their frontier expeditions lost a golden opportunity of keeping themselves on good terms with Tibet. Nepal, he considers, may be forced by fear of Russian influence at Lhasa, into a war with Tibet. Such action, he considers, would be approved of by the British but the Nepalese would gain little advantage in that they would be merely plucking chestnuts out of the fire for the British. In any case Tibet, says the author, "must be looked upon as doomed. All things considered therefore unless some miracle should happen, she is sure to be absorbed by some strong power sooner or later, and there is no hope that she will continue to exist as an independent country."

The Government of Tibet is, we are told, one mass of corruption and bribery. The selection of the Dalai Lama consists in superstitions, and in some cases dishonest practices. The medical skill of the inhabitants is primitive in the extreme and dictated by superstition rather than by science. Polyandry is the general rule in Tibet but the author mentions one instance of polygamy that came to his notice. Landor also tells us that Polygamy and Polyandry are practised in Tibet, the marriage customs are singular—the bride not being informed of her approaching wedding till the last moment. There are four forms of disposal of dead bodies, cremation, burial, throwing into the rivers and a custom somewhat similar to the Parsee system of allowing the birds of the air to eat up the corpses. The author describes Tibetan women as almost the equals of Tibetan men. They are selfish to their husbands but devoted to those they love. What strikes the author about them is their "love of liquor, their uncleanly habits." Of the religions in Tibet the author finds that Buddhism, though corrupt, "has some jewels in it and is almost naturally inherent in every Tibetan. Christianity has few converts and such as it has—are dishonest. Mohammedanism exists in some degree but; it has assimilated in Tibet many of the characteristics of Buddhism." The book concludes with the visit of the author to the Labehe Tribe and his interviews with the "de facto King of Nepal", whither he went to get help for his Tibetan friends, who had got into trouble. Sprinkled up and down its pages are illustrations, in rather a quaint Japanese style, as also some photographs of people mentioned in the book. Here and there are "utas" or Japanese epigrammatic poems, into which the author's meditations during his travels burst forth.

With regard to the actual get up of the book the first thing that strikes us is the lack of an index. Should it find its way to a subsequent edition, we strongly recommend that one should be added for the convenience of the reader, since the book contains a vast amount of varied information. We notice

that chapter XLI is printed twice at pages 249 to 256 and pages 257 to 263. There seems also to be some lacuna at page 678. On the evening of the 14 December. Dr. E. Irouge comes to Calcutta and the next morning the author says, "I waked up Dr. Irouge and guided him to the Tiger Hill near Darjeeling." At page 317 prophecy as a substantive is spelt with an 's' and how does "mani padme hum" come to mean "all will be as we will?" page 261. To sum up, the book is pleasantly written, full of anthropological and political interest, besides being an engrossing story of adventure. We unhesitatingly recommend this book not only to those who have any special interest in the subject of Tibet, but also to the general public, to whom a narrative of this description must always be acceptable.

Since writing the review we have received the plan of Lhasa. It is a large drawing and is very interesting. The main feature of it is the splendid building to the left which rests on some sort of a hill, in the background are the mountains with their snowy tops appearing in the distance and clustered at the foot of the hill, are smaller buildings. Altogether the plan makes a good picture and a most interesting adjunct to the book.

R. C. BONNERJEE.

#### SANSKRIT AND ENGLISH.

*The Sacred Books of the Hindus, Vol. IV. Part I. The Aphorisms of Yoga by Patanjali with the commentary of Vyasa and the gloss of Vachaspati Misra translated by Mr. Rama Prasada, M.A. Published by Babu Sudhindra Nath Basu, at the Panini Office, Bahadurganja, Allahabad, pp. 96. Annual subscription:—Inland Rs 12; Foreign £ 1; Single copy Re. 1-8.*

The book, when completed, will be an excellent edition of the Yoga Philosophy. It contains:—

- (i) The Text of the Sutras.
- (ii) The Text of Vyasa's commentary.
- (iii) The English Translations of the above texts.
- (iv) The Gloss of Vachaspati in English.

In this part the first chapter (51 Sutras) and six sutras of the second chapter, have been published.

The series is being well edited and translated and deserves every encouragement.

MAHES CHANDRA GHOSH.

#### GUJARATI.

*Pradyumna Charitra translated by Muni Maharaj Shri Shri Shri 1008 Charitra Vijayaji, published by the Editor of the "Jaina," Bank Street, Bombay. Thick paper cover, pp. 343. Price Rs. 1-8-0 (1909.)*

The original of this work was composed by a Jaina Acharya, Shri Ratna Chandra Gani, in Sanskrit, in Sambat 1674. The life of this son of Krishna has been written by two or three other Jaina munis also. It is a very interesting work and its epilogue mentions how the Jaina Acharyas were honoured in Akbar's court. The work itself differs in no way from the many Puranas written by Brahmin authors. There is throughout to be found that mythological spirit, with its exaggerations, and absurdities, which distinguishes the medieval religious literature of India. The outstanding feature of all such Jaina works is an imitation of Brahmanic literature, in which Jaina gods and Tirthankars are substituted for their Brahmin



prototypes; e. g., in this work an attempt is made to raise Neminath higher than Krishna. Many things are mentioned in it which are historically as incorrect as the several episodes in the Mahabharat. The translation, however, is interesting, though it is full of Jaina technical words and Kathiawadi provincialisms. That a Jaina Acharya should undertake such a task is very creditable to him; and the press which has brought it out also deserves credit. In this connection we may mention a small book of about 30 pages sent to us by Mr. Popatlal Keval Chand Shah, who has translated into Gujarati the twenty-second Adhyayan of the Uttardhyayan Sutra. It treats of the episode of Rahnemā, the brother of Neminath, who fell in love with Rajul, the beautiful fiancée of Neminath seeing her once undressed in a cave. Neminath was then flying from her as Gautama Buddha flew from the temptations of the world. The way in which the chaste Rajul, returned his (Rahnemā's) advances and ultimately led him to the right path, is worth perusal.

*Sulabh Samādhi by Popatlal Keval Chand Shah, of Rajkot, published by Pranjivan Raghunath Parekh, Rajkot. Paper cover. Pp. 52. Price 6-2-0 (1908.)*

Several Shlokas in original Sanskrit with their translation and long dissertations on their subject matter, all treating of philosophy, are collected in this small book. For the ordinary reader they are too difficult to follow, and hence it is idle to expect any appreciation of it at their hands, though to them even it would be apparent that Mr. Shah has read much and that to advantage.

*Laghu Bharat, Part V, by Ganpatram Rajaram Bhatt, Printed at the Nirmala Printing Press, Ahmedabad. Cloth bound. pp. 289. Price Rs. 1-9-0. (1909.)*

In 1907, we had occasion to review a former part—Part IV—of this admirable labor of love which the poet had set to himself. The part under review represents the coping stone placed in the construction of the noble edifice which should stand as a monument to after generations to show that even in the New Age of Gujarati versification, brought on by the study of Shelley and Tennyson, it was still possible to have in our midst men who could write in the style of Premānand and Samal. The present part begins with the *Shanti Parva* and ends with the *Swargaroṇan Parva*. The most difficult *Parva* to condense has been, of course, the *Shanti Parva*, inculcating as it does some of our most important political, social and religious tenets. But it has been very well handled, and almost each line contains a *Sutra*. The preface, also is very instructive and enlightening, and altogether we congratulate the author, who in his old age has been able to have the satisfaction of seeing his life work crowned so well.

*Divali issue of the Gujarati Panch, an Anglo-Gujarati Weekly of Ahmedabad, published by Somalal Mangaldas Shah. Illustrated pp. 168. Illustrated paper cover. Price Re. 1-0-0 (1909.)*

This enterprising journal has added to its venture by coming out in an illustrated garb in a special number on the occasion of the Divali festival. The mechanical execution of the issue is tolerably good. The pictures comprising those of men known in various walks of life, politics, letters, religion, social reform, etc., living and dead. It is further embellished by

contributions from several well-known writers and thinkers, and on the whole, we think we must offer our best elicitation to the editor, who has, unmindful of the expense, led the way in Ahmedabad, in a new line of journalism.

*Vide Gujarati Saksharo, by Sumanas Harilal Dhruva. Printed at the Union Printing Press, Ahmedabad. Illustrated. Pp. 64. Paper bound (1909.)*

Mr. Sumanas seems to be possessed with a great literary ambition, which is surprising in a young gentleman of such immature age, and comparatively slender education, as he is still engaged in his college studies. The idea, which led him to compile this little album of nineteen Gujarati writers,—Parsis, Hindus and Mahomedans, all of recent fame, excepting one—is a happy one and deserves a warm welcome. It places within reach of Gujarati readers, a nicely illustrated small volume containing short biographical notes and just a few observations on their work, of Dayaram, Narada-Shankar, Jamshedji N. Petit, Navalram, Bholanath, and his son Bhimrao, Mahipatram, Harilal Dhruva, Dalpatram Kavi, Balashankar, Manilal Nabubhai, Kalapi, the Prince-poet, Narayan Hem Chandra, Kaikhusru, N. Kabraji, Nandshankar, Govardhanram Tripathi, Manasukhram Tripathi, Narsinhlal Harilal, and Sachedina Nanjiani. The list is neither exhaustive nor representative, but that is no short-coming: the book is meant to act as a pioneer. We find, in the book itself, however, several strange modes of spelling Gujarati words. Perhaps the young author has his own original ideas on the point, which it would take long to make familiar to his less advanced readers.

*The Fabilee Memorial Number of the Stree Bodhe, published by the Stree Bodhe office Bombay. Cloth-bound. Illustrated pp. 226. (1908.)*

It is with sincere pleasure that we take note of this volume. It is a landmark in the history of female education in the City of Bombay, and in every way representative of the great and good work done in this respect by Parsis and Hindus alike. It supplies most interesting and instructive reading, as it contains papers from the pen of Englishmen and Indians, in English and Gujarati. Miss Shirin K. N. Kabraji, the worthy and energetic daughter of the late Mr. Kaikhusru N. Kabraji who raised the journal to the highest pitch of its utility, was the life and soul of the movement and it is no little credit to her to see that she has crowned it with success, as is evidenced by this number. It is richly illustrated with portraits of those men and women,—Hindus, Parsis and Europeans—who have worked in this noble cause; and is on the whole a volume fit to adorn a library.

*Sadgini Sushila translated by Bhagubhai Fateh Chand Karbhari, printed at the Jaina Printing Works, Bombay. Thick boards, p p. 173. Price 0-12-0 1909.*

Mr. Bhagubhai is known amongst us more as an enterprising than a successful Jaina journalist. He has translated this novel, in memory of his deceased sister Manekbai, who died at the tender age of 16, from a Bengali work called *Ray Parivar*. Wherever necessary, he has adapted the incidents to the social life of Gujarat, and in clear, simple and homely language, has given us a work which one would never consider waste of time to go through. K. M. J.

## NOTES

### A serious allegation against the Indian Military Authorities.

The speech of Mr. Arnold Lupton on the occasion of the debate on the last Indian Budget on August 5, 1909, in the House of Commons deserves more than a passing notice. It is so important that we quote from it a passage regarding the provoking causes of unrest and sedition in India:—

"I would like to say this: that the enormous military expenditure has been gradually increased. What reason can there be for this military expenditure? There is only one reason for it: that is the desire of the military to have money spent upon themselves. What reason can there be for provoking the people by the partition of Bengal, the deportations, and many other things calculated to irritate and annoy? The military feel that if they can provoke sedition, and provoke the people to unrest, they will be able to show that a large army is necessary, and that will justify the expenditure upon themselves. I have not the slightest doubt that behind the Chief Secretary and the Governor-General the military party are pulling the strings. They do not in the least mind if there is an active feeling of sedition shown in the country, because then all the great armies and cannons might be of use. Soldiers are made to fight. It is their business and duty to fight. But it is not their business to govern the Empire. We know that the present Commander-in-Chief is master of India. We know that he insisted on having his own way, and we know that the authorities in India and at home were not strong enough to resist him. What is the object of this vast military expenditure? We have not now to count on the hostility of Russia. Is it to use the Indian army for our home projected wars? Is it to send that army on foreign expeditions? If it is for service in India, why so many troops? Do they expect a rebellion? I think we ought to seriously consider this matter. I have absolutely no confidence in military government. The only way is to get more representative government in India. During the Indian Mutiny attempts were made to stop the rebellion by all sorts of cruel things. It was not until the then Governor-General issued a merciful and conciliatory proclamation that the rebellion came to an end. Now if the hon. gentleman the Under-Secretary wishes to have a peaceful and happy India, let him adopt a conciliatory tone and reduce the present ruinous military expenditure, which is starving the people to death."

Should there be any truth in his assertions or rather allegations it would be a very serious reflection on the Indian military authorities. No more time should be lost in promptly contradicting what the Hon'ble Member said in the House of Commons. We are very sorry to observe that the Under-

Secretary of State for India did not take any notice of Mr. Lupton's speech and of the serious allegations it contains. The impression should not gain ground that sedition is being provoked in India by the wirepulling of the military authorities.

### Peace.

"But peace may be sought in two ways. One way is as Gideon sought it when he built his altar in Ophrah, naming it 'god send peace,' yet sought this peace that he loved, as he was ordered to seek it, and the peace was sent, in God's way:—'the country was in quietness forty years in the day of Gideon'. And the other way of seeking peace is as Menahem sought it, when he gave the king of Assyria a thousand talents of silver, that his hand might be with him. That is, you may either win your peace, or buy it:—win it, by resistance to evil; buy it, by compromise with evil. You may buy your peace, with silenced consciences; you may buy it, with broken vows,—buy it, with lying words,—buy it, with base connivances,—buy it with the blood of the slain, and the cry of the captive, and the silence of lost souls—over hemispheres of the earth, while you sit smiling at your serene hearths, lisping comfortable prayers evening and morning, and counting your pretty Protestant beads (which are flat, and of gold, instead of round, and of ebony, as the monk's ones were), and so mutter continually to yourselves, 'Peace, peace,' when there is No peace; but only captivity and death, for you, as well as for those you leave unsaved;—and yours darker than theirs." [Ruskin's *Two Paths*, V. 8, 195.]

### The Barbarians.

Mr. Matthew Arnold designated the aristocratic class of England as Barbarians,—

"The care of the Barbarians for the body, and for all manly exercises; the vigour, good looks, and fine complexion which they acquired and perpetuated in their families by these means,—all this may be observed still in our aristocratic class. \* \* Only, all this culture (to call it by that name) of the Barbarians was an exterior culture mainly. It consisted principally in outward gifts and graces, in looks, manners, accomplishments, prowess. The chief inward gifts which had part in it were the most exterior, so to speak, of inward gifts, those which come nearest to outward ones; they were courage, a high spirit, self-confidence." [Culture and Anarchy, p. 64].

### Liberty.

M. Renan says—

"A Liberal believes in liberty, and liberty signifies the non-intervention of the State. But such an ideal is still a long way off from us, and the very means to remove it to an indefinite distance would be precisely the State's withdrawing its action too soon."

[Quoted by Matthew Arnold in his *Culture and Anarchy*, p. 88].

### Kropotkin on free Labour.

"They fear that without compulsion the masses will not work.

"But during our own lifetime have we not heard the same fears expressed twice? By the anti-abolitionists in America before Negro Emancipation, and by the Russian nobility before the liberation of the serfs? 'Without the whip the Negro will not work,' said the anti-abolitionist. 'Free from their master's supervision the serfs will leave the fields uncultivated,' said the Russian serf-owners. It was the refrain of the French noblemen in 1789, the refrain of the Middle Ages, a refrain as old as the world; and we shall hear it everytime there is a question of sweeping away an injustice. And each time actual facts give it the lie. The liberated peasant of 1792 ploughed with a wild energy unknown to his ancestors, the Emancipated Negro works more than his fathers, and the Russian peasant, after having honoured the honeymoon of his emancipation by celebrating Fridays as well as Sundays, has taken up work with as much eagerness as his liberation was the more complete. There, where the soil is his, he works desperately; that is the exact word for it. The anti-abolitionist refrain can be of value to slave-owners; as to the slaves themselves, they know what it is worth, as they know its motive."

(*Conquest of Bread*, pp. 191-192):

### Prince Kropotkin on Capital.

"Capital depopulates the country, exploits the colonies and countries where industries are but little developed, dooms the immense majority of workmen to remain without technical education, to remain mediocre even in their own trade.

"This is not merely accidental, it is a *necessity* of the capitalist system. In order to remunerate certain classes of workmen, peasants *must* become the beasts of burden of society; the country *must* be deserted for the town; small trades must agglomerate in the foul suburbs of large cities and manufacture a thousand things of little value for next to nothing, so as to bring the goods of the greater industries within reach of buyers with small salaries. That bad cloth may sell, garments are made for ill-paid workers by tailors who are satisfied with a starvation wage! Eastern lands in a backward state are exploited by the West, in order that, under the capitalist system, workers in a few privileged industries may obtain certain limited comforts of life. \* \* \*

"The evil lies in the *possibility* of a *surplus-value* existing, instead of a simple surplus not consumed by each generation; for, that a surplus-value should exist, means that men, women, and children are compelled by hunger to sell their labour for a small part of what this labour produces, and, above all, of what their labour is capable of producing."

(*The Conquest of Bread*, pp. 125-126).

"It was poverty that created the first capitalist; because, before accumulating 'Surplus Value,' of which we hear so much, men had to be sufficiently destitute to consent to sell their labour, so as not to die of hunger. It was poverty that made capitalists. And if the number of poor rapidly increased during

the Middle Ages, it was due to the invasions and wars that followed the founding of States, and to the increase of riches resulting from the exploitation of the East, that tore the bonds asunder which once united agrarian and urban communities, and taught them to proclaim the principle of wages, so dear to exploiters, instead of the solidarity they formerly practised." *Ibid*, pp. 234-235.

### Prince Kropotkin on the Society of the future.

"How many hours a day will man have to work to produce nourishing food, a comfortable home, and necessary clothing for his family? \* \* four or five hours a day would suffice, on condition, be it well understood, that all men work. \* \* \*

"Imagine a society, comprising a few million inhabitants, engaged in agriculture and a great variety of industries \* \* . Suppose that in this society all children learn to work with their hands as well as with their brains. Admit that all adults, save women, engaged in the education of their children bind themselves to work 5 *hours a day* from the age of twenty or twenty-two to forty-five or fifty, and that they follow occupations they have chosen in any one branch of human work considered *necessary*. Such a society could in return guarantee well-being to all its members; that is to say, a more substantial well-being than that enjoyed to-day by the middle classes. And, moreover, each worker belonging to this society would have at his disposal at least 5 hours a day which he could devote to science, art, and individual needs which do not come under the categories of *necessities* but will probably do so later on, when man's productivity will have augmented, and those objects will no longer appear luxurious or inaccessible." *Ibid*, pp. 132-133. \* \*

"And these 5 or 6 hours a day will fully enable him to procure for himself, if he associates with others, all he wishes for, in addition to the necessities guaranteed to all.

"He will discharge first his task in the field, the factory, and so on, which he owes to society as his contribution to the general production. And he will employ the second half of his day, his week, or his year, to satisfy his artistic or scientific needs, or his hobbies.

"Thousands of societies will spring up to gratify every taste and every possible fancy.

"Some, for example, will give their hours of leisure to literature. They will then form groups comprising authors, composers, printers, engravers, draughtsmen, all pursuing a common aim—the propagation of ideas that are dear to them." *Ibid* p. 139.

### Kropotkin on Wage labour.

"Now work indispensable to existence is essentially manual. \* \* And it is precisely this labour basis of life that every one tries to avoid. \* \*

"It is precisely to put an end to this separation between manual and brain work that we want to abolish wagedom, that we want the Social Revolution. Then work will no longer appear a curse of fate: it will become what it should be—the free exercise of *all* the faculties of man. \* \*

"The waste of human energy is the distinguishing and predominant trait of industry, not to mention trade where it attains still more colossal proportions.

"What a sad satire is that name, *Political Economy*, given to the science of waste of energy under the system of wagedom! \* \*

"Wage-work is serf-work; it cannot, it must not, produce all that it could produce. And it is high time to disbelieve the legend which represents wagedom as the best incentive to productive work." (*The Conquest of Bread*, pp. 190-200).

### Kropotkin on Parliamentary rule

"Parliamentary rule is pre-eminently a middle-class rule. The upholders of this system have never seriously affirmed that a parliament or a municipal council represents a nation or a city. The most intelligent among them know that this is impossible. The middle-class has simply used the parliamentary system to raise a barrier between itself and royalty without giving the people liberty. But gradually, as the people become conscious of their interests and the variety of their interests multiply, the system can no longer work. Therefore democrats of all countries vainly imagine divers palliatives. The *Referendum* is tried and found to be a failure; proportional representation is spoken of, so is representation of minorities, and other parliamentary utopias. In a word, they strive to find what is not to be found, and they are compelled to recognize that they are in a wrong way, and confidence in a Representative Government disappears." [*Conquest of Bread*, p. 214.]

### Indo-Persian Miniatures.\*

\* Translated from G. Migeon, *Manual d' Art Musulman*, Paris, 1907.

Although it is often difficult to distinguish between the two schools, (Persian and Indian) it seems as if the Indian paintings endeavoured to express certain characteristics of their own, which tended to bring them nearer to painting than to illumination. They reduced the tones, which the Timourides had preferred vivid and clear; at the same time the great Mughals of Delhi continued to bring from Turkestan the books with brilliant illuminations.

One must not look for the masterpieces of Indo-Persian art in books, which are only reflections, and lack the beauty of colour. They must be studied in the isolated leaves, works of a personal character, which are little pictures representing scenes of private life, or epic spectacles, jousts or combats. Sometimes the landscapes, quite full of the modern feeling for nature, reveal to us beautiful representations of light. In other cases the artist has studied the human figure, to produce a portrait; the keenness of his observation.

the mastery of his drawing, the firmness of line, so well adapted to lay emphasis on the individual characters of a face, combine to produce works which equal the most beautiful miniatures of our Western schools.

There still survive in the ruined palaces of Fathpur Sikri, full of great memorials of the Sultan Akbar, remains of frescoes showing the influence exerted upon the court of the great Mughals by the Jesuit fathers in the 16th century. Artists, possibly Chinese, depicted there Christian subjects such as the expulsion of Adam from Paradise, or the Annunciation. These are precious documents for the history of painting in India.

A. K. COOMARASWAMY.

### Honour and Power.

One Captain P. Page wrote,

"I would reward good conduct with honour, but never with power; \* \* \* \*

"*Nullum imperium tutum, nisi benevolentia munitum.* The goodwill of the natives may be retained without granting them power, the semblance is sufficient; and though I abhor in private life that maxim of Rochefaucault's which recommends a man to live with his friends as if they were one day to be his enemies, I think it may be remembered with effect by the sovereigns of India." Pp. 481-483 of vol. v (Military), *Affairs of the East India Company*, London 1833.

Do our rulers believe in Captain Page's maxims?

### Mrs. Besant's little joke.

We read in the daily papers that Mrs. Annie Besant has formed a Cadet Corps among the boys of the Central Hindu College. In England Earl Roberts is working hard to raise a Cadet Corps in every public school, to arm the future citizens for the defence of Home. Mrs. Besant's Cadets cannot touch a rifle or a sword without fear of two years' rigorous imprisonment. To call the sons of a disarmed population a *Cadet Corps* is to add insult to injury. We may now expect to hear of the Hon'ble Artillery Company of the Duffries of the *Pioneer* office, armed with gumbottles and inkpots, or the Kydganj Light Horse of Indian clerks mounted on their legs and armed with umbrellas!

Mrs. Besant's Cadets are really her pages, but we see no reason why she should be ashamed to confess the fact. Has she not allowed herself to be described in a recent



number of her *College Magazine* as "a descendant of Irish kings?" (Readers of Thackeray, *risum teneatis!*) Why should respectable Hindu lads hesitate to do homage to the blood royal, albeit Hibernian?

S.

### Mr. Laurence Housman on the Essential in Art.

Mr. Housman, in a prefatory note to some illustrations made by him for a poem by Dr. Skeat on the Martyrdom of St. Edmund, writes as follows:—

"It was my custom then, as it has been ever since, to draw entirely without models, drapery studies, or backgrounds; for I found that what I gained in accuracy or archaeological correctness by such aids was badly compensated for by loss of spirit and unity of intention. Having tried with due diligence to combine simultaneously objective study with mental realisation, and finding the former entirely deprived me of the latter, I preferred to go lame through life rather than that the whole body of what my mind had visualised should perish. This will explain, to any who care about my drawings, the very obvious faults of form and anatomy which they frequently contain; these are not wilful, but are the inevitable outcome of the only way in which I am able to 'see life and see it whole'".

Is not this the old Indian method insisted upon by Shukracharya?

### A fresh terrorist outrage.

The deplorable murder of Deputy Superintendent Khan Bahadur Shamsul Alum in the Calcutta High Court is the latest terrorist outrage which has created a sensation all over India. We had hoped that so far as Bengal was concerned we had seen the last of these fanatical crimes. But it is now clear that there are still some unhinged minds thirsting for blood. The public and the Government are equally interested in stamping out this outlandish form of crime, but it is difficult to point out the best method or methods for attaining this object. It seems to us that there are no swift and sure methods. We must depend to a considerable extent on the slow process of time. In the meanwhile neither the Government nor the public should do any thing which may inflame or needlessly irritate the popular mind.

The Government seems to have much faith in pure repression, though experience shows its futility to all unbiassed minds. Stringent legislation against newspapers

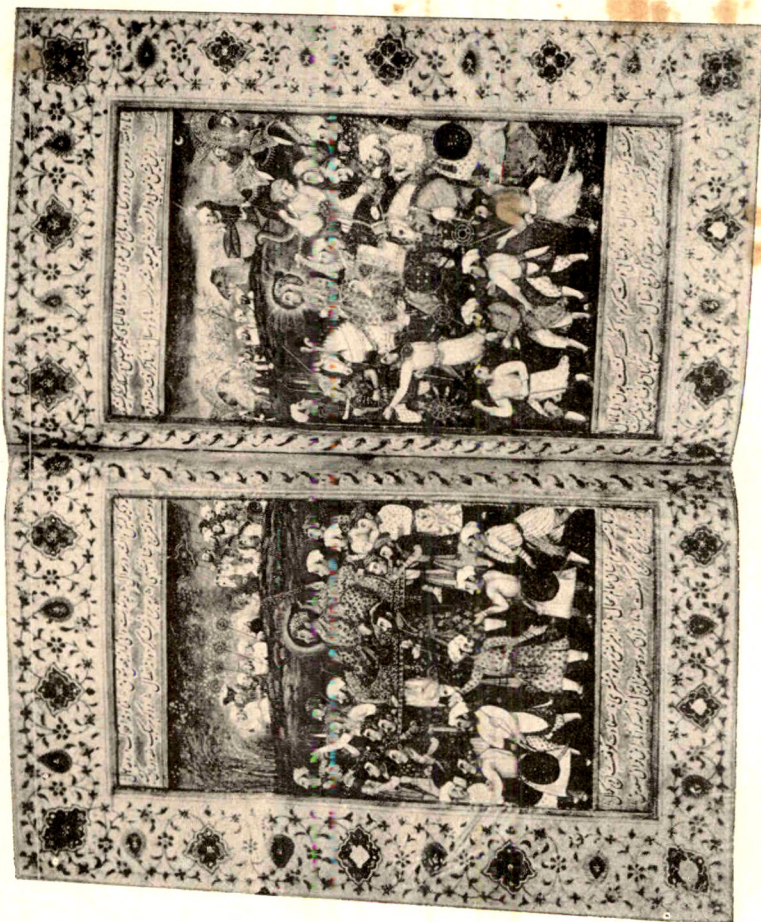
and public meetings, has not produced the expected result, we mean expected by the Government. All the same, the Government has on the anvil fresh legislation against newspapers, and the operation of the Seditious Meetings Act has been extended to practically the whole of India.

Terrorism is Western in its origin; and therefore, perhaps, the political condition of different Western countries may give us clue to the discovery of a proper remedy. We find that terrorism does not flourish in England, but it finds a congenial soil in Russia and a few other European countries. It may not be unreasonable therefore to infer that the more the political and economic condition of a country approximates to that of England, the greater will be the chance of terrorism disappearing therefrom. It seems to us that this conclusion points to a certain remedy,—repression is no remedy.

We do not know what object the terrorists have in view. If they think they can paralyse the administration of justice they are greatly mistaken. Police officers prosecuting lawyers and judges will never be wanting, even if they were to show greater activity than they have hitherto fortunately done. Terrorism has been practised in Russia for years on the scale of a war of moderate dimensions, but it has not paralysed the Russian Government. While if they mistakenly think that they are doing good to the country, we can tell them that righteousness alone can exalt a nation and that they are making it increasingly difficult to do any constructive and organised work for making India free, enlightened and prosperous. They ought not also to be under the temptation to mistake every act of daring for an act of heroism. For India has never as a whole been a land of cowards. Her history abounds with examples of true heroism.

It is a matter of great regret that, while in every sphere of our national existence there is a loud call for devoted workers, there should be even a few young men who are ready to throw away their lives by doing bloody deeds of mad folly.

Some people seem to think that if young men were given religious education they would not become terrorists. We do not know what they mean by religious education. They may be reminded of what Mr



MARRIAGE-PROCESSION OF DARÄ SHIKOH.  
 The Eldest Son of Shah Jahan (Nov. 1632 A.D.)  
*From the Khuda Bakhsh Library.*

Frederic Harrison has written of the influence of Calvinism, for there is much in every widespread historical religion (with the exception of Buddhism) which can feed the flame of fanaticism.

"It depended very much on the zealot's own nature whether the result was good or bad. A great and wise man had his greatness and sagacity intensified, for his own soul was transfigured to himself. A man of self-reliance had his will heated to a white heat, for he knew himself to be the chosen instrument to work out the decrees of the Almighty. The brave man became insensible to any form of danger; the unselfish man became the type of self-devotion; the compassionate man boiled with hate of whatever was unjust, whatever gave pain. And so the cruel man lost all trace of human pity; the selfish man lost all shame; the self-sufficient man treated all who opposed him as enemies of God; the hypocrite found ready to his hand a whole apparatus of deceit; the traitor found current a complete code of villainy. . . . It was a form of belief which could bring out all the good and all the evil of the heart. It made some noble natures heroic; it made some base natures devilish." (Quoted by the *Indian Social Reformer*.)

In Western countries even good and great men like Abraham Lincoln have fallen victims to anarchistic rage. Nobody is absolutely safe against their fanaticism.

### Fresh Repressive Measures.

The extension of the operation of the Seditious Meetings Act to practically the whole of India is as unnecessary as it is unwise. Seeing that even Bengal, the Land of Talk, *par excellence*, is almost silent, we do not see why this step should have been taken. If the public enjoy freedom of speech, it is of at least as much advantage to the Government as to the people. Besides, it seems to us, that there is some truth in the English proverb, "the barking dog seldom bites." Freedom of speech is a safety-valve. It may not be a mere coincidence that terrorist outrages seem to have occurred oftener after restrictions had been imposed upon the right of free public meeting than before.

The Viceroy has said recently that more stringent legislation will soon be undertaken against the press, too. We think the law is already much more stringent than is necessary.

### The Barrackpore Vigilance Committee.

No exception can be taken to the praiseworthy efforts that are being made by Babu Surendranath Banerjea and other gentlemen

of Barrackpore to prevent firing at passing trains by some wicked people who have hitherto eluded the vigilance of the police. We only doubt whether a committee of private gentlemen will succeed where the Government has failed.

### The Arya Samaj and Politics.

That the Arya Samaj is a body of religious and social reformers actively interested in educational and philanthropic movements, alto, is very well-known. Even if there be some seditious or criminal persons among them, that cannot affect the character of the body as a whole. We regret that the Samaj should have displayed any nervousness about its political or non-political character, as at present that is the only considerable community in the Panjab which has the right stuff in it. Even if a body be primarily political, that fact does not necessarily make it seditious.

### "Marriage-procession of Dara Shikoh"

This picture, which is reproduced from the original in the Khuda Baksh Library at Bankipur, represents the marriage-procession of Dara Shikoh, the eldest son of Shah Jahan. It marks the latest stage of Indian art under the Mughals.

Shah Jahan is on a chair (*takht-i-rawan*) on the left, and Dara on horseback on the right. The fire-works are vividly represented by colours in the original.

### "Damayanti's Own-choice."

This picture by Nanda Lal Bose represents a well-known episode in the Mahabharat. The princess Damayanti had in her mind chosen King Nala as her husband. But when she was to make a public choice in an assembly of princes who had come from far and near attracted by the fame of her virtues and beauty, she was bewildered to find five Nalas instead of one. The reason was that the gods Indra, Agni, Yama and Varuna, had also come wishing to obtain her hand in marriage. When in her bewilderment she prayed to the gods to have pity on her, she was enabled by their grace to recognise the true Nala by certain signs, as that his body alone cast a shadow, &c.

### Sedition in Native States.

The official correspondence that has been published relating to sedition in Native

States and the efforts made there to suppress it, furnishes interesting, instructive and, in many cases, amusing reading. The following extract from the Nizam of Hyderabad's letter to the Government of India will be found particularly noteworthy :—

The experience that I have acquired within the last 25 years in ruling my State encourages me to venture upon a few observations which I trust will be accepted in the spirit in which they are offered. I have already said that my subjects are as a rule contented, peaceful and law-abiding. For this blessing I have to thank my ancestors. They were singularly free from all religious and racial prejudices. Their wisdom and foresight induced them to employ Hindus and Mahomedans, Europeans and Parsis alike in carrying on the administration, and they reposed entire confidence in their officers, whatever religion, race, sect or creed they belonged to. Hence it followed that in the early part of the last century Rajah Chundoo Lal was Minister of Hyderabad for over a quarter of a century. The two Daftardars (Record-keepers of the State) were Hindus, whose descendants still enjoy the *jagirs*, offices and honours conferred by my predecessors. Inheriting as I did the policy of my forefathers, I endeavoured to follow in their footsteps. My present Minister, the highest official in the State, is, as your Excellency is aware, a Hindu. One of my four Moin-ul Mahams is Mr. Casson Walker whose services have been lent to me by the Government of India. The Secretary to my Government in the Revenue Department is Mr. Dunlop who has retired from the British service, and Mr. Hankin, who is a Government of India official, is the Inspector-General of my District Police. Although I am a strict Sunni myself, some of my Mahomedan noblemen and high officers of the State are Shias. Arabs and other Mahomedan races number among my State officials. Hindus of all sects, creeds and denominations serve in my State and many hold high positions. The Revenue administration of one-half of my State is at present entrusted to two Parsis who are Subadars (Commissioners of Divisions). It is in a great measure to this policy that I attribute the contentment and well-being of my dominions. Your Excellency will, therefore, quite understand how gratified I was to learn of the wise, generous, and liberal policy pursued by your Excellency and the Secretary of State for India in giving effect to the principles, announced in the Queen's Proclamation of 1858 and solemnly reaffirmed in the King-Emperor's gracious message to the Princes and Peoples of India in 1908, by appointing an Indian as a member of your Executive Council and two Indians as members of the Council of the Secretary of State. This liberal policy as also the enlargement of the Legislative Councils will, I earnestly trust, serve to allay the present unrest and to remove altogether the seditious movement which is happily confined to a very small minority.

#### Francisco Ferrer on Violence in Politics.

Francisco Ferrer, the Spanish socialist, rationalist and educationalist, whose unjust

execution at the instigation of the Spanish priests, raised a storm of indignation against the Spanish Government throughout Europe, has found an able defender of his memory in his confidential friend Alfred Naquet, who has written an article on the case of Ferrer in the *Nineteenth Century and After*. From this article we make the following extracts :—

"Without going to the lengths of accepting the doctrine of resignation, or adopting the passive resistance theory of Tolstoi—he was far from that—he [Ferrer] believed that the surest and quickest road to progress was that pacific way which consists in transforming, by means of education, the conceptions of one's contemporaries. With a view to securing the triumph of liberty and social justice—for he was an ardent socialist and free-thinker—he had formed the conception of a kind of *Kulturkampf* based on private initiative, analogous, albeit undertaken from a totally different point of view, to that which Bismarck had already put in operation against the Centre party in Germany."

"When I maintained against Ferrer my theory justifying the winning of political rights by violence Ferrer used to reply to me with the utmost calmness: 'Time only respects those institutions which time itself has played its part in building up. That which violence wins for us to-day, another act of violence may wrest from us to-morrow. Those stages of progress are alone enduring which have rooted themselves in the mind and conscience of mankind before receiving the final sanction of legislation. The only means of realizing what is good is to teach it by education and propagate it by example.'

"And my noble friend never yielded an iota in holding these ideas. Every day they were rooted deeper and deeper in his mind. Every day he was alienated more and more from the idea of revolutionary action, confining himself more completely than ever to the work of the Escuela Moderna [the Modern School,] and to the publishing house which he had founded at Barcelona in order to place at the disposal of the new teaching the books which seemed to him indispensable to the carrying out of his idea. I confess that the success attained by his school, on the model of which other similar schools were created in every part of the peninsula (ninety-four of these schools were recently closed by one edict!) furnished an argument well calculated to strengthen his belief in the soundness of his doctrine. Sometimes, indeed my faith in my own theory was shaken in presence of these facts."

#### Personal.

The Editor regrets that owing to public engagements lasting for a fortnight he has been able to write only a few notes for the present number.





KRISHNA LIFTING AND SUPPORTING MOUNT GOVARDHAN.  
By Molaram.

*Three colour blocks by U. Ray.*

*Kuntaline Press, Calcutta.*

# THE MODERN REVIEW

VOL. VII  
No. 3

MARCH, 1910

WHOLE  
No. 39

## A REVIEW OF THE MODERN WORLD

### V

#### THE SITUATION IN AMERICA.

IN approaching that continent which is in our own times most remotely connected with India—the continent of America—the saying of the great modern historian, quoted in our last article, must be carefully borne in mind—"The future destiny of the world lies round the Pacific rather than the Atlantic." If this saying prove true, then the importance of America will be very great indeed, and her connexion with India and the East is likely to become very much closer than it is at present. For America's territory stretches from North to South down the whole length of the Pacific on one side, while Asia and Australia and New Zealand occupy the other.

If the Pacific Ocean ever becomes a great world centre, Asia will start with one great advantage in her coast and land formation. While the vast plains and watersheds of America slope *away* from the Pacific, and the great mountain ranges of America come almost sheer against the Pacific border, on the other hand in Asia the great mountain ranges are far inland, and the greatest rivers and plains, where the densest population lives, stretch *towards* the Pacific border, not away from it; and there is no intervening mountain barrier. Again on the Asiatic side the Japanese Islands serve as ports of call and distributing centres for the mainland. They are to Asia very much what the British Islands are to Europe,—the clearing house of a

great Continent. Western America has no such sea-border made up of alluvial plains, nor has she any large group of islands fringing her western shores.

This brings us to what is one of the most interesting facts in American civilisation of modern times, namely its inevitable tendency to move westward. This has been well described in Winston Churchill's novel called 'The Crossing.' It forms also one of the chief features of H. G. Wells' book 'The future of America'. As the latter author wisely says, "It is not what a people *is* in modern times that so much matters, but what a people is *becoming*". The future of America is undoubtedly with the west. Whether one looks towards the Dominion of Canada with its half-a-million new settlers filling up its western provinces every year, or to the United States itself with its enormous western development, or to the fact of the building of the Panama canal and its effect in opening up the whole western coast to commerce, the result is the same. The future of the American is westward.

But in this western development as we have already hinted there is one huge natural barrier which makes progress difficult. The vast wheat plains lie at the east of the Rocky Mountains, and those mountains have to be crossed before the western coast line can be reached. The gradients are in most places too steep, and the railway lines in consequence too few, to make the transit of immense quantities of goods easy. It is true there is fertile land in British Columbia and California, but it is very limited in

area, and there are no big rivers that run westward. In South America the conditions are still more difficult. The giant range of the Andes runs down almost sheer into the sea. It is something like the Western Ghats in character, only five or six times higher. Over enormous lengths of country the Andes are almost impassable, even by mules, and they present an insuperable barrier to commerce. Chile with its long sea border and splendid harbour of Valparaiso has no hinterland. Across the Andes lie the open plains of Argentina, among the most productive in the world, but the product flows all to Buenos Ayres on the Atlantic coast. This city has now become one of the greatest ports in the world, with a population that has already reached 1,300,000. Rio de Janeiro a little further to the north has a population of 800,000 and Monte Video 320,000. But these ports, facing the Atlantic and tapping the trade of the interior by eastern instead of western outlets, have their trade and commerce almost entirely with Europe and send little across the Pacific.

It will be seen then, that in the Pacific itself Asia has great advantages over America in her coast line and its hinterland. When the enormously increased commerce of the future spreads over the Pacific, the carrying trade, on which so much depends, will pass more easily into the hands of Japan than into those of the United States; for China will be the greatest of all areas to and from which commerce will flow, and Japan lies by its very position at a point of great vantage, with admirable harbours and ship-building yards, and, what is even more important, a sea-going people. India, the second great area of population in Asia, will probably increase at a rapid rate her trade with China, when that country starts on her great career of development. Here again, Japan will compete for the carrying trade, as her ship-building powers increase, and English shipping in the Pacific will probably diminish. That which has made the wealth of England in Europe—her merchant shipping service—is likely to make the wealth of Japan in Asia. It is noticeable that the shipping on the American Pacific coast is already being subsidized in order to make it possible to compete with Japan for the Pacific trade.

One of the most serious needs of modern India is that of a ship-building trade in her splendid harbours and rivers. Her own ships should carry her own commerce as they did of old.

Will the opening of the Panama Canal materially affect Japan's position and give the United States a direct advantage? This is a question that statesmen who look to the future are asking today. A forecast is very difficult, but there is a strong probability that the sea-passage through Central America to the great Atlantic ports of the United States will increase rather than diminish the mercantile position of Japan. The trade between these ports and China is likely to be carried in Japanese vessels, and Japan will form a centre of exchange for Shanghai and the N. China ports. With regard to the European trade with the far east it is still more difficult to prophecy. The route *via* Suez will remain slightly the shorter route, though during the monsoon season of the year the Pacific route *via* Panama may receive the preference. Much will depend on canal charges and other contingencies. For any trade that is diverted from Suez and passes through Panama, Japan will again be at a point of great vantage. [For students travelling to New York from India by sea the Panama route will not save distance. The journey *via* Suez and Naples, or even Suez and Liverpool, will still be shorter.]

Turning from external to internal questions, we come face to face, in the present social condition of the United States, with one of the greatest problems that confronts any modern government—the negro problem of the Southern States. In order to understand the position it is necessary to go to facts and figures of the past. When slavery was abolished in 1863 there were 4,000,000 negroes in the Southern States. It is estimated from Census Reports that the domiciled negro population now numbers over 10,000,000. The rate of increase per annum among the negroes is greater than that of the whites who are resident in the country, though this is at present counterbalanced by the large influx of white immigrants. In some States the negro population largely outnumbers the white population. For instance in South Carolina the negroes number 800,000 and the whites 560,000. The feeling in the

Southern States is still overwhelmingly strong against the policy of granting the negroes full rights of citizenship,—a policy which they were forced to accept at the conclusion of the war. The negroes themselves are still for the most part terribly illiterate and often grossly superstitious; the lowest classes among them are also uncontrolled in animal passions, and whenever the suspicion of any outrage upon a white woman arises, a white lynching party is formed who subject the culprit, when found, to a death by horrible torture, without trial; and not unfrequently the innocent suffer for the guilty. The rights of citizenship in these Southern States, though given to the negro who can read and write English, are practically inoperative, for the law of the land is generally evaded. The race hostility is always most bitter in those districts where the whites are in the minority. The Northern States, who fought the battle of negro freedom against their own white fellow-countrymen, have little of that actual racial bitterness against the negro which prevails in the South. Yet even in the North a clear line of demarcation is drawn, and President Roosevelt gave serious offence to many by openly dining with a negro gentleman.

In many ways the negroes of the United States correspond with the *namah-sudras* of Bengal. They are the 'untouchables' except in the more liberal North. Marriage with them is regarded with horror and social intercourse is avoided. Many have even been suggesting wholesale deportation back to Africa, in order to save the white-man of the States from contamination.

But while this attitude is being taken by very many, and the 'untouchable' negro remains 'untouchable' still, yet on the other hand there is growing up a large and influential body of public opinion in favour of a great far-reaching educational policy which shall remove the present outstanding inferiority of the negro race. A great deal has already been accomplished at Tuskegee and other institutions, and still larger schemes are being taken in hand by leading citizens of the Republic. The public conscience has been roused and in consequence a more hopeful tone is being taken. The problem is no longer regarded as insoluble. It is recognised

that the solution really lies in raising the moral and social standard of the negro, and increasing in every way possible his own self-help and self-respect,—not in forcing from the Southerner the recognition of an equality which does not at present exist. 'Let us educate the negroes first of all'—such is the present policy,—then, when a fair level of intelligence, cleanly habits, decent morals, has been reached, we can claim and insist, in the name of the Nation, that the rights of negro citizenship, which have already been granted, shall be nominal no longer, but accepted in practice.'

The North meanwhile has a problem of her own, and no slight or easy one—which she is endeavouring manfully to solve. Every year through the gateway of New York over a million and a quarter immigrants from every nationality of Europe enter the Northern States. Many of these come from the slums of Europe; most of them speak a foreign language; they are, for the most part, dirty, unkempt, ill-clad, ill-fed—Russian and Polish Jews, Italians, Hungarians and the like. What this means may be realized from the fact, that in New York State out of a population of eight millions nearly three millions are foreign-born. This stream of foreigners has to be merged in the general population. It must be taught the English language and American ideals; in a large proportion of cases, it must even be taught cleanliness and civilised morals and manners. The problem here again might at first sight appear insoluble, yet as a matter of fact a solution has been found. The solution has again been education. Through careful and systematic education of the children, through training them almost from baby-hood in American ideas and American patriotism, through keeping strictly and rigidly to a single language basis (no immigrant can become a citizen till he can read and write English) the children of foreigners are turned into ardent Americans, loving their adopted country with the love of the home born. It is the success of the Northern States in grappling with their own problem which has made them so hopeful concerning the negro problem of the South.

A still greater difficulty looms before America in the far west, though for a time the evil day of its appearance has been



arrested by statesmanship. As is natural, the rougher, hardier element in America flows westward into the undeveloped western territory. At the present time the conditions of civilised life—law, order and personal security—are more immature in the the Pacific than in the Atlantic States. This rougher form of civilisation presents grave problems of its own, problems that cannot quickly be solved, and it has been complicated still further, during the last few years, by an influx of Japanese immigrants. The racial outcry began to be raised four years ago and the mob of San Francisco could hardly be restrained from doing violence to the foreigners. The same spirit of hostility to the Asiatic spread all along the coast from Los Angeles to Seattle. Indians and Chinamen shared the same fate as the Japanese, and more than once actual fighting took place. The Asiatic foreigners, on these occasions, showed a spirit of courage mingled with forbearance, which won them deep respect. Both in Eastern Canada and in the Eastern States the sympathy veered round to the side of the sufferers. After a considerable amount of delay and much conference and correspondence, a compromise was arranged with Japan and matters were settled for a time. But the dangers of a conflict in the future are serious, and the Federal Government will have great difficulty in keeping the turbulent Western States under control. The same difficulty will confront the Canadian Government also. The problem has only passed its first stage.

In Central and South America the racial question has taken another turn. After incredible cruelties and barbarities, by which the indigenous population was crushed and conquered, the Portugese and Spaniards settled down in large numbers. The Roman Catholic faith of the conquerors was passively accepted, and now has become the predominant religion. The settlers inter-mingled with the people of the land and had children by them. Gradually in this way a Latin-American race has been produced, and this mixed race today is the ruling factor in most of the States. In Mexico for instance the pure European population is under 19 per cent, and in other countries the proportion is still lower. Only in Argentina and Chile is there still

a European predominance, due largely to recent immigration.

It has been customary of late to pronounce against this inter-mixture of two divergent races. (We have seen Mr. Herbert Spencer's dictum in the case of Japan). The Central and South American republics have been held up as examples of the evils resulting from such a system. But a closer regard for the facts in no way corroborates such a sweeping verdict. Considering the early conditions under which the original inter-mixture took place, and the climatic conditions of the tropics, the results are by no means so unsatisfactory as at first sight appears. In no other tropical region of the earth has a republican government even been attempted, and though the progress in modern civilisation has not been so great as in colder regions, where life is more active, yet progress has undoubtedly been made, and the rule has not degenerated into that of a small body of white oligarchs keeping down in subjection and degradation a great mass of subject peoples. By intermarriage the racial problem in politics has in a great measure been solved, though pride of race remains a potent factor which often determines both local and political situations.

Taking a view of the whole continent in broadest outline, three types of race and civilisation emerge.

The most northerly type is seen in the Dominion of Canada. This is predominantly British in character and ideals, though it contains in Quebec, as a self-contained community, a large French population. The old links with the homelands of England and France are still very strong, and in many ways Canada remains today, in its civilisation, a replica of Europe. But with the enormous yearly influx of immigrants from other lands, there is the possibility of this character of the Dominion changing, as it fills up in the West. The centre of gravity is shifting every year from Old Canada to these new lands, and it is doubtful if the ideals of Old Canada will in the end prevail.

The most dominant civilisation in the American continent is the United States. These, as we have seen, are made up of a congeries of races, and the modes of government and methods of progress mark



KHWAJA KIDAR.  
See "Notes."

KUNTALINE PRESS, CALCUTTA.

a clear break from the European tradition. Though Anglo-Saxon in language and origin, they may now be regarded as 'American' as distinct from 'English' in type. This form of civilisation may roughly be designated 'Anglo-American'. Into the midst of this United States' equation, there has been taken one vast insoluble quantity,—the Negro, with his vigorous powers of reproduction. Unless amalgamation takes place, this factor will be an increasing hindrance to national unification; for the negro population will spread more rapidly than that of the white who is American-born.

The civilisation which pervades the centre and south, may be termed 'Latin-American' as distinct from that of the United States. It draws its origin from the Roman Catholic countries of Spain and Portugal on the one hand, and from the indigenous peoples who survived the cruelties of European conquest on the other. The racial problem in this area has been partly solved by inter-mixture, and though the climatic conditions are in most parts a bar to rapid and vigorous progress, yet a considerable advance has been made. Educational and other reforms have been

recently brought about and the future is not without hope. The opening of the Panama Canal will increase communication and trade facilities, and this will help to bring these countries into closer contact with the modern world. It is possible also that there may come, with the advance of education, a further liberalising of religion.

The reflex action of the East upon America will increase in power and intensity in future years. There is here the possibility of serious conflicts of interests and clashings of ideals. The West that meets the East on this side of the world, will be the young and eager West of the forward march of the United States and Canada, not the older and more settled West that Asia already knows from European contact. No one can yet predict what consequences this may have upon the history of the world. One thing, however, may be predicted with some certainty. China and Japan will not be the only powers in Asia to feel this impact. Its effects will be felt in India also; and India by her thought, and culture, if not in more material ways, will have her own contribution to give to this new world problem.

DELHI.

C. F. ANDREWS.

## THE SKELETON

### A SHORT STORY.

(From the Bengali of Ravindra Nath Tagore).

A whole human skeleton used to hang against the wall of the room adjacent to the one in which we slept as boys. The bones, shaken by the wind, used to produce a rattling noise at night. In the day time we boys had to handle the bones. In those days we used to study *Meghnadbadh*\* under a *pandit* and a student of the Cambell Medical School gave us lessons in Anatomy. Our parents had the ambition of turning us into masters of various branches of knowledge all at once. It is needless to tell our friends how far that

\* *Meghnadbadh*—the best epic poem in modern Bengali.

ambition has been realised;—and as regards strangers, we prefer to maintain a discreet silence.

Years have passed since. In the meantime, the skeleton from the room and the knowledge of Anatomy from our brains have disappeared and any search for their present whereabouts would be entirely infructuous.

Owing to a sudden household emergency a few days ago, I had to pass a night in that room. I could not sleep in this unaccustomed place and lay tossing about, for a long time during which the neighbouring church-clock finished striking all the longish hours of the evening, one after another. In a corner of the room, the flame of the lamp after gasping for about five minutes, went

out. Having undergone one or two family bereavements shortly before, it naturally reminded me of death. "In the hour of midnight here"—thought I—"a flame of light has dissolved into eternal darkness. To Nature, the sudden extinction of human lives, sometimes in the day and sometimes at night, is nothing more serious than this".

Gradually my thoughts ran back to that skeleton of yore. As I was trying to imagine what it might have been during life, I suddenly seemed to perceive that some live thing was walking round and round my bed, groping over the walls in the dark. I seemed to hear its heavy breathing too,—as though it was searching for some object,—and pacing faster and faster as it could not find what it wanted. I felt certain that there was nothing except in my sleepless, heated brain and I must be mistaking for rapid footfalls, the tumultuous rush of blood inside my own head. But still, I confess, I felt it a bit uncanny. In order to rid myself of this unreasonable fear, I said—"Who's there?"—The footfalls came towards my bed-curtain and stopped and then came the reply—"Tis me. I have come to look for that skeleton of mine."

Thinking it ridiculous to be frightened by a creature of my own imagination, I said non-chalantly—"A nice job for you to do at this hour! What do you want it now for, pray?"

"What do you mean?"—Came the reply from a spot quite close to my bed—"Did it not contain the very ribs of my heart? The youthful bloom of my twenty-six years once adorned that skeleton. Is it strange that I should like to see it again?"

"Yes, you are right"—I said immediately—"You may go on searching. I will try to get a little sleep now."

"You are alone here—are you?"—She said in a tone sweetly sad—"Let me sit and have a chat with you. Thirty-five years ago I used to sit with human beings and talk with them. This thirty-five years have I drifted about in the moaning wind of cremation-grounds. I shall sit by you and talk like a human being once more."

I perceived some one sitting down near my bed-curtain. Since it could not be helped I mustered courage to say—"Thanks, it would be nice. Tell me some pleasant story."

"If you want to hear something very interesting"—said she "I will tell you the story of my own life." At this moment the church-clock proclaimed the hour of two. She went on—

"When I was a human being and quite small, I used to fear one person as the very *Yama*\* himself—and that person was my husband. My feelings in respect to him were like those of a fish after swallowing a hook. To me he seemed a horrid stranger determined to drag me out of the deep and tranquil waters of my birth-lake and from whose hands I had no chance of escape. Two months after my marriage, my husband died and my people bewailed my lot for me. My father-in-law made a scrutinising inspection of my personal features and said to his wife—"This girl is what is described as a poison-maid in our ancient books." Oh, I distinctly remember his words. But, are you listening?—How do you like the story?"

"Very well, indeed"—I replied—"The beginning is just delightful."

"Listen then. Joyfully I returned to my paternal home. Day by day I grew up into a pretty girl. People tried to conceal it from me but I knew perfectly well that beauty like mine was not to be found everywhere. What is your opinion?"

"Very probably"—I answered—"Only, I never had the pleasure of seeing you."

"Hadn't you, really? Why, that skeleton of mine?"—and she burst into a rippling laughter—"I was only joking. How can I persuade you now that those two empty sockets once contained two large black eyes and the smile that used to play on my crimson lips could in no way be compared with the hideous grin you saw in the skeleton's teeth-bare mouth. To relate to you the grace and beauty that blossomed forth every day round those dry and lanky bones, the absurdity of it tickles me and provokes me to anger too. Not even the greatest doctor in those days could believe that lessons in Anatomy might be learnt from my frame. I am aware that one particular doctor mentioned me as *Kanak Châmpâ* to an intimate friend of his. It meant that all other human bodies might furnish object-lessons in Anatomy and Physiology, only I was like a flower, the embodiment of beauty. There is no skeleton

\*Yama—the God of Death in Hindoo mythology.



hidden in a *Kanak Châmpâ* flower—is there?

"When I walked, I was conscious that every movement of my body sent forth waves of beauty in all directions, just as light sparkles from every facet of a piece of diamond in motion. Sometimes, I would gaze and gaze on my own pretty arms—two arms such as could bridle the mouth of the entire manhood of the world, and bring it under sweet control. Subhadra, perhaps, had arms such as mine, round though delicate, two such roseate palms and such tapering fingers like flames of beauty—when she drove the chariot of her lover Arjuna through the three worlds looking on in silent amazement.

"But that shameless, bare skeleton bore false testimony to you against myself. At that time I was mute and helpless. That is why I am most angry with you—of all men in the world. How I wish I could hold before you that form of mine, adorned with the beauty-roses of sixteen summers and banish sleep from your eyes for a long time to come, and the knowledge of Anatomy from your head".

"Believe me, dear lady", I exclaimed—"my head is entirely free now from the least trace of that knowledge—and as regards your all-enchancing beauty, it is before my mental vision, glowing against the dismal background of night."

She continued—"I had no companions of my own sex. My brother had decided not to marry—so I was the only woman in the family. In the evening I would sit underneath a tree in our garden and imagine that all the world was loving me—all the stars were gazing at me—and the breeze, pretending unconcern, passed and repassed me sighing mournfully. I indulged in the fancy that the turf on which my feet were laid might have gone into ecstacy were it capable of feeling,—and that the young men of all the world had come there in the guise of grass to lie there in silent adoration. Such thoughts as these made my heart inexpressibly sad.

"My brother had a friend, Sasi Sekhar, who passed out of the Medical College and became our family physician. Before this, I had seen him occasionally, myself unseen. My brother was a peculiar sort of an individual—he did not condescend to look at

the world around him with open eyes. Life to him was not airy enough—so he gradually moved away to a remote corner of it, giving himself as little concern about others as possible.

"Sasi Sekhar was the only friend that he had,—so this was the young man outside the family circle whom I had frequent opportunities of seeing. In the evenings when I sat alone like a queen, in our garden under some flower-tree, holding an imaginary reception,—all the young men of the world presented themselves to me in the form of Sasi Sekhar. But, are you listening? What is passing in your mind?"

"I was wishing I were Sasi Sekhar myself"—I said with a sigh.

"Hear the whole story first.—It was a rainy day. I was suffering from fever. The doctor came to see me that was the first time that we met face to face.

"I was looking towards an open window so that the ruddy glow of the setting sun might fall on my face and conceal its paleness. The Doctor came in and looked at me. At that moment I imagined myself to be the doctor and a mental picture floated before my eyes. And what was that picture?—Reclining on a soft pillow, in the subdued light of approaching evening, a face delicate as a flower, indicating perhaps a little weariness,—ringlets of hair lying unrestrained on the forehead and two large bashful eyelids casting shadows on the cheeks below.

"In a tone politely low, the doctor said to my brother—'Might I feel her pulse?'

"From beneath the folds of my shawl I gently put out my wearied arm. I shot a glance at it and felt how prettier it would have looked, if I had on bracelets made of blue-crystal. Never before had I seen a doctor hesitating so in feeling the pulse of a patient. His fingers trembled as he held my wrist. He gauged the strength of my fever, but I could also form an idea to some extent of how *his* mental pulse was beating. Can't you believe it?"

"Oh, quite"—I replied—"The human pulse isn't the same in all circumstances."

Then she resumed her story.—"After a few more occasions of illness and recovery I found that the number of young men who attended my imaginary receptions in the evenings dwindled into one single being

and the world of my creation became very nearly depopulated. Only one doctor and one patient was all that remained.

"I used to put on a *saree* of orange-colour, do my hair with great pains, wear a crown of *bela* flowers and go and sit in the garden with a little mirror in my hand. And why?—Wouldn't I tire of looking at myself?—I wouldn't indeed;—because it was not I who looked at myself. Mine was a dual existence then. One part of me was my lover, looking on my other part,—admiring me, loving me and bestowing fond caresses on me. Still, there always was a sigh of pain inside my heart.

"Since that time I was never alone. When I walked, I would look down to see with what grace of motion my feet were touching the earth and try to imagine how it would strike our newly passed doctor. In the midday when a deep hush reigned outside, only occasionally disturbed by the shrill notes of a kite flying very high up in the air or perhaps the sing-song voice of a hawker selling toys and *chooris* outside our garden wall, I would often spread a snow-white sheet on my bed and lie down. Throwing a bare arm carelessly on the soft bed I would shut my eyes and imagine that somebody sees it in that position, takes it up in both his hands and imprinting a kiss on its rosy palm, glides softly away.—Suppose the story should end here?"

"Yes, it wouldn't be bad"—I remarked—"It would remain somewhat incomplete, no doubt,—but one could pass the night trying to imagine the conclusion."

"Yes—but then the story would become so solemnly serious—wouldn't it? Where would the joke of it come in? Where would be the skeleton of the story displaying its full set of teeth in derision?"

"Listen again. As business increased, Sasi Sekhar opened his dispensary in a suite of ground-floor rooms of our house. I then frequently used to ask him in a laughing manner all about medicines, poisons and means by which one could attain an easy death. Such professional topics fired him with eloquence. As a result of these discussions, Death became familiar to me like one of my own people. All the world over, I could see only Love and Death.

"My story has nearly come to a close—only a very little remains".

"The night is also nearing its end"—I whispered.

"For some days"—She continued—"I noticed that the doctor was very much absent-minded and betrayed a sense of self-reproach when in my presence. Later on, one day he borrowed my brother's carriage and pair for the evening.

"I could not restrain myself any longer. Going to my brother, I said—'where is the doctor going to in your carriage to-night?'

"Perdition"—replied my brother, laconically.

"Do tell me, where?"—insisted I.

"My brother was a little more explicit this time, saying—'to marry?'

"Is he, really?"—I said,—and laughed and laughed till tears stood in my eyes.

"Little by little I gathered that he would bring home with his bride a very handsome dowry.

"But why did he offer me this insult, I pondered, by concealing this news from me. Did I ever tell him, clasping his feet, that if he did such a thing I would die of a broken heart? There is no trusting these men. I knew only one man in the world and one moment was enough for me to judge the rest of his kind at their proper value.

"The doctor came home in the afternoon, having finished his round of daily calls. I went up to him saying—

"Doctor!—doctor!—are you going to be married to-night?"—and I burst into a fit of laughter.

"Seeing me so jolly over it, he not only felt ashamed but looked very grieved also. 'How is it?'—I went on in the same strain—"How is it that there is no band to accompany the procession?"

"A little sigh escaped the doctor as he replied—"Is marriage such a joyful event, after all?"

"Relapsing into another fit of laughter, I said—"Oh, I never!—That won't do at all. There must be music—and torches too, to accompany the procession."

"I so teased and worried my brother about it that he immediately began to make arrangements to celebrate the event with befitting *eclat*.

"I chattered away unceasingly as to what would happen and what I would do when the bride came home. Suddenly I asked the bridegroom—"would you still go about

doctor, feeling people's pulse, after you are married?"—Dear, oh dear! Although the minds of human beings, especially of the male portion of them, are not visible to the eyes, still, depend upon me,—my words penetrated into his heart like so many arrows.

"The auspicious moment for the ceremony to begin was fixed at a late hour of the night. Early in the evening the doctor and my brother sat down, as was their custom, to drink a glass or two of brandy. Gradually the moon rose in the sky.

"I approached them and remarked smilingly—'Have you forgotten, doctor, that it is your wedding night? You ought to be starting now'.

"I should mention here one little detail of a trifling nature. Earlier in the day I had gone into the dispensary and obtained from there surreptitiously a quantity of a certain white powder. I took opportunity to place unnoticed some portion of that powder in the doctor's tumbler. Was it not he who had taught me which powder killed people?

"At my remark, the doctor quickly drained off his glass and rose. Turning towards me with a look of extreme mental agony, he said in a voice choked with emotion—"Good—bye."

"He left. The band played the opening bars. I draped myself in a *Benares Saree*\*, put on every article of jewellery that I possessed and decorated my forehead with a streak of vermilion paint†. I then went and spread my bed under my *vakula* tree of old.

"It was a beautiful, moonlit night. A south-wind was blowing, wiping away the

\* A variety of costly silk *saree* embroidered with gold thread.

† This vermilion point is the sign of a married woman who has her husband living.

fatigue of the slumbering world. The scent of *jesamines* filled the whole garden.

"As I lay there, the melodious notes of the band seemed to recede farther and farther away from me—the bright moonlight grew dimmer and dimmer in my eyes—the sky—the earth around me with its trees and flowers and my lifelong familiar home seemed to melt away into nothingness. I then closed my eyes and—smiled.

"I longed that when people would come to look at me, they might see this smile clinging to my lips. I hoped to carry this smile with me when entering into my bridal chamber of eternal night. Ah!—where was my bridal chamber and where my wedding garments!—Hearing a rattling noise within myself I woke up to find that three boys were learning Anatomy from my bones. A teacher was pointing his cane to my bosom and telling the boys the names of different bones there—my bosom, which once used to throb with my joy and my grief and where every day the bud of youth opened a fresh petal of a lovely hue. And that farewell smile of mine with which I had adorned my lips—did you see any trace of it left?"

She ceased. After a brief interval she spoke again—"How do you like the story?"

"Very pleasant, indeed"—I answered.

At this moment I heard the first crow cawing.

"Are you still there?"—I enquired, but there was no reply.

Faint beams of daylight straggled into my room.

*Translated by*

PRABHAT KUMAR MUKERJI.

## THE GUN AND THE MAN BEHIND IT

BY FRANK H. SHAW.

SOMETIMES you will read in your daily paper that H. M. S. So-and-so has created a new record in gunnery, and has increased her percentage of hits con-

siderably. On reading which you say that the British Navy is still the old-time, impregnable institution that it has ever been, and then, as likely as not, you forget all about it until the next naval estimates are

issued. But do you ever think what it is that goes to make up this superiority in heavy gun practice?

There are three essentials to successful shooting: the gun, the projectile, and the man. There is a fourth essential; the ship herself; but whole volumes would be needed to tell of her construction, her arming, and her manning. We are dealing for the moment with the ship's teeth—those grinning teeth on which, under God's providence, the safety of the commonweal depends.

A big gun is not made in a day. She is the outcome of high scientific research, the brains of innumerable men have been utilised to bring her to her present perfection. She is no longer a rough tube of brass or iron, with a powder chamber and a touch-hole, a weapon capable of hurling a round mass of iron some thousand yards or so. She is a tremendous affair, constructed of steel that has been toughened and re-toughened by secret processes, that have brought in fabulous fortunes to their inventors. She is a cunning composition of tubes and wire, of drilling and boring, of sheathing and mounting. The apparently simple mechanism of the breach, that closes the cartridge chamber when the projectile is in place, is a marvel of ingenuity; and every triviality of this particular object is tested as carefully as the gun itself.

To say nothing of her carriage, her auxiliaries, her sighting and firing mechanisms, her speed dials, her wear-and-tear compensators, from muzzle to recoil pad, she is a maze of marvels, each one of which is worth a whole day's study. The composition complete is a big gun; something that will, in its own good time, give an account of itself by flinging chilled steel, a thousand pounds at a time, against the armour plating of some hostile craft at the rate of half a dozen shots per minute, or even more.

So the inevitable question is: How is she made? That is what we purpose to tell briefly.

The great gun works is full of noise. The steady beat of powerful hammers fills the air, the reek of burning steel, the fumes of roasted oil, all these are present in abundance. It is like a vision of the nether world as your eyes get accustomed to the lurid gloom of the arsenal. Brawny men, stripped

to the waist, are guiding and controlling, forty-ton hammers are slogging desperately at weighty masses of tempered steel, furnaces are disgorging their loads of molten metal, moulds are receiving the white-hot stream. There is a hoarse roar of warning as you enter, men dart back recklessly, seeking to escape the devouring breath that comes from the pouring crucible. The sparks fly in torrents until they become a veritable shower of fire; and the tongue cleaves to the palate, what of the furious heat. Presently the moulds are opened up, and there is a long, wide tube before you, one portion of the gun that is to be.

For it must be remembered here that a big gun is not a single tube; it is composed of several tubes, all fitting into one another like the sides of a telescope. And very accurately these tubes must fit; there must be no flaw, no slackness, for the force of a bursting charge of some three hundred pounds of powder will be generated inside that array of tubes, and the slightest flaw might mean that all that terrible energy will be expended sideways, with the natural aftermath of shattered men and turrets, of incalculable damage.

Test after test is applied to these tubes but finally, after a delay that seems interminable, they are pronounced good, and the first stage is past. Then comes the inside tube, the one that has to do all the work: the rifled tube. The others have been gauged and tested, but this one is subjected to a hundredfold more experiments. It is measured with callipers outside and with gauges inside; then it is slipped into its place, and measured again to see that nothing has happened on the way. There must not be a single unevenness on its inner surface, no crack, no flaw. After the eyes of the experts have searched the entire length of that mighty tube they pour gutta-percha in, and when the mould is removed the slightest blemish means a resumption of the work.

Then the whole affair is carried off in the grip of a mighty crane to a furnace, where it is heated three times, until one would expect the tortured metal to burn and melt. But no; just in the nick of time the furnace is opened, the great and lurid thing comes forth, spitting fire and smoke savagely to be plunged straightway into a vast



cauldron of oil. Then the nether world presents itself visibly before your smarting eyes. The reek of the oil is awful, the smoke is blinding, and the sizzling hiss of the boiling liquid reminds you dismally of the late Spanish Inquisition and other unpleasantnesses.

But all this is necessary, for the inner tube does all the work, as has been said. When this operation has been performed successfully that tube is tougher than anything known, perhaps. Then it is carried away to be gauged and rifled, to be examined again and again, and after that, the outer tube is erected on end like a great chimney, the inner tube is lifted gently by a crane, the end pointed, and in it drops by its own weight. Then a huge hammer taps it gently, taps it again and again, and gradually, for undue force would mean that the whole work would be wasted, the two tubes become as one.

Off to the lathe next with the thing, for as yet it is not half strong enough to do its apportioned work. Steel is good and strong but there is a need for something that is more elastic, something that will counteract the constant jarring and friction of the explosions. Wire supplies this need, but not a few yards or a few fathoms. Mile after mile even upto a hundred miles, the wire is wrapped about these two tubes that are now one; and the work takes weeks and weeks to complete. We said a big gun was not the work of a day.

Guided by machinery, the toughened thread passes round and round the turns lying so smooth and close that the eye can not detect aught save an apparently polished surface. And then, when the last of the hundred miles has entered into the gun's cosmos, she is ready for still further strengthening. No, she is not yet strong enough.

All this vast construction of steel and wire must next be thrust into another tube. They have already cast and wrought this third cylinder; it is lying now in the furnace being heated red, and presently it makes its appearance, as the furnace breaks apart. Once more the embryo gun is seized by the grip of the crane, and in it slips into the heated outer tube, which, by reason of its heat, is just big enough to allow its entry without assistance. But presently again that red-hot steel cools, and metal contracts

—contracts so resistlessly, so tremendously that for all practical purposes the outer tube and the wire-wound inner tubes are one. Only by deliberately splitting up that outer casing could the inner portion now be removed.

Well and good; but there is something else. The cooled gun is once more lifted and slipped into the breech-jacket, the thick butt-end of the completed weapon. Once more you have heat employed; the action of cooling welds the whole vast mass together, and there you have her, a nine-inch gun, capable of sinking the biggest ship afloat with one discharge, if only the shot gets home.

But as yet she is lacking her life. The giant body is there, the soul has yet to be fitted to its covering. First comes the wonderful mechanism of the breech-block. One turn of a lever opens or shuts this massive door, but, that single turn sets in motion a marvellous combination of wards and slides, it throws the eighteen-inch screw inside free, or locks it securely. And the whole weighty affair swings true as a feather-weight. It is mysterious and wonderful; logically the locking of that breach-block ought to be an impossibility, but there it is before you. You jerk the lever, the breech swings open, you jerk it again, it is closed securely, sufficiently immobile to prevent any untoward mishap occurring when the charge is fired.

The sighting-telescope is the gun's eye. It is quite a trivial portion of the vast anatomy apparently, and yet, by a cunning arrangement of hydraulic tubes, the slightest motion to one side or the other of that sighting glass deflects the muzzle, forty or fifty feet away, through a corresponding arc of a circle. As swiftly as the gunlayer's eye can follow the mark aimed at through the telescope, so swiftly does the gigantic fabric turn in chase, and the moment the layer's eye rests on the object, the slightest pressure of a finger sends the shot speeding truly home.

Of the gun's carriage, with its appalling series of wheels and levers, of switches and dials, what shall be said? There is every emergency that could arise in warfare allowed for here. Is your enemy flying before you, or darting past you at full speed? To aim at her in motion would be to risk a miss; but here is a cunning contrivance by which

all that is counteracted. The officer in charge of the gun calculates the speed of the flying enemy and the speed of his own ship, an electrical instrument works out the sum, and there you are. The speed is allowed for, and the shot that otherwise would fall hopelessly astern finds its billet in the engine-room perhaps. Yes, that gun-carriage is marvellous in the extreme, but so is the whole gun marvellous beyond mere words.

In olden times, before science had entered so largely into the art of gunnery, the heavy recoil of a discharged gun was uncomfortable for those who served it. Now that is all altered. Instead of the cumbersome breechings, blocks, and the like which served to take the force of the backward drive, there is now a cunning arrangement of hydraulic pistons, and the incompressible water, that no force can render elastic, takes the awful jar with equanimity and renders it innocuous.

In the two hydraulic cylinders which form the recoil pad there are valves, which open slowly to admit of the passage of the incompressible water. By means of these valves is regulated the shock and distance of the recoil, and the cushion-spring, which alone could not stand the frightful strain of the throw-back, is thus enabled to take its work calmly and with ease, securing resilience with perfect reliability.

So here we have gun, telescope, and recoil apparatus complete. But how about her usage in time of need? As she stands there she looks formidable enough in very truth, but of what use is mere appearance? She must bite, must bark, and must bite again and again, until her work is done, one way or the other.

You must leave the gun works now and make your way to a completed man-of-war. Here you see the finished weapons lying in their appointed places, in turret and barbette, behind shields of chilled steel expressly designed to turn just such shells as those they fire themselves. At the stern, or breech-end of each gun, there is a peculiar shaft-tunnel, running down, apparently, into the bowels of the ship. This shaft leads in reality to the magazines below, and from the moment the projectile is taken from its rack to the moment it is thrust into the opened breech it is handled automatically by cunning contrivances of steel and brass. These

shell-hoists are not the least wonderful of the many wonders connected with big guns. It must be remembered that in time of war the great gun is thrown about at almost any angle. She might be elevated to the extreme angle of plunging fire, she might be depressed to send a shell between wind and water. But whatever the gun's angular position, the shell hoist is able to cope with it. There is some mysterious mechanism, hidden from the casual eye, which connects the training apparatus with the hoist, and so, if the gun be lying at an angle of thirty, the hydraulic hoist is equally inclined, and the shell is placed in the breech with more than human precision.

Then a rammer swings round and thrusts the projectile home into its place. Up comes the cordite charge, which is the gun's very life, looking far more like harmless and well-tarred hemp than any destructive agency, and this couple of hundred pounds or so of living death follows the shell into the breech. The breech-block swings into place almost soundlessly, one turn of a lever, and it is locked immovably. There is no single spot at which to fire the charge? No, for the days of touch-hole and lin-stock—nay, more than that, the later days of firing tube and lanyard—are gone and gone for ever. You would not notice it, perhaps, when the breech was open, but inside there is a tiny, wholly insignificant wire. Whilst the breech-block swings open, no current may pass along that wire; but once the gun is ready for action, the merest pressure of a finger sends the electric current speeding, the cordite ignites, and with a stunning roar that deafens and blinds you, that stuns you but you don't seem able to take it all in, cautiously stood too near, sends the pained blood spouting from your nostrils and your ears, the gun is fired.

And a thousand pounds of steel, tenanted by a charge of lyddite that would wreck half a town, is storming its impetuous way through the air, straight to its mark. You do not see it, no one sees it, its passage is too swift. But presently, always supposing that you are aboard the battleship in war-time, you see a vast spurt of flame break out somewhere about the ship that has been aimed at, and a whole dozen feet of chilled steel dissolves into chaotic nothingness.

The gun recoils, the recoil pads do their

work, the breach-block is opened, and the chamber spouts forth its peculiar acrid fumes. But there is no time to waste now. A sponge is passed down the barrel, the working parts of the breach are carefully examined, and once more she is ready for service, to be loaded, aimed, and fired in what seems the twinkling of an eye, and there you have the gun you saw being made, or one extremely like it, in full action.

But by this time you have grown interested in the shell that has sped out to sea. What is it, how is it made, what is there to know about it? There is a lot to see and understand, but this entails a visit to another factory. You secure a guide to this new factory and he explains everything to you, but you don't seem able to take it all in. There is so much to know. For instance, there are many different kinds of shell, armour-piercing, common, shrapnel, case, each one almost like the other outwardly but inwardly very widely different.

Here is the first one: an armour-piercing shell for a twelve-inch naval gun. It is as high as a good-sized boy, it is a foot in diameter. It is made of cast or forged steel, cast when ordinary explosives are used inside, forged when lyddite is employed, for wrought iron does away with the risk of the shell bursting in process of firing and before it has left the gun's muzzle, with what effect may be imagined.

Its head is sharply pointed, and solid for a considerable distance down towards the base; that is in order that it may bore its deadly way some distance into an armour-plate before the charge inside explodes, to shatter and destroy. Near the end of the base is a broad copper band, which on the face of it appears to be there for ornament. Not at all; everything about a shell is for use. This is called the driving band, and serves a very useful purpose. To ensure straight shooting it is necessary that a shell should fit closely to the grooving of the gun. But if it were made to fit the bore too closely of its own accord the tremendous friction of hard steel on hard steel would eat away the rifling in half a dozen rounds. Hence the copper band. It is hard enough to keep the shell tightly in the bore, and soft enough to adapt itself to the rifling without wearing it away unduly. As soon as the gun is discharged the grooves of the gun take in the

heated copper, which fills them, whilst the actual bore burrows into the copper, and as the rifling of the weapon is spiral, it necessarily follows that the motion of the discharging shell is spiral too. Hence we get a spinning shot, which, so experts have discovered, is the surest shot.

Since this is a shell, the interior is filled with lyddite or some other high explosive. If it were simply an armour-piercing *shot*, it would merely be loaded with dust-shot and sawdust, to do away with any possible rebound. Being a shell, it is, as we said, filled with lyddite. In its base is a percussion fuse which ignites by reason of the explosion of the gun's charge and which carries a spark of death through the casing of the shell into the explosive within.

This next projectile is a common shell. It is a hollow cast-iron cylinder, with a pointed but also blunted head. An aperture is formed in this head, and through this aperture is thrust a fuse, which ignites the exploding charge as soon as it strikes something in its career. Within the shell is a vast quantity of powder, and between the powder and the fuse is a small primer of fine powder or a picric powder exploder, when the shell is loaded with lyddite.

Here, again, is a shrapnel shell, which differs considerably from a common or bursting shell in that it is filled with bullets, which scatter in every direction, entailing loss of life to scores who are within its radius immediately the shell bursts. The impetus of the shrapnel's flight as a whole is sufficient to do the work, and there is only enough of a charge within it to ensure its bursting at the required time. The bursting charge is at the base of the shell, the bullets are above it, but through the bullets runs a metal tube which is connected with the fuse-hole, so that the explosion may be carried out effectively. Case shot differs from shrapnel in that it is for close-range work. As soon as a case-shot leaves the bore of the gun it scatters and mows down all in its immediate vicinity. It is used chiefly ashore; at sea it would be of no effect except at extremely close quarters.

So here you have the shells that feed the gun. They are not toys. They differ widely from the shells of an earlier day, but both guns and shells, powder and carriages would be useless without the man behind the gun.

Let us take a look at him now that we are satisfied as to the merely mechanical part of the destructive weapons.

It is an axiom now-a-days to look on a battleship as a floating gun platform. She

is no longer a thing of grace and beauty, she is meant for work, and her complement are trained to do that work as effectively as possible. and in as short a space of time as is compatible with efficiency.

## AS AN INDIAN SAW BURMA

### I.

**B**URMA is an essential part of British India, and, in Rangoon, one comes across more Indians than a good-sized Indian town contains: but when you roam through Burma, leisurely taking in the important details, what a contrast exists between India Proper and Burma! The Aryans of India and the Mongoloids of Burma have developed two different enlightenments, and an unprejudiced traveller at once remarks this to himself, despite the fact that our rulers, following the goad of their trade instinct, captured Burma, with the aid of Indians, and made it a province of Hindostan.

The contrast between the relations of the sexes amongst the Indians and Burmans is especially striking. Unlike India, in Burma one does not find the sexes living their lives apart in worlds of their very own. Men and women in Burma walk abreast in the street, mingle in social gatherings, and neither in the home life nor in public do they exhibit any sign whatever of sex consciousness. This free intermingling of the sexes is well regulated. There is nothing indecorous or *risque* about it. The young women meet young men of their ages, not in a surreptitious manner, but in open, broad daylight, and their conduct betokens a spirit of comradeship and of mutual good will. No girl in Burma looks upon chaperonage with disgust or intolerance, nor does the chaperon make her charge feel that she is in bondage, cribbed and cabined in any particular.

Marriage regulations in Burma and India are very different. Courtship always precedes marriage in Burma. Not so in Hindostan. The Burmans are ardent lovers, and their love is of such a nature that it seldom brooks parental opposition. When a young man and woman love each

other and find that their parents do not approve of the match, they usually repair to the woods and return after a day or two, as man and wife, sure of parental forgiveness. Marriage amongst Burmans is an extremely simple affair. The only ceremony performed is a feast given to the relatives and friends of the families. No sacrifices are offered; no services performed.

The Hindu woman, at least of the higher castes, can not obtain a divorce from her husband, under any circumstances whatever. Her husband may leave her; he may even marry another woman: but she cannot obtain separation from him. A woman in Burma, on the contrary, is as much privileged to seek and obtain divorce as is a man. All that is required is to lodge a complaint of marital infelicity with the village elders. They make inquiry and seek to reconcile the couple. In most cases, the family feud is ended by their intervention, but if reconciliation is out of the question, the marriage is annulled, and divorce is granted.

Woman's status and opportunities in India and Burma differ a great deal. In India, the woman has vegetated rather than lived a full life. She has not attained the status which was hers by birthright. She has not been granted the advantages of an independent human being, nor has she munificently given to the nation at large an impetus for evolution. She has been cribbed and cabined, her growth impeded.\* For woman, Burma is a veritable heaven upon earth. No country elsewhere in the world furnishes her more freedom, more opportunity. Even the Occidental lands cannot vie with Burma in this respect. Mrs. Burman is the best

\* But it should be explained why India can show a higher type and nobler specimens of womanhood than Burma.—Ed., M. R.



asset of the land. Mr. Burman takes a back seat, not through a generous impulse or feigned chivalry, but through incapacity. Mrs. Burman outshines everybody and everything. Of all prominent features in the land, she is the most significant. Moreover, she is ubiquitous. You find her here, there and everywhere. You stop at the jewelry store containing millions of dollars worth of pearls, rubies and precious stones, and the person in charge of the establishment is a woman. The salespeople are also women. You go to a fruit stall, and it is a woman who owns and conducts it, who hands you a banana or a mango, accepting the change in return. At railway stations a Burmese woman sells you the tickets and checks your luggage, and a fair daughter of the land is ready to take your dictation and do your typewriting, if you are looking for an amanuensis. It is said about Burma, jocosely, though none-the-less veraciously, that children are born in the booths, are nursed in the stores, and developed into men and women in the shops. The woman is not only an efficient business manager, but also is a good mother. Her duties as mother and business woman do not seem to militate with each other in the slightest degree, and she could teach the women of the Occident much that would benefit them in business life and home management. With all this, the Burmese woman is a woman. She is fond of gossip and small talk, and indulges in it with zest and frequency.

Added to her superior intelligence, the Burmese woman has fascinating good looks. She has eyes of deep, liquid black, or brown bordering on black. The forehead usually is high and well filled out, and there is a purity of expression about her face. Her head is shapely and oval, this effect being heightened by the exquisite manner in which she dresses her hair in a big knot on top of her head. A dirty Burmese woman is a sight never witnessed, except amongst the very lowest classes. The dress is a white jacket, tightly fitting, with broad sleeves, and the lower part of the body is covered by a single bright silk petticoat, which also is tightfitting and displays the figure to the best advantage. The women of Burma are cautious about wearing jewelry. They powder their faces unsparingly, and adorn their hair with a few flowers, usually artificial. The

large, round curves of the features light up with bewitching smiles. The oblique eyes and the high cheek bones characteristic of the Mongol race are altogether wanting, or if present at all, are scarcely noticeable, in the Burmese woman. Her disposition is genial and sportive.

This woman literally keeps her husband. While the man stays at home, smoking and slouching about, the woman goes into the business-world and earns the living for the family. She also does the housework. The ludicrousness of the situation is realized when it is considered that Mr. Burman many a time enjoys a plurality of wives, having two, three, four or five spouses at one and the same time. These various wives live in separate establishments and have nothing to do with each other. Each woman manages her own household affairs and earns the money to keep the domestic machinery going. Mr. Burman boards around from one wife to another, deigning to stay with one wife and then another, just as the spirit moves him. This veritably renders Burma a matriarchy, and therefore a land full of vital interest to a student of social conditions. Here the woman does not become a mere annex to her husband. Buddha never made any distinction between the sexes, and as Buddhism is the religion of the people of Burma, the woman retains her own name and any property that she may have inherited or acquired. The Burmese woman permits no invidious distinctions like "Miss" or "Mrs." She is styled "Mah", without reference to her being married or single. When divorced, the woman is expected to look after and support her children, but this is no hardship for her, since she cared for them when she lived with her husband. The Burman child rarely sees the father, but is brought up to look up to its mother for guidance and support. That the Burmese child is not neglected, the reader may rest assured.

Educationally, India and Burma offer contrasts. While in India 10 out of 100 men can read and write, in Burma 49 out of 100 are literate. In Burma 21 out of 100 women can read and write, while in India only 1 woman out of 146 is literate. Official statistics reveal the fact that during the decade ending in 1905, girls' schools in Burma rose from 242 to 619 and the enrollment of

pupils jumped from 9,869 to 54,787. Furthermore, the educational department has in its employ many itinerant teachers for spreading primary school education. There is a training school for teachers in Rangoon, and in the common schools the attempt is made not only to impart cultural education, but also to give integral education. Seventeen industries are taught.

The contrasts between India and Burma are intense when the caste question is studied. Indians are told, in season and out of season, that they are a caste-ridden people. No other nation on the Asian continent is as free from the clutches of caste as are the Burmans. In Burma, strangers are gladly invited to take part in religious and secular festivals, and feasts, and every effort is put forth to make them feel at home.

It is very truthfully said about the Burmese that any stranger can stroll into a Burman dwelling and demand hospitality for at least three days. No remuneration whatever is expected. In fact, many families are so imbued with the spirit of giving that the least display of an inclination to pay for the accommodation would hurt their tender susceptibilities. The strangest part of this hospitality is that it is extended to everyone, without regard to caste or continent consciousness.

Opposite a Burmese house one usually finds earthen pots of water placed there for the use of the traveller, under a roof especially erected to shelter the water from the hot rays of the tropical sun. These pots are tightly covered with earthen lids, which protect the water from dirt and dust. Dippers are provided, made by attaching half a cocoanut shell to a piece of wood. The Burmese hospitality makes it incumbent upon the owner of the house to renew the water every morning with religious scrupulousness. The pots are also cleaned every so often with great care and regularity. The most distinguishing feature of this expression of hospitality is the fact that any one, without reference to caste, creed, color or continent, can use the dipper and drink water from the pot. In passing it may be added that there is no other country on the face of the globe where more is done for the stranger than in Burma, so much so that after experiencing

Burmese hospitality, a traveller finds it difficult to take leave of the country. If possible, the Burman exceeds other Asiatics in hospitality. He is, par excellence, the host of Asia.

The superb intelligence of the Burmese woman, her beauty of person and face, her freedom from racial and caste prejudices, all make her a very acceptable bride in the eyes of foreigners who go to Burma. Of late years the Burmese woman is becoming tired of drudging in the home and supporting a ne'er do we'l husband. Marriage with a foreigner usually means that she can live in plenty and comfort without working. Naturally, she looks upon marriage with a foreigner with favor. Add to this, the fact that marriage is an affair of the heart with the Burmese woman, and it is not difficult to understand why the protestations of love on the part of foreigners lead many women to marry out-landers. Due to these circumstances Burmese women have married Europeans, Mahomedans, Chinese, Japanese and representatives of other nations and races. Some of these marriages are *de facto* rather than *de jure*, but without a doubt a certain percentage, and probably a large percentage of them are merely *marriages de convenienc*e, and more or less amorous affairs. The intermixture of races has brought many vexatious problems into existence. The Burman people are supposed to have descended from the plateau of Thibet. The cast of their countenances, with somewhat oblique eyes and high cheek bones, strongly suggests Mongolian origin, although these characteristic features are considerably toned down by Aryan intermixtures, undoubtedly due to the coalescence of the Aryans from India with the Mongol Burmans. But the Mongol origin conduces toward the Chinese and Burmese marriage producing a virile race. With this exception, the intermixture of races in Burma has not proved desirable. This is especially so in the case of marriages between Europeans and Burmans. The offspring of such marriages—Eurasians—are looked down upon by full-blooded people of both nationalities. The lot of these half-breeds, unfortunately, is unduly hard.

Another feature of essential difference between Burma and India is the fact that one fails to find in Burma the serious looks,

sad countenances, sober, quiet, measured talk and glum expression that usually is to be seen in India. The Burman wears a smile on his countenance, laughs and giggles, and looks upon life through rose-colored spectacles. Both the women and the men wear rich-hued, silken clothes. Their walk and talk display vim and life. Excessive solemnity is absent from their conduct, but while there is gayeity, there is no indecorum nor impropriety.

## II.

It is but natural that an Indian should see these contrasts: but contrasts between India and Burma are not the only things that a sojourner in the land of pagodas witnesses. There is a picturesqueness about the country, a charm about the social life of the Burmans, that a traveller notices and enjoys.

As the steamer winds its slow way up the Rangoon river, the capital of Burma, distinguished by the name of the river on which it stands, looms into view. If the tourist reaches the metropolis of Burma at night, as did the writer, the whole harbor presents a bright appearance, lit with thousands of incandescent electric bulbs. The powerful electric light, however, has no visible effect upon the Rangoon river, so muddy and murky are its waters. From this dirty river, the traveller turns his attention to the city. As the steamer approaches Rangoon, one vainly searches for evidence that would stamp the city as oriental, for all that is visible impresses a person with the idea that an occidental business center is being neared. To be sure, on the wharfs and jetties there are be-turbaned men. Some of them have sallow complexions and Aryan features. These are Indians. The others in turbans have brownish-yellow complexions and somewhat oblique features. These are Burmans. Amongst these Indians and Burmans are scattered a few Chinese with their pig-tails hanging down their backs almost to their feet, or their queues deftly hidden under their little, black, circular caps, dressed in their native costume of "Alice blue". But the Asiatics do not impress the newcomer with the idea that Rangoon is not an up-to-date Western business center. Its electricity-lit highways,

all spaciouly broad, neatly paved and well-drained; its brilliantly illuminated boulevards, with rows of graceful, well-trimmed trees bordering both sides; its blocks of buildings, all built according to a carefully-considered plan, showing little architectural beauty but much of business regularity; assure the wayfarer that the land is struggling to free itself from the reign of past, priest and precedent, and is bravely marching toward modernization. When you take into consideration the fact that Rangoon has a system of parks and parkways extending throughout the city, with beautiful shade trees, choice ferns and flowers and crystal lakes, artificial and natural, dotted about them; and that it provides breathing spaces for people living in congested districts; you cannot but form a good idea of the liveness of the municipal corporation that looks after the affairs of the Burman capital. Added to this, a good horse-carriage service now being rapidly superseded by the trolley, makes transportation easy, cheap and comfortable. The city has not forgotten to do its duty by the young ones, and has provided splendid schools and playgrounds, conveniently located.

To this matter of fact modern city, the quaintly Buddhist temples, or pagodas, as they are called, form a pleasing contrast. Rising from the ground in a solidly built, pyramidal cone, each succeeding story smaller than the one beneath it, the edifice ending in a point, and almost every story richly gilded and ornamented with lacy designs peculiar to the genius of the country, they lend a piquant detail, suggestive of the fact that in Burma a hybrid civilization is rapidly developing, which has weeded out the prejudicial non-essentials from the oriental and occidental civilizations and welded together the beneficent essentials of the two enlightenments. The top of the Burman Buddhist temple is shaded by a huge umbrella-spire, from the iron rings of which are hung numerous bells. As these bells sway in the breeze, they produce chimes that charm the ear.

Rangoon is not a town with a past. No old traditions impede its growth. Sixty years ago it was a mere fishing village, with a few shanties scattered here and there, and leaky catamarans tied up on the

beach. To-day there is a population of more than a quarter of a million. This population is heterogeneous. In the streets of Rangoon, Buddhists and Confucians, Hindus and Mahomedans, Jews and Gentiles jostle against one another. There is not one nationality, either in Europe or Asia, that has not sent its representatives to this cosmopolitan city. One finds Hindu and Buddhist temples, Confucian Joss houses, Mahomedan mosques, Jewish tabernacles, and Christian churches of all denominations scattered throughout the city. An enormous business is transacted from year's end to year's end. Rice, teak wood, coal, oil and minerals are exported to various parts of the world. This export trade is in the hands of foreigners, especially of Englishmen. Finished products are imported from abroad, and the internal trade is almost exclusively handled by the natives of the land, who are shrewd business people. Hindus from the Madras Presidency, known as "Chetties," do a lucrative money-lending business. All the imports and exports enter and leave the country by way of Rangoon, consequently this city is of prime importance in a study of Burma.

About the only old fashioned, though none the less picturesque feature of Rangoon is the working elephant in the teak yards. These huge beasts work with mechanical precision and appear to be endowed with a love of neatness and a certain sense of responsibility and reasoning power. They work steadily and stolidly, without attempting to "soldier," and never collide with other elephants, nor get their trunks mixed up with machinery, no matter in what close quarters they may be working. The elephants are used in various capacities. Some of them receive the teak logs that have been floated down the river from the forests, and tow them ashore. Then they drag the logs to the saw mills, either rolling them with one foot while they walk on three, pushing them with their tusks, or pulling them with a chain attached to a breast strap. Inside the sheds the elephants display the most tact. The big beast selects a log, picks it up with his tusks, pushes it into place, then forming a sort of knot with his trunk, just as a man would clench his fist, he holds the log against the teeth of the saw while it is made into boards, pushing

aside the outside slabs as soon as they are cut off, and adjusting the log so the board will be the proper thickness. When the boards are sawed he takes them up with his trunk and heaps them in neat piles, being careful that they are laid on regularly, and standing at a distance eyeing his work to see if every board is evenly laid. If he finds a board out of line, he carefully adjusts it. Sometimes it appears that the working elephants talk with each other when laboring in pairs. A couple of them will pick up a large log with their trunks, march with it to the place where it is to be piled, and, with peculiar grunts, first one will let down his burden, then the other, making queer sounds during the operation as if suggesting or directing.

Elephants are used in Burma for many purposes. The young calves are ridden like horses, with a soft pad and stirrups. They are found especially valuable in bad country, and may be ridden fifty or sixty miles a day. A tap on the side of the head, a slight pressure of the knee or a word whispered in the ear is all that is required to guide them. It is not at all a difficult matter for an elephant in prime condition to out-run a fast horse. They have one great failing, however, they are unable to jump, and a deep ditch six or seven feet wide is absolutely impassable to them. The farmers in the rice fields of Burma hitch elephants to their plows, and the immense animals go splashing through the mud, dragging after them an implement that is almost invisible, so small does it seem when compared with themselves. The elephants that are used in hunting tigers are much more expensive than the ordinary laborers, as it is more difficult to train them to stand still when the guns are fired. Thousands of rupees are invested in a single elephant.

It is interesting to watch the elephants when they are being unloaded from the steamer in the harbor of Rangoon. Most of the elephants in Burma are shipped from India, although the Burman woods furnish elephants that are the largest of all Asiatic pachyderms. In order to load and unload them, they are lifted by a sling harness attached to cables and a powerful crane. They become terrified when they find themselves suspended between heaven and earth



and they tremble and trumpet and fairly become crazy with fright.

The laboring elephants are in their prime when they are 25 years old. They are expensive to feed, literally "eating their heads off". It is declared that an elephant eats a quarter of his weight in feed every day. Certain it is that the average amount required to keep one of the gigantic workers in good condition is 800 pounds of feed a day.

While perfectly tractable and reliable, when properly tamed and trained, an elephant is likely to become frightened and stampede without warning. In spite of his massive body, and immense strength, he is timid in the extreme, and becomes frenzied at the sight of a rat, a dog, or an automobile. Every elephant has a small hole in the side of its head, from which, periodically, a white fluid is discharged. Unless the animal is chained during the entire period of this discharge, he is liable to turn rogue—*must*—and kill everybody within reach. At other times he is easy to manage. The time is not far distant when all the elephants will disappear from the timber yards of Rangoon, to give place to modern machinery, which is far cheaper and much more reliable than animal labor. Even now they are vanishing, but a few old ones may still be seen doing their work in the yards and mills.

Every one in Rangoon—in fact, in the country—smokes. Men, women and children are all equally addicted to the weed. The cigarette at which they almost incessantly puff is eighteen inches long and about one quarter of an inch diameter. It is wrapped with a banana leaf and its mouth-piece consists of bamboo. The Burman tobacco is so strong that only one-fourth of the filling of the cigarette contains tobacco. The balance is a mixture of innocuous herbs. The Burmese do not smoke the cheroots, which are cylindrical in shape, about the girth of the little finger and about as long as the index finger. These are made for export.

Village life in Burma is somewhat different from the life in Rangoon and other cities of the province. Many of the smaller towns are surrounded by thickets and palisades, with all the buildings cramped into a small circle. There the girls weave, the

blacksmith hammers at his forge, and, in the midst of all, the children are gathered in the school, which is presided over by an old woman. The little folks crouch on their elbows and knees, poring over the books, which lie on the ground, just under their noses. All of them shriek together as they study their lessons, and, from a distance it sounds as if pandemonium had been let loose.

Houses in Burma are built on piles of wood, on account of the periodical floods. The framework of the house consists of bamboo laid on a timber foundation. In some cases timber is used instead of bamboo. This framework is covered with palm leaves, or vegetable leaves or fiber. In front of these houses one invariably finds great bamboo, tamarind and mango trees. The betel plant also is frequently met with, and it may be remarked in passing that betelnuts and betel leaves are much prized by Burmans, who chew them almost incessantly. The Burman is almost as fond of the betel as he is of tobacco.

The climate of Burma is hot and moist in the South, hot and dry in the North. The scenery of the country is enchanting. The lowlands are utilized for rice fields, and during the rice season, the fields present a picturesque, though somewhat monotonous view. The interior of Burma is well-wooded, some of the forests being virgin, untouched by man. The tall teak trees, the luxuriant vegetation, ferns and flowers, on plateau, hillock and mound, present a charming panorama. The scenery on the banks of the Irawaddy, the principal river, running North and South and almost the entire length of the country, is especially alluring. The valley is fertile, and the greenery along the river banks is particularly inviting and interesting. As the steamer slowly winds its way up and down the stream, you get a good glimpse of the country. The trees, bushes and weeds constitute an almost solid shutter, but through the interstices you get a partial sight of the bungalows, country mansions and rural residences.

Mandalay, the second largest city of Burma, and the capital of the country previous to the British occupation, is situated on the Irawaddy river. It is 386 miles North of Rangoon, the present capital of the land,

and can be reached either by rail or boat. You travel up the Irawaddy river in a flat-bottomed boat, built by Scotchmen in Scotland. These boats are good for carrying passengers and freight, as they have the advantage of not needing a deep draught. If they required a deep draught they would not be able to go up and down the river.

In Mandalay there are numerous sights to see, countless lessons to learn. It is a veritable city of pagodas. The largest temple is Aracan, but the palm for beauty must be given to the temple known as the "Four hundred and fifty pagodas". This remarkable temple really has seven hundred and twenty-nine pagodas in its group. These are situated at the foot of Mandalay hill, are snowwhite, and, like all temples in Burma, are kept in good repair. Taken altogether, the group presents a never-to-be-forgotten sight. The central pagoda is surrounded by smaller temples, all of them square in shape. Each ends in a point, with their towers curving in instead of bulging out. Each temple contains a white marble slab, on both sides of which are inscribed the teachings of Buddha. The entire set of slabs, taken altogether, contain all the teachings of the Master.

If a tourist journeys six miles north of Mandalay, he sees the foundations of a pagoda that was intended to be the biggest in the world. Work was begun on it in the last decade of the 18th century, by the then King of Burma, Bodopaya. The ground floor was planned to have four galleries, the first being 500 square feet in area, each succeeding gallery to be 50 feet less across. The building was planned to reach a height of 500 feet. Such an enormous amount of labor was required to build such an enormous structure, that it was left half-finished. Beside this pagoda, suspended from iron beams and protected under a roof from the inclemencies of the weather, is the bell which was to have been installed in this huge temple. This Mingoan bell was an appropriate gong for the purpose for which it was intended. It is 18 feet in diameter at the base and 9 feet at the top, its extreme length being 31 feet. It is considered by the Burmans to be the largest bell in existence, and your native guide glibly tells you that the great bell at Moscow may be larger in dimensions, but it is cracked.

Mandalay is not only the pagoda city, but also the city of monasteries. Probably 10,000 monks reside there.

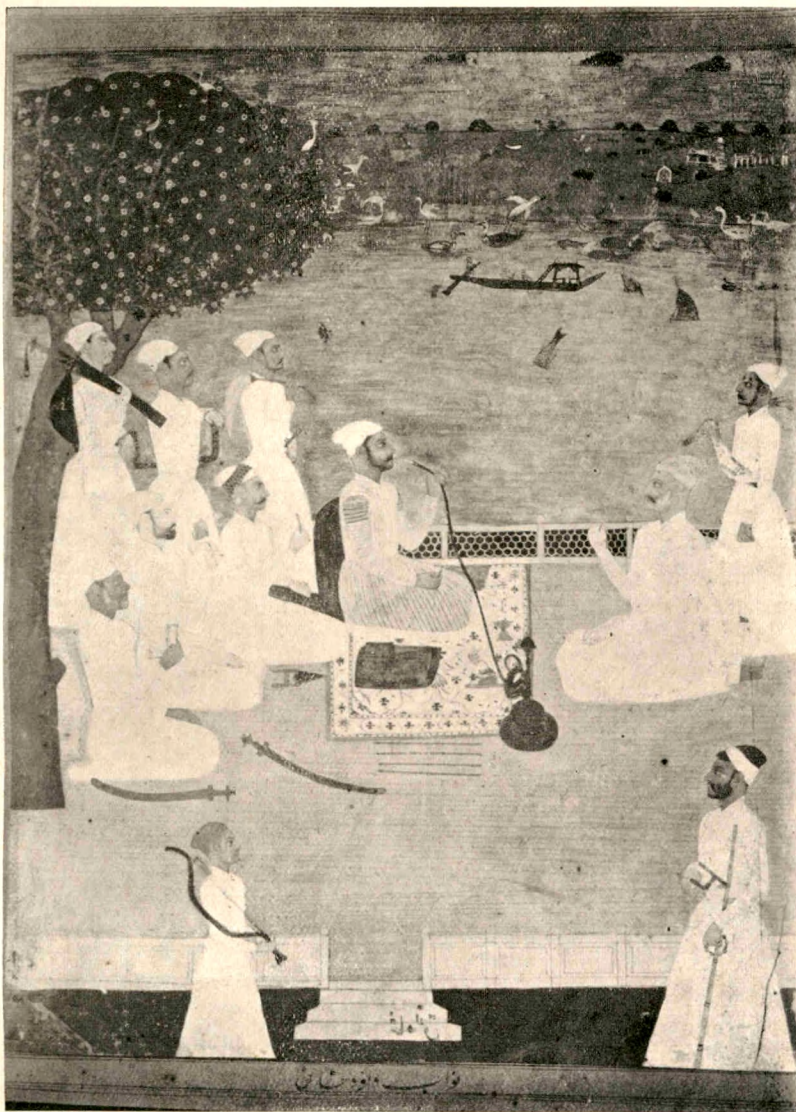
### III.

The principal occupation of Burmans is rice cultivation. The lowlands are exclusively devoted to rice production, as much as one-tenth of the country being given over for that purpose. Burma is a land of forests, and the land that is not in cultivation yields wood suitable for cabinet work; the most valuable species being teak, which is an important and chief export. Teak wood, it may be remarked, has an oil in it which protects it from the ravages of insects, and therefore renders it very desirable timber. Many species of forest woods in Burma yield fine, rich dyes. On the river Salavin grow oil trees, which give gallons of oil every season. Palms, cocoanuts, betels, palmyras, and bamboo, are universally met with in the country.

The Burmese make gongs celebrated for their rich tones. They are also experts at carving. Their carving in ivory, teak and sandal wood is artistic, and is highly prized, both by the Burmans and by foreigners. Silk culture and weaving are also important industries. Silk weaving is done in Lower Burma, while Upper Burma devotes its almost exclusive attention to cotton weaving.

The country is rich in minerals. Silver, copper, lead, iron, antimony, bismuth, tin nitrates, rocksalt, limestone, amber, serpentine, coal, and coal oil are found in greater or less abundance. The sands of the river offer gold to the placerminer. Near Mogok are the ruby mines, probably the only ruby mines in the world.

The Burmese are rapidly becoming manufacturers. There are now 261 factories in Lower Burma, as compared with 239 in 1906 and 221 in 1905. Fifteen of the twenty-two new factories are rice mills. The number of operatives employed rose from 30,053 in 1906 to 35,681 in 1907. The rates of wages are about the same as before the increase in the number of factories was noted. The condition of the operatives is good, and the impression prevails that unskilled laborers are generally better off in factories than when employed in the paddy-fields. Burma has displaced Belgium and



NAWAB DAUD KHAN.

From the Bankipur Khuda Bakhsh Library. See "Notes."

*Kuntaline Press, Calcutta.*

and in supplying the Malay Straits  
elements market with candles. Out of a  
trade of Rs. 4,95,000 during a single

year, no less than Rs. 3,45,000 worth of  
candles came from Rangoon.

SAINT NIHAL SINGH.

## A HUDSON BAY COMPANY'S TRADER

BY F. H. SAVAGE.

THE flight of time has purged the life of those who live on the fringe of the Arctic ice-floes of much of its romance; there is no longer that constant war against the elements which rendered the annals of this vast corporation one long volume of living interest. Fifty years ago to have lived an average day in the life of such a trader would have been to read a story more thrilling than any fictional effort of the most imaginative writer. For such a record would speak of long waiting behind the heavily built stockade, finger on trigger, eyes gazing the white wonder of the plains, not beating tumultuously, waiting for the sudden attacks of drink-maddened redskins whose sole objective was to get into that settlement—to get in anyhow, to rifle its stores of “trade,” to drag the reek-scalps from the tortured heads of its silent defenders, to kill and burn, to destroy and tear down, until out of that life of isolated prosperity should spring nothing but heart-revolting ruin.

It would speak of a long, never-ceasing struggle against privation and famine, of stout-hearted men who stood off those mad attacks until their last grain of powder was expended, until their last bullet had burst its way into some Indian's heart, and then—the tale would go on to tell of a silent and stern mustering behind the walls of the stockade, of determined lips closed on firm teeth, of axes and knives gleaming in the moonlight as, their final hope of life being gone, the Hudson's Bay men stood ready to surge forth in a compact band of heroes to die fighting in the midst of the yelling savages who had brought them down.

It would speak of much else—of very much else: of stealthy and careful tracking

of fur-bearing animals across the frozen wild; of the growling death that faced the intrepid adventurers as they sought the bear in its very lair; of long trackings across an implacable country that afforded no food, no shelter; of pursuits by packs of hungry wolves, who, gaining courage with every hour of increasing hunger, dashed into the midst of the dog-train, fought madly, died, only to be followed by others and yet others until the long, unequal struggle came to its inevitable end, and the lonely trapper, who had risked his life to secure the spoil that his company desired, was torn to pieces by the ravening brutes, and his only tomb was a pile of foot-ruffled snow, his only memorial his own clean-picked bones.

And if we persisted in our perusal of these records we should find still more data of overwhelming interest. We should read how the greatest corporation that has remained in existence for close on three hundred years grew from a mere nothing: the putting together of a few shrewd heads in England, of a grant from King Charles of a capital of slightly over £10,000 sterling which when compared with the average capital embarked in any one of a hundred wild-cat schemes to-day and when compared with the enormous results obtained from its expenditure, seems something more than marvellous.

Then it would transpire how out of this little nucleus grew a vast organisation that declared war and made peace, that possessed its own flag, and under that flag ruled a territory almost absolutely as big as half of Europe. It would be shown how little-known men set forth to win fresh empires for that flag, to drag rich and still richer treasures from the frozen North; how it strove to placate those wild men whom it drove from their native haunts, placated them by rich gifts, by taking them into set-



tled employment, where an assured wage awaited all who cared to earn it. And after we had read the history of the company from one end to the other we should have learnt very little of it, after all, for the greater part of the story will never be told save by those whitened bones that mark the limits of the company's sway.

Nowadays the company is nothing to what it once was. It has sold its rights and privileges to the Dominion of Canada, but even so, it still shows forth as a factor in the making of the world-wide empire. Its offices in London by no means bear the appearance of a deserted place; they do not show as a palace from which the glory has departed. It will take many a year to forget all that the Hudson's Bay Company has done from Canada and for England.

But our article is intended to deal with the actual life of a trader to-day, and not to dwell on past magnificence. In spite of the fact that the corporation has, to a great extent, lost its individuality, it still employs many men, it still carries on a brisk commerce, and it still supplies many of the world's markets with furs and the spoils of the chase. Redskins have degenerated into slovenly, whisky-drinking nondescripts. Beaver—the staple industry of the company—has gone out of fashion, but there are fair women in England who welcome the snowy fox skins, the delicate marten, the exquisite mink, and many of these furs are still sent abroad by the employees of the great company.

The trader is selected by the officers of the company on account of his natural self-confidence, his ability to strike keen bargains, his own self-reliance and his business qualifications. He is an adventurer to the heart's core—he must needs be, for of social intercourse and the alleviations of life he experiences but little. That is, of course, if he be a genuine trader, in command of an outlying post, and not a mere clerk in one of the great emporiums which the company has erected in Winnipeg and Calgary, and in other cities of the West.

And the work of the trader is as varied as work well could be. He has to deal with men whose native cunning is almost all that remains to them, and he must deal with them as they would deal with him. A big trading day is generally heralded by a

mighty feast; this sets the native trappers in good humour and lays them open to respectable bargaining. From far and near from the shores of the Arctic, from the snow-whitened fastnesses of the interior, the trappers come—Esquimaux, Indians, half-breeds, white men—and each one bears with him packs of valuable pelts, which he desires to turn into coin or its equivalent: supplies of food, powder and shot. They have journeyed for days, have left the rivers which they haunt, have forsaken the forest fastnesses, have girt up their loins, seen to it that their snow-shoes are reliable, and here they are, a clamorous throng, seeking for swift entertainment. And it is not lacking. By some means or other the various trappers disentangle their dogs, which, immediately they meet, indulge in the luxury of a mad melee, hunt them into safety, and then unload their sleighs, carry the tight-roped packs of skins into the main room of the station and then unbelt themselves in preparation for the coming feed. It would fill pages to describe the various types amongst these trappers, to speak of their finery, their foppishness, their cunning, and their hardihood. A medley of humanity, they one and all bear the stamp of those who live on the edge of the great silences, for, until much eating has made them wondrous talkative, they are silent and taciturn, as becomes men who seldom look upon a human face.

The chief trader gives the word, and the feast is spread. But it would be a lowering of dignity for the trader to eat with his guests. No; he must preserve his aloofness, for by so doing he gains an immeasurable advantage of these his servants. He and his immediate servants dine first off the groaning tables, then come the white hunters, and after that the half-breeds, Indians, and Esquimaux are bidden to the banquet, and so all is a vast orgy of eating. Then the night sets in with revelry; somewhere or other a fiddler strikes up a tune, and the masses of men, satiated and well content, set to partners, move seriously in and amongst the intricacies of a weird dance, songs are sung, tales of past days are told—good hearing, these stories—and so the revels continue for hour after hour, until morning, may be, so long as one foot can drag itself before another,

and so long as the fiddler's elbow remains unwearied.

Then the day comes, and with it the trading. This is done in many different ways. It depends entirely upon the man with whom the trader is doing business. If an Esquimau, sign language is the order of the day, for the minds of these little yet intrepid hunters are not capable of arithmetical calculations. Here comes an Esquimau to the counter in the great log-built trading hall. He has with him a pack of pelts; he has won them by dint of long hours of steady watching behind snow shelters, by crawling steadily over dazzling snow. Whatever his labours have been, the results are here. The trader examines the skins, and sees they are good. Up goes one finger—it means that he offers the equivalent of one prime beaver skin for the pelt he has singled out. The Esquimau shakes his head and grins vacuously. Up goes another finger—still another headshake. Up goes one more finger—three beaver-skins' value is offered. The seller hesitates; he looks at the trader. There is no hope of any increase depicted in the keen visage of the white man. The Esquimau urges, is met by stern silence. The trader has offered his limit; the seller may take it or leave it. Finally, with a shrug of his fur-clad shoulders the round little man, who reeks of grease, nods, and the value of his pelt is handed over in blankets, powder, tea, flannel, and tobacco. Then comes another skin, and another; and so the bartering goes on until every skin has been disposed of and the hunter has secured sufficient stores and luxuries to keep him supplied throughout the coming summer and the autumn, when the fur-hunting begins again.

One beaver skin is the unit of exchange up here at the company's station. Were the trader to talk of pounds, shillings and pence he would be looked upon as an abnormality, and men would say he was mad. Now a stalwart Indian stalks forward with the mien of a king and throws his bulging pack upon the counter. Opening it, he presents a glorious medley of spoils to the trader's eyes. A couple of silver fox skins—they are worth all of a thousand dollars the pair in New York—a few cross skins, a few blue and white, several common

red skins, and perhaps a particularly fine wolf skin, white as the snow, and as such a curiosity, though practically worthless as a fur. Still, it is to be bought, for it will make a rug, and the trader wastes no time in getting to business.

The Indian knows well the value of his kill: he will not take one iota less than market price. And with him, in his greater intelligence, there is no need for that cryptical holding up of the fingers. Neither is the beaver skin the unit of value—for the redskin has cast his eyes upon a pile of stamped leaden discs, each one bearing the sign-manual of the H. B. C., and which pass for legitimate currency within the Arctic Circle—aye, and far south of it, too. These discs are merely tokens, and, though the Indian thinks he is being treated as an intelligent human, the actual idea of trading is similar to that pursued with the Esquimau. Each leaden disc—the lead is taken from tea-chests, by the way—is stamped with figures, according to the number of beaver skin units which it is the equivalent of, and so the action differs but little in actuality. When the supply of discs runs short small shells and bits of stick, all bearing the seal of the company, are produced, and the trade goes on uninterruptedly.

This man's stock of furs is rather the exception than the rule, and the trader devotes himself sternly to business. Little by little the pile of leaden coins accumulates, until the Indian is satisfied, and the bale of skins is flung down behind the counter, the store of tokens is pushed towards the seller, and off he departs to the shop. Here the real humour of the trader's life comes in, for human nature is much the same all over the world and the desire to get the better of a bargain is not confined to north of the Tweed. The Indian wants to buy everything he needs, and he has not enough tokens to do it with. He must select, must lay out every token to the best advantage, and must decide whether to buy the Winchester rifle, which he has coveted for years, or instead buy the cashmere skirt which his squaw so ardently desires. The trader—an assistant is at this counter—watches the struggle in the man's mind and lies low. Presently the buyer approaches and suggests that he should have the rifle and also the skirt—the latter on "tick." The trader

allowed sufficient leisure to cultivate healthy bodies and healthy minds, and open-air sports are freely indulged in. It may be a snowshoe competition, with the possibility of a wolf-hunt at the end of it; it may be a sleigh ride, with the possibility of a man-hunt at the end of it; for out there in the wastes the fierce wolves seek their meat from God, and will track down any lonely voyager for mile after snowy mile. It may be a combined exodus to the nearest other station, where convivialities are indulged in to the full, and where experiences and adventures are related to willing ears, to be rewarded by other stories of adventures, by hints of new trading grounds that may be opened out, and, what is better far, by the last piece of news from home.

The day of all days at the Hudson's Bay station is the day which marks the arrival of the home mail. It is a day that extends into a week, for all the employees take holiday until the last item of news has been discussed threadbare. And the mail comes in many devious ways. It is not delivered by a smart be-uniformed postman, who has tramped a leisurely hundred yards from the central office to do it. It is brought in, in winter, by a fur-clothed hero on snowshoes, who has pursued his course of danger for a matter of two or three hundred miles, may be, urging on his "huskies"—his sleigh-dogs—by whip and voice through bitter cold and blinding snow alike. Let it be remembered that a temperature of fifty below zero is not uncommon in some of Canada's outlying parts, and it will be seen that to secure the safe arrival of the mail indomitable pluck and exceeding

great endurance are required on the part of the postman. He must see to it that his well packed sleigh is not overturned, that the yelling dogs do their work speedily and well from the first moment when he cries aloud "mush-mush," to the last moment when he gives the word to halt. Dangers a thousand may beset him on the way; packs of nomadic wolves may pursue him for day after day; blizzards might burst upon him, to render his journey still more arduous; avalanches and water-holes offer further menaces; but he knows that somewhere away in the wilds are earnest, patient men, waiting for some news of those they love, aching to hear how goes the outer world, and that all is well.

It was such a life that Lord Strathcona led in his youth. He, too, was a Hudson's Bay man. He served his time in the trading forts, he haggled and bargained with wily red men. And from that humble beginning he came to rule this corporation, the lineal descendant of one of the greatest companies the world has ever seen.

The map of Canada shows something of the extent of this peaceful conquest of the barren wilds. Coastline and waterway, untrodden wild and thick pine forest show their track—the track of the old-time pioneers who fared forth to win fame and fortune in the service of the company. And in doing so—the world knows how well the work was done—they did more. They extended the ramparts of the Empire they serve, and as the days go by those ramparts are still being thrown forward, to mark the ever-growing sway of Britain's Empire overseas.

## THE TRADITIONAL HISTORY OF THE MUNDAS

### III

THE remote antiquity of this place is borne out by the tradition which ascribes the fort of Nandangarh to Raja Uttanapada, king of Brahmavarta, or the Gangetic Doab, and son of Manu Swayambhuba, the first-created of Brahma and the progenitor of the human race, from whom Raja Vena, the reputed ancestor of

the Kolarian aborigines, is said to have been the seventh in descent.\*

About twenty miles† north-east of Nandangarh and adjacent to village Rampurwa is another and a larger village now known as Pipariya. This place may

\* Cunningham, Vol. XVI, p. 110.

† About 32 miles north of Betia.

perhaps be identified with the Garh Pipar of Munda tradition.\* Though situated almost on the frontier of Nepal, Pipariya, is included in the present Champaran District. The place is now noted for one of the monoliths bearing an Edict inscription of king Asoka. This is called Bhim's Lat by the Tharus of the district, and tradition thus explains this name:—Bhima Sena, brother of Yudhisthira, says Tradition, "was carrying two loads of earth in a banghy supported across his shoulder, and when he reached the spot, the pole broke and the loads of earth consequently fell down on the ground on either side, and thus formed the two mounds, while the broken pole stuck in the ground in the midst, and became petrified, and thus formed the broken pillar which stands midway between the two mounds!"† It may not perhaps be unreasonable to suppose that the mounds were originally erected by one of the Kol tribes who occupied the country before the Tharus, and that King Asoka subsequently found it a suitable monument to inscribe his edicts upon. For, as a matter of fact, other pyramid shaped mounds have been discovered in these parts and tradition ascribes them to the Kols.

The Haldinagar of Munda tradition, unless it be the name of some place near Kurukshetra, may probably be identified with village Hardi in the Madhepura Sub-division of the Monghyr District. It was here that the now-deified Lurik, a man of the Ahir or milkman class who is said to have eloped with one Chanddin, wife of one Seodhar, fought with and defeated the local chief and reigned in his place for twelve years. At last Lurik went back to revisit his native place—Agori (now Rajuli) in Behar.—His brother Semru who lived at a place called Pali, a few miles north of Rajauli, had, in the meanwhile, "been killed by the Kols, and all his cattle and property had been plundered".‡ It is probably this

tradition which is remembered by the Santals who still recount their fights with Lourik Sourik.

Thus in this ancient Videha or Mithila\* country we find the Mundas located for some time. Traces of its former Kol occupation are still to be met with in many parts of this ancient province. Thus, at a village called Digha Dabaoli, about 33 miles north of Chapra, two pyramid-shaped mounds are to this day pointed out as the work of the Cheru-Chai, that is, of the aboriginal Cherus—once the dominant tribe amongst the Kols who then occupied this part of the country.† Again, at a village called Cheran, 7 miles to the south-east of the town of Chapra, there are mounds of ruins of a very ancient city. Tradition ascribes the foundation of Cherun to the Cherus, or as the common people say Cheru-Chai.‡ On the north bank of the Ganges, nearly opposite to the north of the Karmanasha, there are the remains of a very ancient fort called Ambikot which, tradition says, once belonged to Cheruka Raj, though originally founded by Ambariksha Rishi. At Kasturia 16 miles to the east of Motihari there is a large mound of brick ruins which, according to tradition, was once the palace of a Cheru Raja. "To the west of the mound there is a gigantic Pakur tree (*ficus glomerata*) under which is seated a female figure, which the people know as Durgabati Rani but which appears to be the Goddess Durga, as she holds the usual bow and arrows."§ According to tradition, Durgabati Rani was the wife of one of the Cheru Rajas. One day, while seated under the Pakur tree, a Banjara robber attempted to take off her bracelets and other ornaments. But on her supplication to the Deity, she was forthwith turned into stone with all her ornaments.

At Sabhegarh, 18 miles north-west of Mozufferpur,|| there is a ruined fort about

\* The ancient kingdom of Videha was bounded on the north by the Himalayas, on the south by the Ganges, on the east by the river Kausiki or Kusi, and on the west by the river Gandaki or Gandak.

† Cunningham's Arch. Rep., Vol. XXII, pp. 73-74.

‡ Cunningham's Arch. Rep., XXII, pp. 75.

§ Cunningham's Arch. Rep., XVI, pp. 26-27.

|| Mr. John Cockburn found some flint implements at Mozufferpur near the stone-dam over the Chunderparba river.—Asiatic Society's Journal, Calcutta, LXIII, part III.

\* Cunningham Arch. Rep., Vol. XXII, p. 51.

There is also a village known as Pipra in the Bhagalpur District about 13 miles south of Pratabganj.—See Hunter's Settlement Account of Bengal, Vol. XIX, p. 95.

† *Vide* Journal of the Asiatic Society, Bengal, Vol. XI, Part I, p. 141. "Behar Legends and Ballads".

‡ Cunningham's Arch. Rep. VIII. p. 80.



shakes his head. The Indian pleads, but the Briton is adamant. Credit is not good in this case, for the company's records show that this particular redskin has been known to secure goods on credit—the company seldom sends a man away unsatisfied—and then, when required to bring payment for what he has had, has resolutely disclaimed all knowledge of the transaction.

So the red man gives way reluctantly. The gleam of cunning comes into his eyes, however; he sniffs around, and utters the magic word, "Whisky." Then he watches the trader's face. No hope there. Long ago, when competition was keen, the white traders did sometimes stoop to supply the Indians with fire-water; to-day there is no such trading done. For the company has recognised that to place spirits in the hands and mouths of the untutored natives is to court disaster. Once let the Indian's brain be filled with the reeking fumes, and he then "sees red," and every white man is but an impediment in his path; to be ruthlessly thrust aside, slaughtered and bleeding. So—no whisky is the order of the day.

Meanwhile another Indian has approached the fur-buying counter. His pack, on opening, discloses a common selection—white rabbit skins for the most part, perhaps. These are brought in vast numbers, for their uses are limitless. Doctored adequately, the rabbit skins will make their appearance in some European shop as mock fox and shinchilla or sealskin—but the actual worth of the rabbit skins is little, and the pile of tokens this Indian sweeps into his hand is trifling compared with that of his more fortunate brother.

This man has many needs and but little "cash" wherewith to supply them. But he is known as an industrious hunter, one who brings in a fair supply with uninterrupted regularity. So he is allowed a certain credit, and whatsoever he takes above and beyond his scope of cash payment is marked down against him—so many beaver skins' worth—which must be paid for in full on his next visit before any further transactions can be commenced.

And so the day goes by. The trader must be as keen as mustard in his work, for the wily Indians, thinking to take advantage of his weariness, will not scruple to attempt to pass off second-rate skins upon him as

genuine rarities. The trader must be alive to all manner of deceptions, and do all in his power to secure good bargains for the company he serves. He must be on hand also to settle disputes at the buying counter—for it may be that two Indians will covet the same bit of "trade," and severe wrangling may take place—nay, knives may well be drawn before the dispute is settled. In his dealing with the natives the trader must show the gentleness of the dove and the cunning of the serpent, must be prepared to meet duplicity with an open face and a ready laugh, for the convicted Indian will forsake that trading station without further ado, and a certain supply of skins is thus lost to the man who has offended him.

But the trading is over at last. For a season the white representatives of the great company may take their ease, for now the Christmas rush is over there are only individual trappers to look forward to—white men, these, for the most part; solitary hunters, who pursue paths known only to themselves. For up there in the frozen North there are dozens of enterprising pioneers who fare forth over the illimitable snow-fields, stealthily dogging the tiny denizens of that region to their homes, trapping, killing, and skinning, for by these toilings shall they win that sustenance which the North grants to those who serve it faithfully, and well.

The traders have now to get to work to transport their winter's store of furs to the central depots. They must be preserved more thoroughly, for the trapper has merely allowed them to dry in the sun or freeze in the cold, and so the trading post becomes for the nonce a curing-house, with shoals of rich furs hanging from every beam each skin dressed with a preparation that will guard it against decay. And then the prepared skins are carefully packed in bales to await the breaking up of the winter, when they will be sent by canoe, if the trading station is on a river, otherwise by ox-cart or dog-train, to the nearest big post, where the railway keeps the outlying men in touch with the bigger world, or where the Hudson's Bay Company's steamers ply upon the great lakes.

There is much to occupy the time, though, apart from merely business matters. The company sees to it that its employees are

the middle of which there is a high mound which is locally reputed to have been the ancient residence of a Cheru Raja of the name of Sahe Deo.\*

At Jouri Dih (the burnt mound) about 12 miles from Hajipur, and 23 miles from Mozufferpur, there is an ancient mound. And the tradition goes that it was the site of a fort and a town of the Cheru Raj which was burnt down by the family of the last Raja of the fort when they wrongly apprehended that the Raja had been killed in battle with "an enemy from the west".

The Mandar Pahar of Munda tradition is in all probability none other than the famous Mandara-giri of Sanskrit literature, the Mons Mallus or Maleus of Greek geographers. It is situated within the Banka Sub-Division of Bhagalpur and is reputed to have served as the churning-rod with which the gods churned the ocean for *amrita* (divine ichor) with the help of the Asuras. Extensive ruins scattered about the foot of the hills for over 2 miles, are still locally attributed to the Kol Rajas of old. Half way up the hill there is a colossal figure in a sitting posture measuring 52 feet 8 inches in height. In Dr. Buchanan's time (1810 A.D.) the image was called Madhukaitabh and attributed to the Kols of ancient times.† "But by a versatility of the Hindu Religion", says Captain Sherwell, "it is in 1851, called Bhima Sena, although, still attributed to the Kol Rajas".§ Near the foot of the hill is a large building of stone which is attributed to Raja Kola or Chola, who is said to have flourished 22 centuries ago.

\* Vide Cunningham's Arch. Rep., Vol. XVI, pp. 30-32.

† Vide Cunningham's Arch. Rep., Vol. XVI, Part II, pp. 84-86.

‡ Dr. Buchanan's "Bhagalpur," p. 61. Here the Asura Madhukaitava is said to have been subdued by Vishnu.

§ Captain W. S. Sherwell's "A short notice of an ancient colossal figure carved in granite on the Mandar Hill in the District of Bhagalpur". Journal of the Asiatic Society of Bengal, Vol. XX, p. 272.

|| In Bk. VI, Canto 26, of the Ramayana, Ravana is described as surveying the Vanar-army encamped in Lanka and his old minister Sarana described some of the chiefs among them. (Dass' Ancient Geography of India, p. 51.) Among these chiefs, we read of "Pramatha and his Hari tribes (who) dwell on the Mandar Hills south of the Ganges". (Dass' Anc. Geog: p. 52) These Hari tribes may perhaps refer to

The Chai Champa of Santal tradition is probably identical with Champa or Champapuri, near Bhagalpur,\* once the capital of the ancient Anga kingdom of Lomapada of the Ramayana and of Karna of the Mahabharata. Chai, as we have seen, is a term frequently suffixed to the names of places occupied by the Cheru-Kol tribes. Again, the Khairagarh of Santal tradition may perhaps be identified with Kheri-garh or the Fort on the Hill at Kherhi, 10 miles south-west of Bhagalpur. Numerous ancient remains are to be found both on the hill and in the village below. The principal object of interest is the fort on the hill. "This is an irregular enclosure of rough large blocks of stones laid on each other without cement, occupying the whole of the tolerably level top of the eastmost hill". Numerous low mounds exist at the foot of the hill, and also numerous others further west.

In ancient Buddhistic times, the political boundaries of Champa including Modagiri or Mungyr, Kankjol or Rajmahal, appear to have extended from Lakhiterai to Rajmahal on the Ganges, and from the Parasnath Hill along the Damuda river to Kalna on the Bhagirathi.† The vocabulary of the Mun-

the Santal, Munda, Ho and other Kolarian tribes who call themselves to this day the "Horo" tribes. And thus the evidence of the Ramayana may perhaps be adduced to support the tradition of the Mundas as to their former residence on and about the Mandar Hill. Though they did not perhaps dwell there at the time of Ram Chandra, we may take it that either at the time when this passage was actually composed or at some period before that of which the memory survived, the Mundas and other allied tribes had their residence in these parts.

\* The name of Colgong or Koholgram, a village east of Bhagalpur, perhaps points to a former settlement of the Kols. It was on a hill about a mile from Colgong: that, it is said, the Pauranic Rishi Durbasa had his hermitage.

† Champa was also the old name of Bhagalpur and its political boundaries "may be stated as extending from Lakhiterai to Rajmahal on the Ganges, and from the Parasnath Hill along the Damuda River to Kalna on the Bhagirathi". Cunningham's "Ancient Geography of India", p. 478. Colonel Dalton (Ethnology of Bengal, Page 211) identifies Khairagarh and Chai Champa of Santal tradition with places in the Hazaribagh District. But it seems more probable that these names were given by the Santals to places in the Hazaribagh District after the names of their former homes in the north and west. (At P. 219, however Colonel Dalton speaking of the Birhors, says that according to tradition they came to Hazaribagh District from Khairgarh (in the Kaimur hills).

das would seem to confirm the supposition we have made as to their having at one time resided in these parts. For, it must have been during their residence here that the Mundas incorporated in their vocabulary that large number of words, whose striking similarity to Maithili as well as to Bengali words would, at first sight, appear quite surprising.

Thus, कोता or ओकोता for 'where', the vocative हे, दादा for an elder brother, डेढ़ for the beak of a bird, पुँषि for a book, डोहा for a canoe or boat, दिशम् for country, डेला for a clod of earth, दुड़ा for dust, टिप for drop, हारति for defeat, मानति for obeying, गोठ for a flock of cattle, कौयासि for fog, वेश (genuine Mundari बुगिन) for good, कदल for plantain, आकदनन्द for strange, wonderful,\* बाका for the stork, बाकली for the bark of a tree, बिषि for poison, बुइनि for a younger sister, बाउ for a younger brother, चौदीर for a conveyance (Bengali, चतुर्दीला), दुलाड़ for beloved, दुकु for pain or sorrow, लोवे for then, सहति for 'to bear', शिशिरदा for dew, सेव्य for worship, सुकु for happiness, ठाउका for right (ठिक) किरि for

\* Can the 'gopinis' with whom Krishna is said to have been on intimate terms be really 'cow-herds' called 'gupinis' in the Mundari language? Among Sanskrit words naturalised in Mundari may be mentioned; दारु, tree; सुनुम् oil, गिदि for गृध्रिनी (vulture), इदाँ (early) for इदानीँ, सुतम् for thread, तुल, to weigh, जालीम्, for net, सामडोम् (Sans. सुवर्णम्) for gold. Before the Aryans came into India, the Mundas and other Kol tribes do not appear to have been cultivators. If they knew agriculture, it must have been only a very rudimentary form of it. For their words relating to agriculture appear to have been mainly borrowed from Sanskrit.

E.g. सि, सिउ (Santali. सी) to plough (Sans. सि),—दावोम् (Santali दावे), a sickle (sans. दावम्)—बुसु (Santali बुसुप), straw (Sans. वुसम्),—कासोम् (Santali कासकोम्) the cotton plant (Sans. कार्पासम्)—रोया, to plant (Sans. रोपणम्.)

The fact that the Mundas use these and similar words (such as achara, to sow rice in low moist land previously ploughed and harrowed) (Santali *achra*) in common with a few other Kolarian tribes who separated from the Mundas before the latter came to Chotanagpur, would go to show that the Mundas learnt the cultivation of paddy and other grains before their entry into Chotanagpur.

'to buy' and 'आकिरि' for 'to sell', and numerous other words.

According to Chero tradition, some enemies from the west expelled them from Mithila.\*

From Mithila the Mundas, Cherus and other Kol tribes appear to have moved towards the south-east and entered Magadha or South-Bihar. Here we may recognise the Paligarh of Munda tradition in village Pali, 13 miles to the north-west of Gya. Of Pali-garh, General Cunningham writes:—"There are several mounds of ruins covered with broken bricks and stone figures and fragments of architecture. The largest mound which is called 'Gharh' or the 'Fort' is most probably the remains of a castle."† Not far from Paligarh there still exist other ruins which tradition ascribes to the Kols. In the large village of Conch, 18 miles from Gya, two ancient mounds are traditionally ascribed to the Kol Rajas of ancient times.‡ South of Conch there is a large village named Kabur with extensive mounds all around it and a large ancient mud Fort adjoining the village. The people of the place attribute this fort to the Kol Rajas of old.§

The ancient village Chirkawan in the Gya District which has a similar mud fort adjoining it and the village Cheon (pronounced Cheoa) not far off, appear to have derived their names from the Chai clan to whom we have already referred. And the same origin may perhaps be attributed to Chain, some distance to the south-west of Cheon.|| Here a number of large mounds with no figures or inscriptions on them, cover a large acreage. The ancient village of Deokilli

\* According to the tradition among the Cheros they once lived in the Sub-Himalayan tract called Moreng whence they went to Kumaon and thence proceeded southwards and at length went to Bhojpur, where they reigned for seven generations.—Dt. Gazetteer of Palamau (1907), p. 19.

And, as we learn from Sir William Hunter, "It is probable that the Bengali province of Mithila included the whole of the country called Moreng"—Hunter's Statistical Account, Vol. XIV, p. 103.

† Cunningham's Arch. Rep. Vol. XVI, p. 51.

‡ Cunningham's Arch. Rep. Vol. XIII, p. 61.

§ Rough notes on some of the Antiquities in the Gya District, by W. Peppe, Esqr., in the Asiatic Society's Journal, Calcutta, Vol. XXXV, Part I, page 49 at p. 53.

|| Compare the name of Chainpur in the District of Ranchi.

at the foot of a cluster of hills about a mile to the south of Cheon, would seem to preserve the memory of one of the Kilis or Clans into which the Munda tribe was divided.

About 15 miles east of Gaya and about a mile to the south-east of Punawa, are two small isolated ranges of low hills, the valley between which still bears the name of Kol and the place itself Hasara.\* "It appears", says Mr. Beglar, "that there was once a village named Hasra here, though now none exists. The entire space between the hills is thickly studded with remains"† We may also mention the rude stone circles near the foot of the Pretsila at Budh-Gya, which local tradition attributes to the Kols.

Scattered all along the boundary line between Behar and Chotanagpur, may be seen the characteristic mounds or sepulchral stones which testify to the former occupation of the country by the Mundas and their congeners. As we learn from a note by Mr. F. F. Peppe in the Asiatic Society's Journal (Bengal Branch), part I, p. 119, "In the wilder parts of Behar, in Parganas Japla, Balamja, Sirris, Kutumba and also in Sherghati, they (monumental stones) are often to be met with, and their being found scattered over the country leaves little doubt of their Kolarian origin, to which local tradition assigns them."

The Rijgarh of Munda tradition would appear to be identical with Rajgir‡ or Rajgriha, a former capital of Magadha. Mention is made in the Mahabharata of this place under the name of Girivraja as the ancient capital of Jarasandha. In Fa Hian's language, around this city "Five hills form a girdle like the walls of a town". And this would be just the sort of place that the Mundas, with their characteristic exclusiveness, would choose for their residence. When Fa Hian visited India at the close of the fourth century, he found Rajgir a deserted city. The memory of the Kolarian aborigines is perhaps preserved in the name of the Asura Cave or 'palace of the Asurs', mentioned by Hwen Thsang as situated in Yastivana, and also in the cave behind

Jarsandha's Baithak known as the Pippal Cave, which too is attributed to the Asurs.

By degrees, the Cheros appear to have moved eastwards to Karusha-desa where they established themselves as rulers of the country and gradually became Hinduized. In this Karusha-desa, the modern Shahabad District, traces of Cheru occupation are present to this day. Almost all ancient buildings in the District are attributed to the Cheros, and to this day a number of Cheros may be found living in the hills to the south.

The Hinduized Chero Chiefs, with the zeal of proselytes, erected many temples in the country.\* And as they began to form marital connections with high-caste Hindus they gradually cut themselves off from their congeners, the Mundas and other Kol tribes who retained their impure habits and their primitive spirit-worship.† The superior pretensions of their cousins, the Cheros, naturally incensed the haughty Mundas who could ill brook to remain in the country any longer; and they appear to have marched up the Sone till they came in sight of Rohtasgarh, which has more than once proved an ever-ready asylum to troubled races, tribes and families.‡

\* The most famous of these are three shrines attributed to the Chero Raja Phul Chand or Pushpa Chandra who is said to have lived shortly before Vikramaditya. These are Deo Chandi at Barnarak, Deo Munga at Muga, and Deo Barsad at Markanda.—*Vide* Cunningham's Arch. Rep. Vol. XVI, pp. 59-60 & 64. Six miles to the north of Deo Markanda, in a large village called Karath, there is a high brick mound surmounted with a *lingam* which is known as Jageswar. The large fine tank near it is known as Cherwani Karwa after the name of the Chero Raja who had it excavated.—*Vide* Cunningham's Arch. Rep., XVI. p. 61.

† Wilford supposed that they accepted the religion of Buddha but were subsequently converted to Hinduism; and on the failure of the direct line from Jarasandha, their prince might have succeeded to the sovereignty of the Gangetic Provinces. This prince, Major Wilford supposed, might be identical with Sanaka from whom Ajaka or Asoka was the 4th in succession. The last known incumbent of the Chero Raj appears to have been a prince of the name of Fudi Chandra, who, according to an inscription obtained in the beginning of the last century, reigned about the year 561 A. D.

‡ The Mundas and some other Kol tribes appear to have left behind them some traditions of their former occupation of the valley of the Sone. It is the primitive forests of Buxar (Byaghrasara), Arra (Aramnagar) and Saseram (Sahansarama) that harboured the monstrous Bakasura, the man-eating Hirimba, and the

\* The name Hasra is probably of Munda or Kol origin, as it appears to have been derived from Mundari "hasa", earth, with the genitive sign "ra" suffixed.

† Cunningham's Arch. Rep. VIII, pp. 123-124.

‡ Such instances of metathesis are not uncommon.



The name of Rohtasgarh conjures up a thousand memories in the mind of the student of Indian History. It has been from the earliest times the successive refuge of many a ruling tribe and many an exalted family in the days of their reverses. It was here that Rohitaswa, son of king Harishchandra, flying from the sacrificial knife of his father, sheltered himself; this was the sanctuary to which the descendants of the last Hindu Emperor of India finally betook themselves; this was the celebrated fort that afforded a safe asylum to the family of Prince Khuram (afterwards, Emperor Shah Jahan) when he rebelled against his father Jahangir; this was the sanctuary which, after the famous battle of Gherria, sheltered the family of Mir Kasim, the deposed Nawab of Bengal\*; and lastly, it was here that only about half a century ago, a considerable number of Sepoy mntineers sought refuge from the avenging wrath of the British Lion. Against this bold rack-fortress successive waves of conquest and migration have rolled from the north from before the dawn of history. And tribe after tribe, dynasty after dynasty, leader after leader, have appeared on this fortress-plateau and disappeared after a while like so many bubbles on the surface of the sea. But there, to this day, stands unchanged the stately rack-fortress of Rohtasgarh, as it has stood for ages—the silent witness of their successes and reverses, the dumb confidant of their hopes and fears,—serenely looking up to the blue sky above and over-

terrible Sahasra-bahu. It is to the Daitya Chief celebrated in the Puranas as Munda, general of the forces of the two Daitya Princes Shambhu and Nishambhu that the temple and hill of Mundeswari in modern Shahabad owe their names. And this Munda had a brother of the name of Chanda, who is reputed to have ruled in Chainpur, formerly known as Chandapur after the name of its Daitya founder. "Beneath the crust of Mythology", it has been pertinently observed, "the story of the battle of Parbati as the protector of the Aryan invader, with the Daityas or the primeval princes of India, appears to have a foundation in fact". *Vide the Calcutta Review*, Vol. LXIX, p. 349.

\* It was on 2nd August, 1763, that Kasim Ali, the ex-Nawab of Bengal, was defeated on the plains of Gheriah. His family sheltered themselves in Rotasgarh till the battle of Buxar in 1765, after which Rajah Shah Mull the Governor of Rohtasgarh, delivered the fortress to the British. The average height of Rohtas is 1,000 feet, and its area about 20 square miles. Raja Man Singh, the viceroy of Bengal and Behar under the Emperor Akbar, built his favourite palace.

looking the Kaimur plateau at its foot. And one may fancy this 'Queen-fortress of the Vindhya' with her myriad memories dating back to a period anterior to the dawn of history, repeating to herself the words of the poet:—

Race after race, man after man  
Have dream'd that my secret was theirs,  
Have thought that I lived but for them,  
That they were my glory and joy.  
They are dust, they are changed, they are gone,  
—I remain.

This famous Rohtasgarh is without doubt the Ruidasgarh of Munda tradition. How long the Mundas dwelt here, it is impossible now to determine; but even this strong fortress failed to afford a lasting refuge to the tribe. The tradition of the Mundas as well as of their companions and kinsmen the Santals, speak of a struggle with another aboriginal tribe—the Kharwars—before they left Rohtasgarh and retreated to the wilder recesses of the Vindhya. Munda as well as Santal traditions speak of a Kharwar chief named Madho Das and his followers as having surprised them at dead of night and driven them into the mountain fastnesses of the Binji hills as the Vindhya are called by these tribes. The reason for this attack, it is asserted, was the refusal by the Mundas (or by the Santals, according to Santal tradition)\* to bestow the hand of one of their girls on the son of Madho Das Kharwar. The traditions of the Kharwars afford corroboration to this tradition of the Mundas and the Santals. The Kharwars, too, assert that while migrating southwards from Khayra-garh, they came upon the Kols, the Cheros and Agorias or Asurs being specially mentioned by name,—and occupied the heights of the Kaimar range.†

Some of the Kol tribes such as the Korwas, the Asurs, the Birjias and the Kisanrs, appear to have followed the course of the Koel‡ till they reached the present Districts of Palamau§ and Ranchi. And even to this

\* It is not unlikely that up till this period, the Santals and Mundas formed one tribe.

† *Vide* article on the Primitive Races of Shabad, *Calcutta Review*, Vol. LXX, pp. 349 at p. 356.

‡ The Koel takes its rise in the Central plateau of the Ranchi District, and passing through the District of Palamau, joins the Sone not far from Rohtas.

§ The name 'Palamau' seems to have been derived from the Kolarian word 'Pahal' meaning tooth, in reference to the rocks in the bed of the Auranga river which look like so many jagged teeth when the river is in flood. *Vide* Distt. Gazetteer of Palamau, pp. 1-2.

day these tribes occupy the south-eastern parts of the district of Palamau and the western parts of the Ranchi District. The Mundas and the Santals crossed the Sone and marched on in a south-easterly direction along the borderland that separates the present District of Hazaribagh from the Districts of Palamau and Ranchi. Not far from this border land is village Omedanda which Munda tradition names as the first settlement of the Mundas in 'Nagpur'—as they name the Ranchi District.

Now at length the Santals and the Mundas parted company. The Santals left Nagpur (Chotanagpur), crossed the Damodar and settled down in Sikharbhum (the modern district of Hazaribagh), and later on, followed the course of the Damodar and passed on to Manbhum and to the Santal Parganas.\* Their kinsmen, the Bhuiyas, appear to have preceded them along the same route and then down the course of the Cossai river into what are now the Manbhum and Singbhum Districts. The Mundas preferred to stay on in the forest-covered regions of what is now the Ranchi District,—

Where they saw before them rudely swell,  
Crag over crag and fell o'er fell.

In this new home of the Mundas, their kinsmen, the Asurs, appear to have already preceded them and worked some of the iron-ores which abounded in the country. The Mundari legend of Lutkum Haram and Lutkum Buria to which we have already referred, appears to preserve the tradition of a sanguinary struggle between the Mundas and the iron-smelting tribe of Asurs in which the latter were worsted. And the Asurs appear to have retreated to the

remote western parts of the present District of Ranchi and left the Mundas undisputed masters of the entire plateau. Here the Mundas found a land of primeval forests abounding in live game and edible roots and fruits. Here all around them the scenery was picturesque and, in places, magnificent, and the climate delightful. The valleys afforded lands suitable for cultivation and the forests afforded extensive pasturage for their cattle. No enemies would any longer dog their steps in these forest-clad highlands, no intruders would penetrate into these hilly fastnesses and forests to wrest their new-found home from them. Now at length they could count upon a long abiding truce to their interminable wanderings and an immunity from those ever-recurring hostilities to which they had so long been subjected.

And we may picture to ourselves the Mundas rejoicing at the thought of having at length discovered

Some boundless contiguity of shade  
Where rumour of oppression and deceit,  
Of unsuccessful or successful war,  
Might never reach them more.

SARAT CHANDRA RAY.

\* According to Santal tradition, the Santals migrated from Hihiri Pipri to Sasangbera, thence to Khojkaman, thence eastward through Sinpass and Bahipass to Aere, and thence to Khande. From Khande taking a north-easterly direction they entered Chae, and turning south-eastward and passing the Chae and Champa passes, they arrived at Champa with the seven rivers. Thence passing through many places, they came to Nagpur and thence removed to Sikhar, and finally to the Santal Parganas; *Vide* Rev. L. V. Skrefrunds "Grammar of the Santali language, pp. v—vi. The coincidence of the greater portion of this tradition with that of the Mundas is striking and can admit of but one explanation.

## THE INFLUENCE OF MUSALMAN ART ON THE ARTS OF WESTERN EUROPE\*

ORIENTAL influence on the arts of the west, especially well-established in the case of architectural monuments,

\* Translated from the French of M. Gaston Migeon by A. K. Coomaraswamy.

long ago became an archæological axiom. But all who have referred to it have thought chiefly of the Byzantine influence.

We do not need to consider this question (here), and putting aside all the oriental

influences which have reached us through Byzantine art and that indirect route, we shall limit our discussion to the forms of definitely Musalman character met with in our art, and by this line of study alone, we shall find it possible to define the influences directly felt.

Seen from this point of view, the question is rather novel. Suspected vaguely by Viollet le Duc, apprehended to a limited extent by Emeric David, Merimee and by De Caumont, almost established by Longperier, outlined by Courajod, it has only been recently made the subject of precise statements and general conclusions, thanks to the excellent work of M Emile Bertaux on the monuments of Central Italy, and to the two chapters so full of facts and ideas which Jean Marquet de Vasselot has devoted to it in the General History of Art edited by Andre Michel.

The artistic influence of Islam made itself felt in Europe from the commencement of its supremacy in the East Mediterranean area. From Carolingian times Arab barques had ventured west as far as the Atlantic, and the most remote countries in the Western world seem to have henceforward made their contribution to Musalman trade. Coins of the Omniads (*i.e.* of the second half of the seventh century) have been found not only in Russia and Poland, but even as far as Denmark and Sweden. It seems evident, though the rarity of examples rather diminished the strength of the argument, that many objects of sumptuary art used in Europe had an Oriental origin.

One of the first decorative motifs which the West borrowed from the East of the *hom* or *sacred tree*, an object of worship, symbol of immortality and future life, which we find amongst the Assyrians and Sassanian Persians rarely represented by itself, more often flanked by animals 'affronted' or 'back to back', as in the mosaics of Germigny des Pres, Lothair's Gospel and Charles the Bald's Bible in the National Library, and the capital in the crypt of Saint-Laurent of Grenoble. Very often, the Western artist, not understanding it, has perceptibly altered the original motif, either by making a simple palmette of it, or by placing it between a hare and a pursuing archer, showing thus his igno-

rance of the former law of symmetry. The struggle of two animals,—almost always one above the other,—appears already on rare examples such as the ivory plaque of Tutilo, in the treasure of St. Gall or the reliquary of Gellone; as well as the conventional flower transmitted by the Assyrians to the Persians, and by them to the Byzantines in the mosaic of Germigny des Pres.

These Musalman influences, clear though rather rare in the early middle ages, become insistent and numerous in the Romanesque period: (1) owing to the continued arrival of Eastern work, (2) because of the increasing facility with which the Western craftsmen assimilated them.

The decorative motifs which entered into Western arts in the Romanesque period are still (forms of) the *hom* or tree of life, recognizable in many Romanesque capitals, usually flanked by affronted animals in the miniatures and textiles. When they did not understand the motif properly, Western artists sometimes suppressed it and directly affronted the animals, or set them back to back.

✓ The *fire altar* or *pyre*, such as we meet with in the cope of St. Etienne of Chinon, or on St. Bertrand's winding sheet at the church of La Couture de Mans is not clearly recognizable in any monument of the Romanesque period.

✓ A common motif on certain Musalman textiles is that of an animal having two heads attached to one body. It is met with on many Romanesque capitals, in the Museum at Beauvais, at St. Gildas of Ruys, at Moissac, at Angouleme, at San Ambrogio in Milan, and in manuscripts.

✓ The animals devouring each other in Romanesque art are derived from two sources: Western barbaric art which represents them linked in rows, biting each other, or devised in knots: and the Musalman art which represents them mounted upon each other in isolated groups. It is in this way that the motif appears in the capitals of Notre-Dame du Puy, of Sainte-Eutrope at Saintes, and in the Saint-Sever manuscript of the Apocalypse.

✓ The eagle with wings displayed, in the textile fabric of Saint-Germain d' Auxerre, in certain Arabian rock-crystals, or some ivory coffer is found on capitals at Morien-

val, at Tracy le Val, Ronceray d' Angers, at Issoire, and on the enamel discs of the coffer of Saint-Foy at Conques. The two-headed eagle appears on the plinth of a pillar from Moissac, and on a capital in the Toulouse Museum.

✓ Musalman art had impressed on the Sassanians (who had already treated it under Chosros II at Taghe Bostan), the griffin, a mythical beast, which adds the head and wings of a bird and the tail of a serpent to the body of a lion. We find this griffin in the capitals of Bayeux, Couture at Mans, Fontevrault, Notre-Dame du Port at Clermont, and Mozac. The human-headed bird, another mythical monster, is met with in the churches of Mans, Poitiers, Aulnay Saint-Benoit (Vienna), Saint-Anthony, and Saint Michael at Pavia.

✓ The elephant, (corresponding to the Indian chess pawn), which we see in the National Library, or on the winding sheet of Charlemagne at Aix-le-Chapelle, is met with in the capitals of Montereux of Poitiers, Aulnay, the Trinity of Caen, and in the German or Flemish chandeliers, where the animal bears a tower on its back.

✓ As for the conventional flower, rare in Musalman art before the 12th century, and common after the 13th century, and adopted quite early by Byzantine artists, it is very difficult to say if we owe it directly to Musalman art, or indirectly to Byzantine. We meet it continually in the Limousin champléve enamels.

✓ There is also a special way of representing the leaf which the Musalmans borrowed perhaps from the Byzantines. The foliage has a common stem regularly curved, with symmetrical leaves on right and left, ornamenting the hollow of the curve; these leaves have one side smooth, the other with three or four teeth which correspond to the hollowing of the surface. J. Marquet de Vasselot, who has very cleverly analysed this motif cut on Musalman rock-crystals, or engraved on ivory elephants, has found it on bas-reliefs at Viviers, on capitals at the Trinity at Caen, at Aubin d' Angers, at Saint-Sernan at Bordeaux, and, in the Toulouse Museum.

✓ The epigraphic element, employed without meaning, in a purely ornamental way, played a rather large part in Romanesque decoration, as Longperier and Courajod

have already shown. In the Saint-Sever manuscript of the Apocalypse, in the National Library the borders of the frontispiece present a very striking imitation of 11th century mural inscriptions. Longperier has compared them with the inscription on a mural tomb in Adajoz, dated 1045.

✓ In the door-frame at Notre-Dame in Velay there appears an inscription in degenerate Cufi characters. The name, "Petrus Epi (scopus)" corresponds well enough with that of Bishop Peter II (1050-1073). Round the door of the church of La Voute Chilhac (Haute-Loire), there likewise runs a decorated ribbon with ornament continually repeated, consisting only of deformed Cufic characters. Similiar observations have been made in the capitals of the Toulouse Museum, St.-Guilhem in the Desert, the door of the tomb of Bohemond (d. IIII) at Canossa, on the alter-piece of Klosterneuberg, and round the neck of the beautiful Alpais Pyx in the Apollo Gallery at the Louvre.

✓ Finally in some cases Western craftsmen have gone further, and in their work have literally copied certain Oriental objects, as in some of the capitals at the cathedral of Chartres.

As M. Jean Marquet de Vasselot has truly remarked, what attracted Western decorative artists to Musalman motifs, is not their charm, nor their artistic value, but their extreme conventionality, which was suited to their incapacity for rendering the complexity of nature, and to the ease with which they imitated without understanding.

✓ In Gothic times, and until the Renaissance, it is easy to find still in many objects of Western industrial art, frequent traces of the influence which the decorative formulas of the Musalman East exercised upon them. They are recognizable in many examples of copper casting known as Dimanderies, in the beautiful decorated silk textiles of the Italian workshops, and in the first efforts of Italian potters. This last matter has been especially studied by Mr. Wallis, who has very critically studied the artistic permeation produced in Italy through Amalfi, Pisa, Genoa and Venice, allowing the products of Oriental pottery to find a place in the Italian markets, to inspire archaic and savage pottery like those which Professor Argnani



found in the trenches at Faenza, inspired by the engraved pottery of the Eastern shores of the Mediterranean, and to be used in architectural ornament. There have actually been found bowls or fragments of oriental pottery, enclosed in external church walls of the 13th and 14th century, whilst on the other hand the importation of pottery from Spain (a rebound of the Oriental influence) was so very extensive that the very word *Majol* derived from the name of Majorca, was at once adopted as the term for every kind of pottery, and the very workshops of Italy started from those productions of lustre earthenware to achieve those marvels which the workshops of Derita and Gubbio have produced as masterpieces for ever.

In the remarkable enquiry which M. Emile Bertaux has undertaken more recently amongst the monuments of Central Italy, every instance of perceptible Oriental influence is noted, on the tomb of Bohemond, Prince of Austria at Canossa, which tomb, with its cupola on the square plan of a funerary monument with door of bronze damascened with silver, seems quite in the Musalman style. At the church of Montevergine, where the sacerdotal chair is made of wooden panels carved with

animal medallions, quite like Egyptian minivers: at Carsoli in the Abruzzi, where the door of a little church shows separate bands of sculpture in which Cufic characters are imitated; in the portal of the cathedral of Trani; in the pulpit of Bitonto; and in the cloisters at Amalfi, (the same thing is to be observed).

These evidences of the influence of Oriental art can be traced even in much more modern times, in the 16th century, (even) when the insistent influence of classic antiquity eclipsed everything else, and in the 17th and 18th centuries when a new factor appeared, *viz.*, the taste for far-eastern goods; and until the present day. Moreover, the last word in this matter has not been said, and it would be impossible to too strongly recommend the study of the arts of Islam to decorative artists and workmen. In the great beauty of its formulas, by its fancy, always kept in bounds by the most strict logical laws, by the glowing brilliancy of its colour there is no art which offers greater decorative richness and more sovereign harmony. It contains fruitful seeds which may if transplanted bring forth abundantly.

## AN AGE OF GROWING FAITH

By REV. J. T. SUNDERLAND.

**W**E are often told that ours is an age pre-eminent for its doubt and scepticism, an age when religious faith is at a low ebb. Is this true? Rather is it not the very opposite of the truth?

The real truth about the age seems to be that it is simply a time of transition from old forms of faith to new. There must be transitional times if there is to be growth and progress. There have been many transitional ages in the past. But transition did not mean destruction. Faith was not dying: it was seeking new and more adequate forms of expression; it was adjusting itself to the thought and intellectual needs of a new time.

Few things are more surprising in the study of religious history than to see how generally great prophets and religious reformers have been denounced by large numbers of their contemporaries as infidels and destroyers. The Old Testament prophets were nearly all thus denounced. Jesus and his disciples were. Luther and Calvin were. So were Wesley and Channing. Going outside of Christianity, Buddha, the great religious reformer of India, was. So was Socrates, the great moral teacher of Greece. But, as a fact, all these were men of far greater faith than their contemporaries; they were the pre-eminent faith-men of their nations. Later ages saw it so, and honored them accordingly. Who can doubt that coming ages will see

that many of the men of our time, whom we lightly call "heretics" and "destroyers of faith," are really prophets of God, who are laying for faith deeper and firmer foundations? The poet Whittier has given us the true view:

"I looked; aside the dust-cloud rolled,  
The waster seemed the builder too,  
Upspringing from the ruined Old,  
I saw the New.  
'Twas but the ruin of the bad—  
The wasting of the wrong and ill;  
Whate'er of good the old time had  
Was living still."

The faith of our age is manifesting itself in certain new forms, to which we may well give attention. One is faith in *truth*. No age in the past ever had such faith in truth as ours. This is what our science means. This is the explanation of the universal spirit of investigation, manifested in our time. Only as men have faith in truth have they any incentive to investigate. The reason why men devote their lives to the arduous labor of searching for truth in all departments of knowledge is because they believe that truth exists, and that it is of inestimable value.

Another form of present day faith is faith in *man*, faith in *human nature*, faith that humanity is sound and true at the core. It is upon this faith that all popular government and democratic institutions are spreading. This is because faith in man is spreading and deepening.

Faith in *law* is another characteristic of our time. We see law everywhere. In this

we differ radically from all preceding ages. We base our science upon physical law. We are learning to base our religion upon moral and spiritual law. We are learning to see law in the divine order.

Perhaps the greatest of all the new faiths of our time is faith in *progress*—faith that the world is advancing, that truth is growing, that human conditions are improving, that man is rising, and that all this will continue, because it is God's method and plan of things. It is the faith of evolution—that word which has frightened us so much, but which, at last, we are finding out, has wrapped up in it great things for the spiritual life of man, as well as for physical science. It is the faith so well expressed by Tennyson:

"That nothing walks with aimless feet;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God has made the pile complete."

All these are very great and noble faiths. No age can justly be charged with being an age of doubt that gives birth to such. They mean a distinct enlargement of the spiritual life of man. Really, they are all new and very vital forms of belief in *God*. Our thought of God is somewhat changing from that of our fathers. But it is not growing poorer. Science is enlarging and enriching it. The new knowledge that is coming to men is broadening and deepening it. Never before was there so much or so well-grounded faith as now.

---

## HOW THE GOVERNMENT PROMOTES AGRICULTURE IN JAPAN

### IMPORTANCE OF THE STUDY OF JAPANESE AGRICULTURE.

A few years ago a writer in a popular American magazine said:

"The secret of the success of the little Daybreak kingdom has been a mystery to many students of nations. Patriotism does not explain the riddle of its strength, neither can commerce, nor military equipment, nor manufacturing skill. Western nations will fail fully to grasp the dynamic intensity of Japan of

today, and will dangerously under-estimate the formidable possibilities of the greater Japan—the Dai Nippon of to-morrow, until they begin to study seriously the agricultural triumphs of that empire. For Japan, more scientifically than any other nation, past or present, has perfected the art of sending the roots of its civilisation enduringly into the soil."

There is evidently a bit of unscientific enthusiasm and positive exaggeration in the above statement. Yet the importance of Japanese agriculture emphasized therein is

well worth our attention. It may be that from it we may get much light on some important questions relating to the improvement of our agriculture.

#### THE POSITION OF AGRICULTURE IN THE ECONOMIC POLITY OF JAPAN

In Japan Agriculture has ever been considered as the most important industry of the realm. The sovereigns who have successively ruled the country since the accession of the first emperor gave their earnest attention to this subject. With all her advancement in manufacturing industry and Oceanic Commerce, Japan, it must be noted, is still an agricultural country, and agriculture "still remains the bulwork of our national prosperity and power."<sup>\*</sup> In the ancient social polity of Japan the farmer occupied the second place being next to the Samurai. And to-day of the 45,000,000 population of Japan 30,000,000 are farmers. It was the farmer who till 1897 was the chief source of public finance. During so late a period as the first part of the Restoration Era the land-tax supplied the major part of the Government revenue. Thus in 1881 the land tax amounted to 43,000,000 yen† out of the total taxes of 60,000,000 yen. Under the feudal *regime* from 30 to 70 per cent. of the yield of the land went to the treasuries of the petty governments. Advanced though the system of Agriculture was before the opening of the country to foreign intercourse and commerce, its development has been greatly furthered since the introduction of western science and arts. And we are assured that "Japan's traditional policy of fostering agriculture will be continued in the future."<sup>‡</sup>

The great progress of Japanese agriculture has been achieved through historic and topographic necessities. During the period of national isolation when the ports were closed to foreign trade, and importation and exportation as well as immigration and emigration, were prohibited, the people were thrown entirely upon their own resources, and were obliged to produce their own

food. Attention was naturally directed to those products which were immediately suited to domestic consumption, especially the ones that would afford, from a given area and with a given amount of effort the greatest amount of sustenance. Rice was found especially to fulfill these conditions. The country being a hilly one, the arable land constitutes only 15·7 per cent of the whole area of the empire (exclusive of Formosa). About one fifth of this arable area is devoted to pasturage, and the rest forms the paddy and the upland field (containing Mulberry fields and tea plantations). This small portion of the country has had to support a thickly settled population. An intensive system of cultivation has been a necessary development.

#### STEPS TAKEN BY THE GOVERNMENT FOR THE PROMOTION OF AGRICULTURE.

These historic and topographic necessities as also the industry and intelligence of the Japanese farmer, however, could not have raised Japanese agriculture to its present stage of perfection without the comprehensive and far-reaching assistance which it has consistently received from the Government.

#### ABOLITION OF FEUDALISM.

Under the feudal *regime* all land was practically held by the feudal barons. The Japanese farmer's position was very precarious. Irregular and excessive taxation and the lack of personal stake in the soil discouraged any improvement. Though his social position was high, he had no economic independence—the most fundamental condition of economic progress. After the Restoration, however, the Government paid its earnest attention to this supremely important subject, and decided that the fundamental source of living must belong to the nation at large. So in 1869 by an imperial edict the feudal system was proclaimed to be abolished, and ownership of land was conferred upon villages collectively. This communal holding of land, however, did not produce the result expected by the Government. So, by another edict, in 1875, private property was fully established requiring that "the title deeds should bear the names of the owners. Thus within a short period of time was accomplished a thing—a characteristic

\* "Japan in the beginning of the 20th Century," p. 88, published by the Imperial Japanese Commission to the Louisiana Purchase Exposition.

† One yen is equal to one rupee and eight annas.

‡ "Japan in the beginning of the 20th Century," p. 88.



SHIVA AS NATARAJA, OR THE LORD OF DANCERS.

(From the Colombo Museum). See "Notes."

KUNTALINE PRESS, CALCUTTA.



feature of Japanese history—for which Europe had to struggle for centuries. The importance of this measure cannot be overestimated. It was then for the first time that the Japanese farmer felt that he was the master of his own fields, and could work there free from all sorts of feudal restrictions and harassments. "In this way was inaugurated," to quote a Japanese writer, "the system of small proprietorship, the beneficial result of which both to farmers and to the country at large cannot be overestimated."\*

#### THE LAW OF AGRICULTURAL SOCIETIES.

But although small individual proprietorship of land proved to be a great boon, certain forms of communal regulation of the agricultural industry were considered beneficial by the Government. And when the Government found that the farmers generally did not realise the advantages of co-operation legislative activities were put forth to advance the movement. Thus, in 1889, the Law of Agricultural Societies was enacted by the Imperial Diet having provision, among other things, for an annual grant from the Imperial Treasury of not more than 150,000 *yen* to societies formed in conformity with the law. These guilds regulate agricultural operations in details. They select proper kinds of seeds, determine the proper seasons of various agricultural operations, consider the question of rotation of crops, direct irrigation and drainage operations, build rural roads, direct the methods of storing and marketing the farm produce, and perform various other services for the advancement of agriculture. The rules of the guilds are enforced on every member of the guilds. The Government would not force any locality to create a society, but wherever there is one, every farmer of the village is compelled to join the society. These guilds resemble to a great extent the medieval trade guilds of Europe. The remarkable thing about them is that whereas in Europe the guilds grew naturally out of circumstances, here, in Japan they were practically enforced upon the people by an well meaning paternal Government. The Japanese Agricul-

tural guilds, however, have none of the monopolistic features of the trade guilds of feudal Europe, because, as I have said before, wherever there is a guild every farmer of the locality is forced to be a member of it. Evidently these guilds have their defects as well as merits. While undoubtedly they have contributed to the general efficiency and regularity of Japanese agriculture, it is conceivable that individual initiative and enterprise may have been hampered. The agricultural guild is one of the many instances of the Japanese adoption of German state socialism, and as a paternalistic institution it will hardly appeal to those who believe in the so-called Manchester doctrine of Governmental non-interference in trade and industry. But the Japanese people are convinced that in these days of keen international competition in the field of industry and commerce paternalism is necessary in an industrially backward country, if that country is profitably to come into the arena of international commerce. In 1903 there were 46 Agricultural Societies in Japan, their expenses being 511,021 *yen* of which the Government furnished 148,496 *yen*.

#### ADJUSTMENT OF FARM LANDS.

Another great act of the Government for the promotion of agriculture is that relating to the adjustment of farm lands. The average size of Japanese farms being very small their enclosure by walls and farm-fences naturally entails much waste of time and space. Moreover, the different farms making up the total holding of a family were scattered about and not situated in one place. In order to remove this disadvantage a law for the adjustment of farm lands was enacted in January 1900. By this law farmers were compelled to exchange farms with each other so that each farmer may have as much of his holding situated in one place as possible. This measure has done excellent work. Owing to the size of lots being enlarged and the shape being made regular farm work has been considerably facilitated, and farm animals and labor-saving machinery can be more easily employed. Furthermore, owing to the farm boundaries and paths being straightened, and those that were useless being destroyed, the productive

\* "Economic Transition in Japan" by Dr. Ono, in the Publication of the American Economic Association, Vol. 5, 1890.

power of a given extent of land thus treated has been increased at the average rate of five per cent.

#### AGRICULTURAL BANKS AND CREDIT SOCIETIES.

The most important act of the Government, perhaps, is that providing for Agricultural finance. In Japan, as elsewhere, the poor farmer is liable to fall victim to the extortionate money-lender. Ordinary Commercial banks do not suit the purposes of Agricultural loans. Hence special Agricultural Banks were necessary. The following preamble to the law establishing such banks in Japan will explain the point. It

"admits of no doubt that the comparative lack of development of our agriculture is mainly attributable to absence of proper facilities for supplying funds on the security of real estate. Now, in order to carry to a greater prosperity the agriculture of our country and to promote its productive capacity, there are many things to be undertaken, these being the reclamation of new land, the control of rivers, the planting of woods, providing of better facilities of irrigation or drainage, improvement of the mode of tillage, supply of cheap fertilizers and sundry other things. But these improvements cannot from their very nature yield returns until after the lapse of a ten or score of years, so that funds which in trade can yield returns in a very short time are entirely out of place in undertakings connected with farming. The funds advanced to farmers must be of longer term and at cheaper rate."

To meet these special needs the law relating to the central and local hypothec banks of Japan was enacted by the Imperial Diet in April, 1896.

The *Central Hypothec Bank* is under the direct control and supervision of the Minister of Finance although it is a private joint-stock company. When one fourth of the nominal capital was paid up the bank was authorised to issue mortgage debentures not exceeding ten times the paid up capital. The amount of such debentures must not exceed the total amount of outstanding loans redeemable in annual instalments and the debentures of the *local hypothec banks* (to be described later on) in hand. The Government guaranteed a five per cent. profit on the paid up capital for ten years from the founding of the bank. Loans are made to any person on the security of real estate,—payments to be made within a fixed period all at once or by instalments before the expiration of a specified period according to the conditions of the loans. Loans on credit are given to

public bodies such as municipal corporations, the townships, village communities and others of the kind. *The Maximum rate of interest which the central and the local hypothec banks may charge is determined by the Minister of Finance.*

The Central Hypothec Bank, however, confines its operations to loans of larger amount. Loans of smaller amounts are given by the *Local Hypothec Banks*. These local banks like the central bank are joint-stock companies with capital of not more than 200,000 yen. When one-fourth of the nominal capital is paid up a local bank is authorised to issue mortgage debentures not exceeding five times the paid up capital. The debentures must not exceed the total amount of outstanding loans redeemable in annual instalments. It is further required that the debentures shall be redeemed at least twice a year in proportion to the redemption of the loans. The prefectural governments receive funds from the central government with which to subscribe to the shares of the local banks. The amount of such funds which each prefecture is entitled to receive is limited at the rate of 70 yen per 100 *cho* (one *cho*=2.4507 acres) of taxable land in it. But the total amount assigned to each prefecture may not exceed 300,000 yen, nor may it exceed one third of the paid-up capital of each bank. These local banks give loans to any farmer on the security of real estate,—payments to be made by yearly instalments within 30 years or altogether in 5 years according to the conditions of the loan. Loans on credit are given to public bodies, to joint application of not less than 20 farmers who are judged trustworthy, and to guilds of unlimited liability.

Besides the hypothec banks, there are *credit guilds* organised by the farmers themselves and recognised by law. These credit guilds are co-operative institutions partly aided by the Government, resembling the people's banks of Germany. The capital of these guilds is generally made up of the contributions of the members themselves. The guilds of unlimited liability, however, may borrow money from the local hypothec banks. These co-operative institutions serve the double purpose of furnishing cheap loans for agricultural operations and of serving as

savings banks for farmers by giving them dividends for their shares. The importance and social service of these credit guilds will be appreciated by the fact that in places where the money-lenders and bankers exact 30 to 40 per cent. interest from the farmers, the guilds supply money to their members at 10 per cent. interest only.

#### AGRICULTURAL EDUCATION AND EXPERIMENT STATIONS.

A word may now be added with regard to educational institutions and experiment stations for the promotion of agriculture. There are three grades of institutions for imparting agricultural education, *viz.*, those of the collegiate rank of which there are three in Japan. These Colleges are maintained by the Government, and carry on the most advanced work in agricultural science. Next to these collegiate institutions are the prefectural schools intended to give scientific and practical training to farmers and their sons. Lastly there are village schools teaching elementary agricultural principles, and dealing with practical problems arising out of local conditions, in co-operation with the experiment stations.

But from the farmer's standpoint, next to financial aid, the most important agencies for the promotion of agriculture are the experiment stations. There is a Central experiment station at Nishigahara near Tokyo which is engaged in the solution of broad agriculture problems. Local problems are dealt with by a network of prefectural and village stations maintained by the local governments and aided by the Imperial Government.

#### THE GREAT RURAL PROSPERITY OF JAPAN.

It is this governmental encouragement and assistance which, coupled with the Japanese farmer's industry, economy, and patience, which enables him to make an acre of soil yield as much as 41 bushels of rice. Some parts of the country have been known to yield even 50 to 60 bushels per acre. Against this high level of production, however, must be counted the fact that in other parts the yield varies from 34 down to 18 bushels. On reliable authority 37 bushels may be taken to be the average yield. The following table will give a clear

conception of the financial position of a five-acre farmer who may be taken to be typical of his class in Japan.

*Table showing a typical Japanese farmer's yearly income:—*

Production per acre	Current price per bushel	Total product of five acres in money	The cost of production
	<i>Bushels</i>	<i>Yen Sen*</i>	<i>Yen Sen</i>
Rice ... ..	37	4 00	740 00
Wheat ... ..	19	2 50	237 50
Incidental advantages ... ..	...	...	10 00
		Total	1017 50
			<i>Yen Sen</i>
Taxes ... ..	...	...	30 00
Wages ... ..	...	...	59 00
Manures ... ..	...	...	20 00
		Net gain	908 50
		Total	109 00

(Note: The above table has been prepared on the lines of Dr. Ono as given in his essay, "The economic Transition in Japan", in the Publication of the American Economic Association, Vol. 5, 1890, with necessary modifications due to changes in the amount of yield per acre, the prices of agricultural commodities, and the rate of farm wages, which have occurred since the publication of the essay).

The position of the typical five-acre farmer will be best appreciated by comparing his present net earning with that of 1890. Thus in 1890 the net income estimated by a Japanese writer was 114 *yen* whereas now it is 908 *yen*. This enormous increase is however largely attributable to the growth of population, and consequently the increased demand causing a rise of prices; so that the increase of total earning itself instead of giving any indication of social welfare reveals a grave economic problem—a problem towards the solution of which all the recent activities and policies of the Japanese Government have been directed. It is this problem which explains the policies of Manchuria, and gave rise to the "peril" of the Japanisation of the Pacific slope of the United states. It is this problem again which is sending out the children of Dai Nippon to all accessible parts of the globe—to Siberia, to Mexico, Peru, Chili, even to Argentina and Brazil. But the problem has developed through unavoidable circumstances and not through neglect or wrong economic policy

\* 100 *Sen* make one *Yen*.

on the part of the Japanese Government. In Japan, unlike England, the food producing area has increased and the yield per acre has also constantly increased. The following statistics will verify the statement.

*Table showing the increase of food-producing area :—  
cho (in thousands)\*—*

Year	Rice	Barley	Rye	Wheat	Potato
1892	2,760,662	653,000	650,000	435,000	23,314
1907	2,906,092	658,460	694,971	444,116	42,138†

\* 1 cho = 2.4507 acres.

† 1902.

*Table showing the increase of yield per given area: (Production per tan)*

Year	Rice (Koku)	Barley (Koku)	Wheat (Koku)	Rye (Koku)	Potato (Koku)
1892	3'717	1'042	'708	'932	172 (1887)
1907	4'5	3'25	'333	'437	190 (1901)

*Table showing increase in the aggregate output of food stuff:*

Year	Rice (Koku)	Barley (Koku)	Wheat (Koku)	Rye (Koku)	Potato (Koku)
1892	41,429,676	6,811,899	3,078,832	6,165,792	40,491,431
1907	49,052,065	10,158,092	4,479,726	7,529,668	73,682,653‡

\* 1 Tan =  $\frac{1}{4}$ th of an acre.

(2) 1 Koku = 4'96 Bushels.

‡ 1901.

It is further to be noted that (if rice may be compared with wheat) the product per given area is greater in Japan than in any other industrially advanced countries.

*The following table will verify the statement :—*

Production per acre :	
Country	Bushels
Great-Britain	34
France	23
Germany	27
The U. S.	14
Japan	37

So long we have studied the agricultural progress of Japan from the proprietor's standpoint. But to correctly judge the agricultural condition of a country we are required to know the condition of its agricultural laborer. That, however, can only indirectly be known through statistics of wages. We are glad to find in available statistics that in Japan agricultural wages have consistently increased.

Hence the fact that Japan is not now able to feed all her children is due not to

agricultural decline or stagnation but to the want of suitable land in proportion to the growth of population. Therefore, judging by the movement of agricultural area, the product per given area, the net income, and agricultural wages, from year to year, the conclusion is forced upon us that the condition of Japanese agriculture is highly prosperous.

In 1890, Dr. Ono, whom we have quoted before, remarked about the net earning of a typical five-acre farmer that "it is enough to support the farmer in his frugal yet peaceful and contented life. He sends his boys to school. His wife and daughters spin with their hand-wheel, or weave cloth from imported yarns spun, perhaps, in Bengal(?) or in Manchester factories." How much more contented must our typical farmer be now! This rural peace and plenty is the most effective insurance against social disorder and the best guarantee of national solidarity.

S. C. BASU.

## MY LITTLE EXPERIENCES IN CHINA

THE subject of my discourse is "My little experiences in China". This I shall treat of under the following headings :—(1) Sanitation, (2) Personal Hygiene, (3) Inoculation and Vaccination, (4) Superstition, (5) Practice of Medicine, (6) Plague and

other Epidemics, (7) System and Practice of Midwifery and (8) Reward of a Doctor.

(1) *Sanitation* :—I do not think an average Chinaman has any knowledge of sanitation at all. The most important items in the matter of sanitation are (a) Disposal of



Human Excreta, (b) Dwelling Houses and Free Ventilation, (c) Clean Drainage System, (d) Pure Drinking Water, and (e) Disposal of Rotten Rubbish.

(a) DISPOSAL OF HUMAN EXCRETA.—Everybody knows that China is a vast country having a population of about 400 million souls, the largest population of any country in the world. One may ask, what is the system of disposal of human excreta in the large cities in China? Is there any such class of people in China as sweepers? The reply is no. There is no municipal system of disposal of night-soil in any city in China, so far as my information goes, except, perhaps, in the Europeanised cities such as Shanghai, etc. Then how are the cities kept clean? The answer is that the gardeners and cultivators, dogs and pigs and fowls act as public scavengers. In India, we pay the sweepers for removal of night-soil, but in China the rule is quite opposite. Here the people get money in exchange of night-soil and the gardeners buy it. The night-soil from the latrine of a large family is sold for from Rs. 40 to Rs. 60 annually. My Chinese servants used to sell night-soil from my latrine every month and purchase sweetmeats out of this little income. An ordinary load of night-soil is sold for from 3 to 6 annas. This the purchasers carry in open wooden buckets through the crowded streets and carry direct to the garden and pour into a small tank kept for the purpose. This night-soil they mix with urine and water with a large wooden spoon and pour this nice mixture at the bottom of almost all vegetable plants, such as cabbages, knol-coles, cauliflowers, brinjals, chillies, radish, etc. When this tank is stirred up, it is impossible for a foreigner to pass by the road without shutting his nostrils. This tank, containing this mixture, is kept day and night exposed just by the side of a public road. But a Chinaman does not care for it, he ridicules the idea of shutting one's nose. It appears that he has no olfactory nerves at all. The gardener handles the soil with his right hand and the dirty buckets are rubbed against his jackets and trousers and he never cares for it. He never bathes and seldom washes his clothes. Imagine what a source of danger there is in this practice of disposal of human excreta. Swarms of bacilli of

typhoid fever, dysentery and cholera are liable to be carried by the wind to the dwelling houses of the people close by. Besides the bacilli of these diseases are sometimes carried direct from the garden to the human stomach through the medium of some vegetables and fruits which are eaten raw, such as radish, salad, green chillies, cucumber, etc. The Chinese feed their pigs and fowls with fæces. Little boys and girls, old men and women, are often seen collecting the fæces of human beings, pigs and dogs in a little basket, which they sell to the gardeners for a few Chinese cash.

There is no system of computing time by the week and no names for different days of the week in China and there are no names of months. The days are called the 1st, 2nd and 3rd days of the 1st, 2nd and 3rd month, etc. There is a market every 5th day in China. On each market day the gardener puts his wooden buckets in the streets and by-lanes and all the frequenters of the market use them as urinals. This accumulation of urine is eagerly carried by him to his garden. On each market day, in big cities like Yunan-Foo, the gardener carries on his shoulder a portable latrine and the frequenters of the market resort to it to answer their calls of nature. The urine and fæces thus collected are a source of income to him.

(b) DWELLING HOUSES AND FREE VENTILATION.—Every house is build with wooden posts, wooden frames, tiled roof, mud and wooden walls and stone floor. The compound is surrounded by a mud wall about 10 to 15 feet high, having a main gate in front. There are generally three yards in each compound, the outer yard, middle or main yard, and inner or back yard. This is just like our Indian system of building houses, but the Chinese yards are comparatively very narrow, having in most cases two-storied buildings on all sides. Consequently free ventilation in the yard is greatly wanting. The rooms in the dwelling houses are very narrow. One is set apart for each member of the family. Each room hardly accommodates two wooden beds, one for the husband and the other for the wife. This again is stuffed with a lot of things, such as boxes, little tables, shelves, and cloths, etc. The rooms

have practically no windows in most cases. Sometimes a round or square hole serves the purpose. So it is very dark even in day time and one requires to examine a patient in such a room under a candle light, during the day time. Now you can easily imagine what is the miserable condition of such rooms in respect of free ventilation. A foreigner gets suffocated when he gets in. But the Chinaman does not like free ventilation, because he is afraid of catching cold, and therefore he does not like to have large sleeping rooms with windows. But I admire one instinct of the Chinaman, that he hates mud, so his house and yard are invariably metalled with stones and the village and public roads are also metalled. In the villages there are many such metalled roads having dwelling houses on either side. The villages are fairly clean and they look very nice from a distance. The public roads are also constructed by the villagers throughout China. They have got an excellent village community system. The Government has nothing to do with sanitation and road making, because it does not collect road cesses and public works cesses from the people. The Chinese house is superior to an ordinary Burmese house or an Indian thatched house, but evidently our *pucca* house is far superior to a Chinese house. Each building of a Chinese house looks like a tent. The centre of the roof is concave and both ends are raised and it looks like a bow, so the eaves are raised in the corners. It is said that in very ancient times when the Chinese were a wandering nation, they used to live in tents and in course of time when they gradually began to settle down, they constructed their houses in imitation of their tents.

(c) **CLEAN DRAINAGE SYSTEM.**—Artificial drains in big cities are few and far between. These are not cleaned and no attempt is made to have them cleaned. They are blocked with rubbish of all sorts. So during heavy rain they do not serve their purpose. The consequence is, pools of stagnant water in the heart of cities breed swarms of mosquitoes of anopheles and culex varieties, which infect the people with malarial poison. But here also the gardeners save the situation a good deal,—who have a craving for manuring their gardens. They come with spades, dig out the rubbish from

the drain and carry it to the garden. This is a fine natural instinct of a nation, which serves a double purpose. It improves the sanitary condition to a certain extent and fertilizes the land. Owing to the same instinct we find very few weeds and shrubs in and around the cities and villages, because the gardeners and cultivators are always busy in cutting them and burying them in their gardens and fields with the object of improving the power of production of the land. But the country being almost all over hilly the natural drains are very efficient. European travellers say that in the interior of China almost all the cities are miserably dirty.

(d) *Pure Drinking Water.*—Well water is generally used. There is no filter or perhaps there is no necessity for it, because the Chinaman generally drinks hot water. In every house you will find boiling water almost always ready. When a visitor or a guest comes to his house, he takes the tea cup and puts into it a few long leaves of coarse tea and pours the boiling water over it and gives it to the guest to have a drink of tea. If any one does not like to take tea, then he offers him a cup of simple hot boiling water. Hot water is supposed to be refreshing. The Chinaman believes that by drinking cold water he is liable to get colic. This instinct of John Chinaman serves again a good purpose from the sanitary point of view.

(e) **DISPOSAL OF ROTTEN RUBBISH.**—This is also done by the ever energetic gardener.

(2) *Personal Hygiene.*—The personal hygiene of an average Chinaman is very much neglected. China being generally a cold country, as I have said above, the Chinese seldom bathe. There is a common saying in China that a Chinaman bathes three times in his life, once after he is born, a second time at the time of his marriage and thirdly he bathes immediately before or after his death. But every Chinaman gets up from his bed in the morning, visits his latrine, takes a basinful of hot water, washes his hands, face and shaven head with soap and water. This is no doubt a good habit.

He generally uses 4 or 5 jackets simultaneously one over the other and his under jacket is very dirty. In the absence of washing the body and having

dirty jackets on day and night, the consequence is that the majority of Chinese men and women suffer from all sorts of skin diseases. They have another source of danger in their keeping long finger nails. These nails harbour poisons of all kinds of infectious diseases. The Chinese never cut their finger nails. To have long finger nails is the sign of respectability, because respectable people do not do manual labour. It is the poor classes who have to work with their fingers and it is a great inconvenience to do manual work with long finger nails. The little finger nail grows sometimes 2 to 4 inches long. But it is in one way good for cleaning the ear. A man with long finger nails is proud that he belongs to the wealthier class. One excellent system in China is that they do not put food into the mouth with fingers but with a pair of sticks made of bamboo, silver or ivory. These are called in English chop-sticks.

(3) *Inoculation and Vaccination*.—Inoculation is universally practised in China. Vaccination was introduced into China by the foreign doctors and the missionaries, but it is not in general practice. Considering the multitude of people, the number vaccinated in cities and villages is insignificant. Inoculation is practised in two ways: 1st, serum taken from small pox cases, is inoculated in the forearm; the 2nd way of inoculation is, small-pox scabs are blown up into the nostrils of the children. The doctors or rather quacks collect scabs from small-pox cases, dry and pound them and store the powder carefully for the season. This powder they blow up into the nostrils with a tube. The latter way of inoculation is practised to a great extent. This blowing up system, or "Chwe Hwa" as the Chinese call it, develops artificial small-pox in the subject. The child gets fever first and then irruptions appear on the face and body. The severity or mildness of the case depends upon the quantity of poison inoculated and it also depends on the virulence of the poison taken from a typical case. Some cases are so mild that the child gets fever and a few irruptions appear on the person, which get all right soon. The after-effects of some of the severe cases, thus inoculated, are pitiable. Sometimes the subject suffers from otorrhoea or becomes permanently

deaf. The child's whole body is disfigured with marks of pits. It is not uncommon for some unfortunate victims of this horrible system to succumb to it. I know this from my personal knowledge and I have treated many such cases of blindness and deafness.

I am glad to say that I introduced the practice of vaccination in Teng-yueh, which may be said to be now fairly popular there. But the Chinese quacks have great difficulty in securing pure and fresh lymph. When they get a good successful case, they carefully take the scabs, and dry and pound them as before. This powder they reduce to a paste with human milk and with it they vaccinate. This does not give satisfactory results. When a man thus vaccinated, gets small-pox, disgrace is brought on the whole vaccination system. The ignorant people thus lose faith in vaccination.

(4) *Plague and other Epidemics*. The Teng-yueh people have never known a single case of plague in Teng-yueh or its vicinity, though plague ravages the country in and around the city of Eun-Chan-Foo. This town is about four days journey from Teng-yueh, situated on the other side of the Salween river. The Teng-yueh people believe that plague can never cross the river because there is a god presiding over the river through whose influence plague cannot cross and infect the people on the opposite bank of it. They have such a strong faith in this theory that I am told that cases of plague from the city of Eun-Chan-Foo are carried to the river bank in a great hurry, say from 30 to 40 miles' distance, in order to place them under the mercy of the god of plague, but many of them die in transit, others die perhaps immediately after arrival. But after all, it is curious, very curious, that the people on the other side of the river are not affected by the epidemic. There is no plague officer, no segregation camp, no vigilance committee, no rat catching, no disinfection or white-washing! This question attracted my attention long ago and I had a good mind to visit the river, but the nature of my duties did not permit it. Is there any peculiar condition of the soil or climate that acts as a prophylactic against this scourge? Hundreds of Chinamen are returning from the plague-infected cities and villages. They do not get the disease when they are on this side of the

river. This is a question which requires good study and careful research. The Chinamen believe in the rat theory of the disease and they give the exact symptoms of the disease that we read of in books. They call it *Yangse Chen* or the disease affecting the glands.

There is no cholera in Teng-yueh or its vicinity. They have never seen cases of cholera. This is another peculiarity of the soil and climate of Teng-yueh. But Teng-yueh is the worst place for epidemics of small-pox. Almost every year there is an epidemic in some locality or other and the mortality is great.

(5) *Superstitions*.—The Chinaman is as superstitious as our Indian people are, nay more. He has a god of ulcer, a god of ear-ache, a god of sore-eyes, a god of small-pox and so on. If you go to a certain temple you will find that the poor god of ulcer has its whole body covered with plasters, the god of ear-ache has numerous ear-rings and the god of sore-eyes has its eyes covered with eye medicines or plasters. When a man suffers from any disease, he goes to the god of that disease and prays that if his ulcer, ear-ache or sore-eyes be all right, he will sacrifice a pig or a cock and put some plasters or ear-rings on the body or ear of the god. Certain uncommon diseases are attributed to the evil influence of the devil. When an astrologer predicts to the patient that no medicine would cure his disease unless he sacrifices pigs and cocks and satisfies the devil by doing certain ceremonies, this is done in almost all cases. There is another belief amongst the Chinese that spirits have their own kingdoms, markets and cities. There is a hell in one of the temples of Teng-yueh and it is under the influence of the god of hell. Ten judges are trying sinners, some are getting beheaded, some are being sawn down, some having their flesh cut off and some getting their heads ground in a mill. These horrible scenes of punishment are shown by images or dolls made for the purpose.

I shall here narrate a curious story of a curious belief of the Chinese from my own personal experience. After a few months of my arrival at Teng-yueh, a young woman died of opium poisoning. She was a full time pregnant woman. Her husband and brothers were anxious to have her child

delivered before her body could be buried. If she was not delivered, according to Chinese law, her body must be cremated. But in accordance with the Chinese belief if the body of a person is cremated, the soul goes to hell. So they were anxious that the child should be delivered by the natural process. The baby could be easily brought out by giving an incision to the abdomen but to give an incision to a dead body is also a great sin. They, therefore, came to me to perform the operation by forceps. I agreed. The body was taken to the hill near the burial ground and I performed the delivery. I returned with my interpreter. Next day my interpreter reported to me that there was a great deal of agitation in the town against the foreigners, and my servants who went to the bazaar were abused and insulted by the street people saying, "Oh, you are dirty servants of a dirty man". And the people were inclined to insult and assault us in the street. The rumour spread over the town and villages like a wild fire that the foreign devil of a doctor took away the baby's brain yesterday to prepare "*Whaine Yeo*" or chloroform and the eyes of the baby to prepare the photographic medicines. As soon as I heard it, I went direct to the Consul, Mr. Litton, and reported the matter to him in full. He enquired from his servants, who confirmed my story. He told me that had not the local officer been a good man, the mob would have already pulled down and burned our houses or probably we should have been lynched. Mr. Litton warned me to be careful for the future and reported the matter to the local Chinese Magistrate, Mr. Ye. Mr. Ye at once issued a proclamation that anybody who would talk such nonsense hereafter would get 200 stripes or if necessary be imprisoned. This order of the Magistrate had a wonderful effect and the agitation against the foreign devils at once subsided. For the Chinese consider all foreigners as devils. When they call foreigners 'foreign devils', Europeans talk of the 'yellow peril'.

(6) *Practice of Medicine*.—A Chinese doctor is just like a Kaviraj or Hakim in our country. He has roots, leaves, stems, pills, powders, infusion or decoction. Like a Kaviraj or Hakim he treats many complicated medical cases with success. He diag-



noses the disease by feeling the pulse only. He has no other method of examining the patient. As the Kaviraj or Hakim has no knowledge of surgery or midwifery, so Chinese doctors have practically none. There are two classes of doctors in China, i.e., the "*Nwe ka*" or internal disease doctor and "*Wai kaw*" or external disease doctor. The internal disease doctor is the simple practitioner of medicine and the external disease doctor means the man who cures boils, abscesses and ulcers, etc. The latter class are pure quacks and can treat simple cases only. They have no scientific knowledge or improved method of treating surgical cases. Like the Kaviraj, the Chinese doctor hates midwifery.

I was the only doctor in Teng-yueh who had the combined knowledge of both internal and external diseases. I was, therefore, recommended to Brigadier-General Chang by our Customs Commissioner, Mr. Montgomery, for the treatment of the General's son, who was suffering from some disease which required a surgical operation and who came down to Teng-yueh from Tali-Foo, a journey of 12 days.

I have no detailed knowledge of the Chinese drugs but I shall mention the names of a few to give an idea of them.

**STIMULANT AND TONIC.**—The best stimulant used by the Chinese doctor is a kind of gentian. The Corean gentian is said to be the best. It is called "*Yang Sein*" in Chinese. It is given as decoction or a raw piece is given to be chewed by the patient. When a patient is very weak owing to exhaustion or other causes, this drug is given freely to revive him. The Chinese do not like the stimulant of spirits. There is another favorite and popular stimulant and tonic. It is "*Lu Kaw*" or deer horn. Perhaps you know that the deer or sambar changes his horn every rainy season. When the new one grows, it remains soft for sometime. When a deer is shot with his soft horn, the sportsman makes a good bargain out of it. I know personally one of my Burmese friends in Shwagh sold a deer horn for Rs. 80/- to a Chinaman and this man resold it in Canton for a couple of hundred rupees. One tael of this horn is sold for from 4 to 7 taels of silver. (Tael is a Chinese ounce equivalent to  $3\frac{1}{4}$  tolas in weight. One tael of silver is exchanged

for Rs. 2 $\frac{1}{2}$ ). One tael of gentian is sold at the same rate. This soft horn they cure by certain processes and then macerate it in country liquor and after this it is ready for use. Weak people and invalids are freely given this drug.

They use also musk in many preparations. Musk powder they use for counter irritation. When a patient suffers from headache or belly-ache they put a little musk on each painful part and set fire to it. This causes small blisters on the desired spots. This is believed to be a good remedy.

**MEDICINE FOR MALARIA.**—Among other drugs for malaria I shall let you know one or two. Dry and solid fæcal matter is collected and burnt to ashes. These ashes are put on a thick layer of cotton wool and placed on a funnel already put on the mouth of a bottle or narrow-mouthed jar. The funnel is kept full of water. This water is filtered through the cotton wool washing down the ashes. This mixture of filtered ashes from human fæcal matter is given to the patient to drink who is suffering from malaria. Another process of preparing malarial mixture is that a hollow bamboo is thrown into the latrine and kept there for a long time. Through some minute holes in the bamboo the juice from the human excreta leaks into it. This bamboo is removed and the juice thus collected in it is carefully taken and kept in a bottle. This is again purified by certain processes which I cannot tell you. In this way another wonderful malarial mixture is made ready for human consumption. This bit of information I received from my interpreter Lin Si Fan, whose father was a doctor.

Human milk is supposed to be one of the best stimulants for invalids. When old men or women are very weak they are constantly fed with human milk taken from the breast of young women. The last and not the least important is a child's urine. Urine passed by boys aged from 3 to 9 years is considered an excellent tonic for women, especially those who have been recently confined. This is generally used by poor people who have no money to buy costly drugs. For about 8 or 9 days this urine is daily drunk to purify the blood.

**DIET.**—They have no regular system of dieting the patient. The patients are given

in most cases ordinary food. Even in diarrhoea or dysentery they do not regulate diet. They do not like the idea of giving weak patients liquid diet such as sago, barley, arrowroot, milk, etc. They say that liquid diet makes a patient more weak. It cannot give strength. The only liquid diet they give that I have seen is soft boiled rice in a somewhat liquid form, but not like congee. The idea of drinking cow's or goat's milk is abhorred. So there is no use of milk in China. There is another nourishing tonic diet in China, which is the powdered root of the water-lilly plant. This when cooked looks like *halua*. This is very freely used.

(7) *System and Practice of Midwifery*.—During my six years' service in Western China, wherever I was called to attend a case of confinement, I never came across a trained or even half-trained midwife. In this respect our Burmese country midwives and Indian village midwives are far superior to the Chinese midwives. Almost all my cases were of instrumental delivery, and I had no help from the so-called Chinese midwives. The poor woman suffering from pain of labour is left alone. Nobody helps her except perhaps her mother or sister. Her mother-in-law never touches her because she is not her daughter and she came from another family. The relatives or neighbours of the woman go in batches, and peep through the doors. They do not enter her room as a rule. She is confined on her own bed. When a child is born after a great suffering, she has to cut the chord of the baby, bathe it, dress it, and to take care of it. This is a general rule amongst poor people, but there is an exception amongst better classes. Her room is supposed to be impure for 100 days. The after-birth or the placenta is buried under her bed in some cases and I have witnessed it personally. After her delivery she is given for a few days as diet boiled eggs of hens. Except on the first day of the delivery, I was never called to attend her a second time even in cases where daily dressing is necessary.

(8) *Reward of a Doctor*.—My last point is how a doctor is rewarded in China. I think no other nation has a similar

method of showing gratefulness to a doctor than the Chinese. In China most of the cases are treated under the contract system, because they have no such system as giving fees for every professional visit paid by a doctor. If the disease is serious and the patient is well-to-do, he promises the doctor a handsome amount and also that if he is cured he would present him with a "*Kwa Hao*," or a certificated sign-board. After his recovery he informs the doctor that he has given an order to the carpenter and that when the board would be finished he would go to his house to present it to him. The certificated sign-board is made of the best wood available, and it has a lot of workmanship in it. It is generally made 4 to 10 feet long. There are four chosen words consisting of phrases eulogizing the doctor's skill and knowledge of medicine. The four letters are written in large type, in the middle and one side contains the name of the doctor and his designation and on the other end is written the name of the man who presents it. All the letters are covered with gold leaves. I had three such certificates and one of them I have taken to Bengal. The first one contains the four letters "*Sie Li Hwa Pien*." The meaning of this phrase is that there were two eminent doctors in China in the good old days; the name of the one was "*Hwa Hto*," and of the other "*Pien zo*." These doctors were so skilful in surgery that they could cut a man's skull, take out the brain, wash it and replace it again. The patient who presented me this sign-board compared me with these doctors and said that from the West came a doctor like "*Hwa and Pien*."

The certificated sign-board is "*Hwe Sin Yu Soo*," i.e., a soul returns to a dead body by the wonderful medicine of this doctor and so on. This is no doubt a sign of gratefulness and permanent memorial to a doctor, who gets popularity through these certificated boards.

RAM LALL SIRCAR,

*Late Medical Officer to His Britannic Majesty's Consulate and the Chinese Imperial Maritime Custom, Teng-yueh, China.*

## SOCIALISM AND THE SOCIAL MOVEMENT—A STUDY

The modern proletariat is a necessary result of the capitalist organization of production. For the capitalist organization of production depends on having an object for exploitation, and it finds this in an enslaved working class, without economic or political independence. The liberation of this class can come about only in opposition to those who support the capitalist organization of production (which by the way from its own inherent characteristics, is tending towards the socialization of the instruments of production). Consequently there is but one course open to the proletariat, and that is as a class to oppose the capitalists. Social Democracy has taken upon itself the task of organizing the proletariat into an army ready for the social war, and it must therefore, above all else, ensure that the working classes become conscious of their class interest and of their strength. To this end it must adopt every possible measure, and advocate every possible reform. In particular the Congress would suggest participation in political life, the demand for universal suffrage, the organization of the working classes in political, trade-union and co-operative groups, working men's education societies and so forth. The Congress calls upon socialists in all countries to see to it that all these forms, at one and the same time, education agencies and weapons for the fight, shall everywhere work together hand in hand. In this way the power of the working classes will gradually grow, until eventually it will be enabled to deprive the middle classes of their economic and political influence, and to socialize the means of production."—*A resolution adopted at the Paris Congress of 1900.*

## I

IT is the tendency of every human society to engender all kinds of social and economic differences within itself, and consequently to bring about its division into various groups or classes. Each of these classes is composed of a set of individuals who stand for a particular economic system, or condition of things which are based on one or more prominent economic principles, *i.e.*, that chain of motives which influences the economic activities of individuals. Every modern society, at least in those European countries which have gone in for the production of manufactures on a large scale, is commonly found divided into four groups or classes sharply distinguished from others by their economic activities and interests:—

(1) The nobility and gentry, or feudal

party which corresponds roughly to the feudal aristocracy.

(2) The lower middle class, the class of manual labourers in the broadest sense.

(3) The bourgeoisie or middle class *par excellence*, the representative of the capitalist system. This class includes—

(i) all those who are economically independent, or who would like to be so, and are intent on profit-making. Such a class would include many shop-keepers, property-owners, agents, stock-jobbers, and so on, and also the more modern of peasant proprietors:

(ii) and all those who are not economically independent, but are associated with the capitalist undertaker in his activities mostly as his representatives, and as a rule participate in his success, *e.g.*, paid directors of companies, managers, foremen in large businesses, &c.

(4) Opposed in all things to (3), the proletariat, *i.e.* technically, that portion of the population which is in the service of the capitalist undertakers in return for wages, and elements akin to them—*i.e.*, free wage-earners, all such persons as are employed in capitalist undertakings, excluding those covered by (ii) of (3). They include the whole of the so-called lower or working classes, and also those amongst small farmers and mechanics who live the life of the proletariat, as well as the lowest grade among officials, such as those in the Post Office.

Historical development has brought about that production in these days is on a large scale, *i.e.*, carried on by the combination of many labourers under uniform direction, and that it is based on a capitalistic system, *i.e.*, private ownership of all commodities including those which are required for production such as raw material, machinery, factories, land. The owners of the means of production and therefore of the commodities produced absorb the lion's share of the resultant production; and the other

equally important factor in that production, the labour power of the workers, is purchased by them in return for a money payment, by way of a wage contract, which is invariably disproportionate to the indispensability of the labour factor in production. Capitalism has only an eye on profits, and this race for profits absorbs all its thoughts. This obvious unfairness, the contrast which the worker observes between his own hard lot and the wealth of many of his capitalist-employers, wealth which he himself has had no small share in producing, moves him to work for his own emancipation. The conception of all such attempts at emancipation on the part of the proletariat comprises the modern social movement.

"All theoretical attempts to show the proletariat the goal of its efforts, to call upon it to take up the struggle, to organise the struggle, to show it the way along which it must march if it is to succeed—all this is what we understand by modern socialism. And all practical attempts actually to carry out these ideas we call the Social Movement."

Thus these two, Socialism and Social Movement are related to each other as thought and deed.

The existing social order is mainly responsible for this movement of the proletariat. Capitalism herds together in large masses and at one spot collections of individuals having no connecting link among themselves. In a time they become comrades, become conscious of the great power which they as a body can wield, and so by a natural process a certain class consciousness grows up among them to weld them into linked battalions. Besides every kind of production is now on communist lines, *i.e.*, by combinations of workers, each of whom attends only to a part of the production. This leads on the worker to think of communist organization of the whole production and communist basis of consumption. Further the water-tight family life in a single house disappears, and trade unions, public libraries, cafes and public places of entertainment in which the workman feels more and more at home, life in large common tenement houses, &c., dissolve individualistic tendencies. Then take into account the intensity, nervousness, restlessness and uncertainty of all modern life in all spheres of activity, the shortening of time and space by inventions, the simple possibility of bringing about combinations of large masses

in cities or anywhere else, the spread of knowledge among the masses which means demands, the revolutionary spirit abroad in our time, changing and recasting values in all directions and engendering a strictly critical frame of mind among the middle classes who apply it to politics, morals, religion and art, and consequently induce the proletariat to adopt it and apply it to economic and social institutions, this revolutionary spirit in its turn making possible the belief that if such wonders, incredible as they seemed to a bygone generation, have actually come about why should there not be more? &c.,—and you have quite a complete chain of the psychological and physical causes that have brought about the evolution of the Social Movement and Socialism.

It is interesting to trace the growth of this two-sided phenomenon. The middle of the 18th century saw the birth and growth of capitalism, and with it that of the school of political economy called "classical" and represented by Quesuay, Adam Smith, and Ricardo. In opposition to this spirit and organization of capitalism, a newer literature sprang up which devoted itself to practical questions and put forth a curious mixture of explanations and demands. One branch of this literature recognises the existing capitalist system, but only seeks to introduce changes and improvements in it by either proposing small unimportant reforms leaving fundamentals as they are, or although concurring in existing social conditions, desiring a change in the thoughts and feelings of men, and calling for the exercise of brotherly love, charity and forgiveness. The other branch insists upon the removal and change of the capitalist economic organization itself either by going back to the medieval feudal system with its craft-guilds, or, what may be termed as progressive, by proposing the new building up of a social order in the interests of the wage-earning class. This is the socialistic school. Its pretensions go beyond the circle of a mere economic or social programme, and may be looked upon as unfolding a whole view of life. As Bakunin puts it:

"Socialism takes its stand on the positive rights of life and of all the pleasures of life, intellectual, moral and physical. Socialism loves life and wants to taste of it in full measure...It never asserts that the life of



man must of necessity be a sacrifice or that death is a blessing."

This is a keynote of the preachings of early writers like Weitling, Fourier, Robert Owen, and such others. Socialist thinkers insist on the necessity of work, but they only want to have its duration shortened by more equal distribution. An ideal State is that which is based on equal suffrage and in which the will of the masses finds full and effective expression. The weal and woe of mankind depend to a large extent on the outward organization in which men live. These are today imperfect, and consequently happiness and harmony have not yet appeared on earth. The basis of free competition with its accompanying race for profits and that of private property must yield place to a system in which production and eventually distribution and consumption are also organised and regulated on communistic lines. These two lines of Heine sum up a remarkable contention on which modern socialism lays no inconsiderable stress:—

The idle belly shall no longer live  
On that which busy hands create.

Several schools of socialistic thought while agreeing in their criticism of existing conditions, and also in what they considered ought to be the aim of reforms, differed only as to the way in which they hoped their ideals would be realised. So these different systems may be conveniently divided into (1) rational, or Utopian Socialism, and (2) historic or realistic Socialism, which had two epochs, one dogmatic, and the other critical.

All thinkers up to 1840 like Godwin and Owen in England, Fourier and Cabet in France, and Weitling in Germany, held that God is good, and since he made the world, the world also is good. But man has destroyed the natural harmony of the social organism, and in consequence, the happiness of each individual, by introducing all manner of artificial devices, such as private property and the like. So every attempt must be made to restore the "natural order" and as Truth alone can help men in his onward progress it must be sought. Since the changes in society are due to knowledge, only preach the new gospel, disseminate truth, it is inconceivable that any one with the requisite knowledge can and should

refuse to change the old conditions for the new. To commence with the rich is the best policy. Voice and pen were to be the means for the propagation of the new gospel, and no violent means should be employed to bring about the proper order of things. This point of view made rational socialism incompatible with political action. It had no sympathy with the Trade Union movement either. But the Utopists were mistaken in their theory of mankind being in the error. They overlooked the fact that there are sections in every society who regard the existing conditions as perfectly satisfactory, and have no desire to change them. Besides, it can be easily seen that particular social conditions prevail and continue because those people whose interests are paramount have the power of keeping those conditions unaltered. Indeed all social conditions are the expression of the prevailing division of power among the different classes of society; and possessors of power have never been known to have been prevailed upon by preaching to give up their advantageous position. Further, they forgot that to make the new social order possible, men and conditions would have to change by a slow process of development, and that social conditions were not a problem of knowledge, but much more a problem of character.

Though a new school of thought with conceptions in direct opposition to those touched above, the old rationalist socialism still lives in the teachings of those theorists who in their thoughts and feelings still stand on rationalist or Utopian ground.

## II.

We may now pass on to the new generation of thinkers who evolved an historic or realistic conception of the state of society. The great French Revolution rudely shattered all fundamental conceptions of the State and Society, and altered the very method of the interpretation of history, and the great political changes which it meant ushered in an entirely new standpoint, which had been already heralded by men like Harrington, Burke, Montesquieu and Vico. This revolt at first was set on foot by the reactionary opponents of Liberalism such as Guizot, Hegel, De Bonald, Von Haller,

Savigny, and others. They made out either that Liberal constitutionalism as it existed was the right political organization for present and for future times, or that the Liberal ideas were unreal and played out and positively harmful to the best interests of the nations, and that, therefore, the sooner they were swept away, the better. This new conception of history was soon applied to the social struggles of the time by people who did not desire either to stand still or to go back, but who wanted to press forward in development. And there socialism entered on a new stage of history, and taking its cue from the spirit of the modern historical and realistic school, discarded the old rational garment and put on the up-to-date historical garb. A study of the teachings of Karl Marx can give us a vivid idea of the special characteristics of the new socialism, whose whole view of life may be expressed in these five lines:—

The earth belongs to the Spirit of Evil, and not  
To the Spirit of Good. What the gods send us  
From above are things which may be used by all alike.  
Their light makes glad the heart, but it does

not make men rich ;

In their estate no one can win possessions for himself.

The Marxian theory of the Social Movement, which may be regarded as the fundamental basis of all the varied aspects of it, has its important elements set forth in the "Communist Manifesto" put forth conjointly by Marx and Engels in 1847 as the programme of the "Union of the Just" at Brussels.

Certain economic conditions of production and distribution, which as a consequence regulate the distribution of power in a community, bring about the formation of classes. All history is the history of class conflicts; and the history of today is that of the conflict between the bourgeoisie or middle class and the proletariat. New economic changes are expressed most clearly in class opposition and class conflicts. The rising modern Social Movement, *i.e.*, the movement of the proletariat, is only the organization of those elements of society which are destined to break the back of the middle class power, and thus to seize upon the new socialized means of production. To effect this the old method of distribution particularly in so far as it touches them and also generally must be done away with ;

in other words, private property and private production should give way to Communism.

It was indeed a scientific achievement of a very high order for Marx to look at the movement in its historic aspect, and to point out its true relation with each other in economic, social, and political circumstances ; and this accounts for the splendid success of these root principles, and the continuance of their hold over people for over half a century. He also held that political revolutions are in reality the transference of power from one social class to another, and takes the economic changes as his starting point to explain the growth of social classes and their struggle of one against the other. He had declared long before that "there never was a political movement which was not a social movement at the same time." This brought the proletariat to a full self-consciousness, and to look upon it as an inevitable result of historical development. The class struggle, whether political or economic, was to be looked upon only as a means to be used by the proletariat to safeguard its interests in the process of economic changes. And the opinion, socialism as the end and class war\* as the means, came to be regarded and upheld as a historical necessity. The emancipation of a class has two aspects, an ideal and a material one. The proletariat which is economically dependent on capital can not be ideally emancipated until they abolish this dependence by taking into their own hands the direction of production. Material emancipation necessitates the removal of those conditions which are the real causes for the social inferiority of the class as a class. So the capitalist system must yield place either to production on a small scale (virtually the craft system), or to production on a large scale, but with the abolition of the capitalist organization by the socialization of the means of production. To take the first step, would be a retrograde movement ; so where no third course is possible, the second must be taken. So far about the necessity of the ideal.

Now, is the class war necessary ? Modern

\* Whatever Marx meant to import by the word, in the words of Professor Sombart, "stripped of all accretions, and looked at in its simplest form, it can mean in our own age nothing else but the attempt to safeguard the interests of the proletariat in politics and in economic and social life."

society is made up of an artificial mixture of many social classes whose only binding tie is a common interest in one and the same economic system. The thoughts and feelings of the individuals who form the classes tend to be similar owing to the influence of outer circumstances, and consequently they come to have a specific view of life. And such a membership engenders a common resolution to maintain the standpoint of the class and its economic position and so come in what are called class interests. These special class interests must in the long run lead to class opposition. Indeed, does history record any case where a class has freely given up the rights which it regarded as belonging to itself? \* There are innumerable examples in history where some reform or other was commenced by benevolent philanthropists—perhaps by some high-minded public servant—only to be soon shattered against the iron wall which guarded the threatened interests of the class in power.† So Marx was quite right in his views, the links of which were—first, class differences; then, class interests; then class opposition, and finally, class war. Marx had no faith in the goodness of man. Man is generally actuated by selfish rather than by noble motives; so if anything is to be achieved we must appeal primarily to the interests of mankind. The proposed social organization is not promised to be ideally the best, or most reasonable, but solely the most suitable to the developing conditions of life. The realization of the good and the beautiful is limited by economic necessity. "Ideas separated from the interests which are to make them possible are but a poor show." All his ideals were merged into the great ideal membership of a class. "The proletariat have nothing to lose except their chains, but a world is theirs to win. Proletarians of all lands, unite."—But please note, *only proletarians*.

In these fundamental ideas of the Marxian theory there were no doubt many contradic-

\* Cf. "The concessions of the privileged to the unprivileged are seldom brought about by any better method than the power of the unprivileged to extort them."—J. S. Mill.

† This may perhaps put the reader in mind of the history of India during the Viceroyalty of the late Marquis of Ripon. For it see Mr. W. S. Blunt's latest book: "India Under Ripon, a Diary, &c."

tions. One weakness Engels himself acknowledged later on:—

"History proved that we were wrong—we and those who like us in 1848, awaited the speedy success of the proletariat. It became perfectly clear that economic conditions all over the continent were by no means as yet sufficiently matured for superseding the capitalist organization of production..... The time for small minorities to place themselves at the head of the ignorant masses and resort to force in order to bring about revolutions, is gone. A complete change in the organization of society can be brought about only by the conscious co-operation of the masses; they must be alive to the aim in view; they must know what they want.... But if the masses are to understand the line of action that is necessary, we must work hard and continuously to bring it home to them.\*"

The idea of the Dictatorship of the proletariat may be traced to Robespierre who wanted a revolution brought about by constitutional means, i.e., by the use of the legislative machinery. But to think of bringing about a new *social* order by force and to imagine that it is possible to do so is to refuse to read all the lessons of history and life. A new social order must gradually develop from the old. A real revolution generally has a *political* character, and of course can be "made." But the *social* revolution which is to substitute the organization of society on socialistic lines for that on capitalist basis is quite a different thing. And this idea of the dictatorship becomes absurd in democratic countries like Switzerland and the United States of America. The contentions that the present capitalist system, by virtue of its inherent qualities, contained within itself the germ of its own decay, and that as the capitalist system decays, it creates the necessary conditions for the birth of a Socialist Society are hardly justified by facts. No doubt small businesses are being absorbed into big capitalist centres in manufactures, but in agriculture the tendency is rather in the opposite direction. The number of great capitalists is distinctly not on the decrease. Morally no doubt there is a good deal of truth in the theory of the pauperization of the masses; but in the course of the capitalist undertaking the condition of the working classes has been raised, though probably more slowly

\* Cf. what the Paris Correspondent of the *Daily News* (1-12-09) reported M. Jaures as having said:—"That until the masses of the people are sufficiently educated, it will be vain to talk of a social revolution,"

than that of the other classes of the population. It can not be satisfactorily proved that capitalism is digging its own grave. The commercial crises, which Marx and Engels had in mind, rather lose than gain in intensity, as time goes on.

The conviction that the teaching of Marx is not in accord with scientific facts must have led to many a heart-searching. The orthodox socialist found himself in the same boat as the orthodox Christian. Indeed any kind of faith can never be correctly based on science. Scientific considerations are limited to showing cause and effect in the world of realities. You can never stretch them to prove that any social struggle, any effort for a new order which is yet to come into being, is right or necessary. Any practical movement must, of course, profit by utilising the established results of science. But no such movement can be correctly spoken of as scientific. Its justification is not that it is "true", but rather that it is "useful" and "powerful." As on the whole, the churches identified themselves with the prevailing monarchical and capitalist system, the socialists at first, took up an inimical attitude against them.\* Even today there is far too much realism in the Social Movement, and it lacks an intense view in which imagination and ideals may play a part. The view of men like Jean Grave that the idea is every thing is also another extreme, as unsatisfactory as its opposite.

"The ideal, no doubt, lies between the two. Not only what is possible ought to be of concern to us, but also—and perhaps chiefly—what is just and what is beautiful. Without the idea all attempts to bring

\* In this connection note the anti-clerical attitude of the Republicans in France. Roman Catholicism claims rights over the whole man and his activities in all spheres in this world as well as in the next, and it has never been brought to accept the Republic. Thus the law of self-preservation dictates this attitude on the part of the Republicans. Even today in France the programme of the Socialists is anti-clerical as will be evident from this pronouncement of Mr. M. Jaurès in the *Petit République* of August 3, 1901:—"They wish to tear from the Church all political power, all social privileges, and all financial endowment. They wish to exclude her from all public services, from education, from philanthropy, and to reduce her to the state of a private association until that day when the progress of illumination, the influence of lay education, and the social elevation of the oppressed, shall have dried up little by little the customs and beliefs which are still deeply rooted in the proletariat and the middle class."

about the new are colourless. Without the inspiration of the idea we creep about on the face of the earth, with it we are able to fly untrammelled as high as the heavens. The ideas give body to our ideals, and the ideals must fill us with enthusiasm. We must keep them alive in the heart's flames and temper them in the fire of the soul. Ideals are like the sun's rays—an absolute necessity for all things that have life. The last words of St. Simon to his favourite disciple Rodrigues remain true for ever: 'My friend, never forget that you must be an enthusiast if you wish to achieve great things.' "

But if Marx looked upon the movement as a necessary historical evolution, how can there be a place for idealistic and ethical spirits in such a scheme of things? But really there is no such opposition.

"In Marxian circles it very often happens that evolution is mistaken for fatalism, and the history of mankind is not kept sufficiently distinct from natural processes. People believe that historical evolution is quite independent of the action of man, and that therefore the individual may fold his hands and wait for the expected fruit to ripen. But as a matter of fact, such fatalism has nothing in common with the theory of evolution. A view like this overlooks the fundamental fact that all social phenomena affect, and are brought about by living people, and that these people bring about development by setting themselves an aim and trying to realize it."

Enthusiastic idealism is as necessary as sober political sense. A party programme without a dash of idealism becomes a dull, commonplace activity; and to have an ideal but no programme is deliberately to throw away chances of making the most of political possibilities.

"Enthusiasm for the ends in view must go side by side with clearness of vision in the practical affairs of politics. For the one we need warm feelings, for the other a clear outlook, so that ways and means for arriving at the wished for goal may be plainly perceived."

Meanwhile a new gospel has arisen within the last few years in France, the land of ideas, which has raised men's hopes. It has criticized the system of Marx to shreds, although it professes to base itself on it, and thus possesses a somewhat sufficiently independent individuality of its own.

It has been called Revolutionary Syndicalism.

### III.\*

What we may term Revolutionary Syndicalism with the greatest approximation

\* This may perhaps make clear to the reader several mysterious phases of the recent strike of the post-office employees in France. Though the question apparently resolved itself into whether or not state employees could





**"IN THE DARK."**

From a water-colour by Ordhendra Coomar Gangooly :  
by his courtesy. See "Notes."

KUNTALINE PRESS, CALCUTTA.

to accuracy of description had its origin in France, whence it spread to Italy; and in these two countries it has found its most enthusiastic supporters. The doctrines of the theory first concern themselves with a criticism of the prevailing tendencies of the social movement. Socialism is degenerating into weak, conventional shallowness and a middle class belief, and losing its old revolutionary force. The reason of the decline is the direction of the movement into the channels of political and parliamentary activity, which leads to a slackening of principle with a view to get together the greatest possible number of followers and voters. In that way it ceases to be a labour party caring only for the interests of the wage-earners. To obtain as much political influence as possible in parliament, its policy will be one of opportunism and compromise, giving up important principles here and there to be assured of success on lesser points. By the proletarian movement taking part in politics, a sort of ruling caste comes into being. The leaders gradually get out of touch with the feelings and opinions of the followers; and perhaps such a ruling class may end by conceiving a hostile attitude to the labour movement itself, and insist on preserving a set of conditions which alone can be an excuse or a necessity for their service. So to make the movement a really proletarian movement intent on the abolition of the capitalist system and production on capitalist lines, it must withdraw itself from political and party organization, and adopt that of the trade-union. And this is the reason why the movement calls itself syndicalism, *i.e.* the socialism of Institutions (Trade-unions, Co-operative Societies, &c.). These serve as a model of those social units by the combination of which the society of the future will be formed. Nationalization or municipalization of things are only idle chimeras, for they can only mean the continuance of the capitalist system with all the hierarchy of officials in factory and business, while the real object of the Social Movement ought to be the entire abolition of such a hierarchy. The independent

form unions affiliated to the General Confederation of Labour to safeguard their rights, the movement was a stirring of deeper waters than the mere ripples on the surface gave an indication of.

trade-unions must carry on production; and there should be no State interference, which is always being exerted in the bourgeoisie interests. Under the new conditions there would be no necessity for the existence of the State. The syndicalists have little faith in the principal doctrines of the Marxian theory referred to above, and they pin their faith only on the will of the proletariat to revolutionize old conditions of production and society by direct efforts, and by readiness of self-sacrifice. Duty for duty's sake and also for the sake of liberty—this spirit can bring about the new order of things. The development of the trade-unions on right lines and away from the middle class influence is an important matter. There should be trade-unions for whole industries, rather than individual callings in any one particular industry; and such unions should form large federations combating narrowing tendencies. There should be no contributions, no strike-funds or insurance-funds, and no talk about making terms with masters, compromise in parliaments, or any absurd talk about humanitarianism. There should be an upward struggle to keep up the spirit alive. A strike always rakes up the existing antagonism between proletariat and bourgeoisie, fans class-hatred into flame and brings out in the proletariat just those qualities that are needful to produce the social revolution, and establish the new order—solidarity, self-sacrifice and enthusiasm; so it must always be encouraged. A general strike serves such a purpose in the highest degree, and it brings the proletariat on the scene as a class. The State is almost invariably inclined to side with the capitalists, so all that tends to replace the old machinery of the State must be welcome. The capitalist State relies to a very great extent on its army, and therefore the power of the army must be lessened. This explains the aim of the propaganda of anti-militarism.

These doctrines of the Syndicalists are based, they assert, on true Marxian teachings. This is indeed partially true, though Anarchism and many other systems have contributed each its own quota. The history of France with the memories of the Revolution, the character of the French people (and also the Italians) savouring of the

artistic temperament and looking disdainfully on business, middle-class ideas, &c., the tendency of the people to do things impulsively and to be seized by a sudden passionate enthusiasm, the social and economic environment\* in which the syndicalist doctrines arose—all these will account for the rise and development of the theory. Besides in France politics are in the hands of the class generally termed "Intellectuals" and of the lower middle-class; and it is feared not unjustly that neither of these classes would further the interests of the proletariat.

This system is more or less a patchwork containing excellent materials in parts, but also much that is useless, and, indeed, dangerous. But the syndicalists have made a somewhat good start in many directions; though very much yet remains to be done. What is wanted to-day is to create new values, to fill the proletarian world of ideas with new contents, and side by side with this to promulgate an entirely new conception of the social world.

#### IV.

We shall now attempt to review the practical actual attempts to carry out the theoretical ideas about emancipation of the proletariat in true proletarian spirit made in various countries. The early history of the Social Movement shows that wherever the movement of the masses had a clear aim in view, it was not yet a movement of the proletariat; and where it was a movement of the proletariat, it had not yet a clear aim in view; *i.e.*, in those movements of which the proletariat is but a part, the arms are enunciated by other and non-proletarian elements, such as the middle-class groups, and where the proletariat rises independently, it shows that it has as yet no definite and well-defined demands. In the Revolutions of 1789,† 1793, 1830, 1832,

\* In France industries are for the most part carried on in workshops with the master workman at the head of each, and a few journeyman employees besides, which means the strength and influence of the lower middle-class with all the dangers that threaten the labour movement.

† Prince Kropotkin (in his recent admirable study of "The Great French Revolution, 1789—1793") however thinks otherwise. In the French Revolution the middle classes sought for political power while the people, or the mere man in the street, endeavoured to obtain the wherewithal to live. Whatever success the

and 1848, the proletariat did play a part, but really all of them were middle-class movements. But this early history of the movement had many characteristics in common in the different lands with a capitalist system of industry, as the causes such as the rise of capitalism, &c., were everywhere the same. Then there came a stage when each nation trying to solve its own problem in its own way, according to its special peculiarities evolved each a different type of the movement. But after a time it again tended more and more to sameness. We shall first try to examine three such distinct types—the English, the French, and the German. The first had no political or socialist aims, but was distinguished by the formation of trade-unions and co-operative societies; in the second, the old revolutionary spirit sought to realise itself anew; and the last type was that of a Labour movement in the spirit of Marx, adopting legal, parliamentary, and political methods.

In England, the Chartist movement was the first well-organized stirring about on the part of the working classes; but the revolutionary feelings soon died out. After 1850 the English working classes adopted the policy of making the most of every opportunity, and discarding all socialist visions, tried to improve their position within the framework of capitalism evidently with considerable success. This spirit gave birth to two indispensable institutions of the social movement, the trade-union, and the co-operative society. Both these have been developed considerably, and extorted State as well as public recognition. The reason for this eschewing of open socialistic tendencies may be found in the character of the English people, that of "calm dispassionateness," their "extreme practicalness," and their lack of the power of speculation and systematizing. As Webb calls it, it was a policy of "inconsistent opportunism;" and to the formation of it, the special circumstances of the time, more especially the economic and political

Revolution had, was due in fact to the people who set up image after image to carry out their idea only to dislodge him, as soon as he tried to go counter to their wishes. But he admits that the people failed because "unfortunately, these communistic aspirations were not formulated clearly and concretely in the minds of those who desired the people's happiness."

conditions prevailing in England in the thirty years after 1850, contributed not a little along with the above reasons. The unique prosperity which the country enjoyed brought about an increasing demand for labour, and consequently a decrease in unemployment, a scale of high wages, &c. The working classes also profited by a struggle for power between Whigs and Tories.

In America, the English Trade-union Movement has been largely copied, but co-operation is almost nonexistent; and Socialism has made little progress all through the 19th Century.

The Social Movement, in France, has been brilliant but nervous and fitful, uncertain as to its methods, but always with a supreme faith in the power of revolutions to work miracles. Besides it has always shown a tendency to split into different parties, to set on foot conspiracies in secret societies and midnight meetings, and to resort to street riots and fighting behind the barricades. The reasons for this attitude have been touched upon in course of the explanation of Revolutionary Syndicalism above.

The German Social Movement has been characterized by its prevailingly political character which also finds expression in the tardy recognition of the trade-union and the co-operative movements as equally important factors, by its anti-revolutionary and strictly parliamentary tactics, and by its complete absorption of the Marxian ideas. Ever since 1875, there has been one Social Democratic party in Germany, and these extracts from the Erfurt Programme of 1891 illustrate the prevailing characteristics of the movement:—

"The struggle of the working classes against capitalist exploitation must of necessity be a political struggle. The working class can not fight its economic battles nor develop its economic organization unless it possesses political rights. It can not bring about the transference of the instruments of production into the hands of society unless it has obtained political power.

"In all lands where production is on capitalist lines, the interests of the workers are the same. As international communication is extended, and as production is more and more for the world market, the condition of the workers in any country becomes more and more dependent on that of the workers in all other countries. Accordingly, the liberation of the working class is a task in which the workers of all civilized countries may participate equally. It is in view of this that the

Social Democratic party in Germany regards itself as being at one with the proletariat of all other lands.\*

"The Social Democratic party in Germany strives, therefore, not for new class privileges and rights, but for the removal of the class rule, and indeed of class differences. It demands similar rights and similar duties for all, without distinction of sex or descent. From this standpoint it attacks the exploitation and oppression not only of the wage-earners, but also all manner of exploitation and oppression, against any class, any party, any sex or any race.†

The immense personal influence of Lassalle and Marx had much to do in shaping the destinies of the movement in Germany, along with other causes, such as, the peculiar national trait of a German that he is a born doctrinaire and loves theoretic speculation, his being a bad hand at revolution unlike the Frenchman, his quiet submissiveness, the backwardness of the country in economic development, the incapacity of the Liberal parties to turn the growing proletarian forces to their own advantage, the introduction of the universal suffrage and vote by ballot in 1867, the tameness of German Liberalism which has discarded the last remnants of Radicalism, the reactionary policy of the German and Prussian Government which has induced non-socialists to remain in the Social Democratic party, the law of 1878 against socialists which was not renewed in 1890, &c., &c.

At the present time the Social Movement in all countries has been exhibiting a marked *tendency* towards uniformity in two things:—

(i) the tendency to unity on the part of the Labour parties in all countries; that is to say, to the "internationalization" movement; and,

(2) the tendency towards inner unity in the movement in each particular country which shows itself in two ways:

(i) in the tendency towards unity in the Socialist, or the Social Democratic party itself; and,

(ii) in the tendency of the movement in all lands towards Socialism.

Karl Marx had sounded the note: "Proletarians of all lands, unite!" Though at

\* This strikes a true keynote of the 'International' movement to be dealt with later.

† This attitude of mind would explain the outbursts of Socialist sympathy in several European lands at the recent execution of Senor Ferrer in Spain, and generally with the efforts of all oppressed nationalities all over the earth.



first responded to by few voices, by eighteenth-sixties the force of the Labour movement began to gather new strength. In 1864 a union was founded with the object of uniting representatives of workers from different lands in one common policy; and it was called International Workmen's Union. The inaugural address of Marx formulated its basis in quite a diplomatic way; for being purposely nebulous in meaning it united all sections of the Labour movement, and followers of all sets of antagonistic teachers. While recognising all differences of opinion, it harped upon the consciousness of the proletariat of all countries of their international solidarity on the sound basis of a common grievance. It held successive Congresses at Geneva, Lausanne, Brussels, Basel, &c.; but differences began to grow, and in 1876 the opposition of Bakunin finally split up the Association. Its one great defect was that it wanted to force upon the proletariat of the different countries the idea of international solidarity, to create national movements out of the international. The year 1889 saw the birth of another Association which has grown in strength every year. The Social Movement has organized modern and practical methods for giving expression to its international aspect—the International Socialist Congresses and interpellatory secretaries on the one hand, and on the other, International Trade-Union and Co-operative Congresses. Now national movements are in existence in all countries, and it is from them that an idea of an international union proceeds, which is but the union of proletarian organizations in several countries, whether the organizations be political, trade-union, or co-operative. While the International Congress at Basel in 1869 only represented nine nations which sent a total of 80 delegates, that at Stuttgart in 1907\* represented twenty-five, which sent 884 delegates in all (including one from Japan). Now the single individual worker can be a member only of his national society, and these societies may combine into national federations, which send representatives to international congresses. These congresses

eschew questions of principles, and discuss only practical questions of the day. With a view to tighten the bonds between different lands an International Socialist Bureau with its seat in Brussels has been established with a working procedure of its own. Besides, side by side with the International Socialist Organization is the International Organization of Trade Unions, one of the strongest elements in the movement, which unites all workers in the common cause, irrespective of their political faith, and affords a common platform for Socialists and non-Socialists alike. It was the tendency to uniformity that facilitated the birth of the International Movement; and this in its turn reacts to give a uniform tendency to the development of the Social Movement in different countries.

Now what is the nature of this spirit of Internationalism? The general thing about it is that since Capitalism is the common grievance of the proletariat of all lands, it is only natural that these should combine in a common action against a danger that threatens all of them equally. The special something about it which calls for manifest enthusiasm is that it stands for the noble idea of the brotherhood of mankind. The spirit is apparently anti-national, but only in so far as the national idea means Chauvinism, Jingoism, and is as a corollary opposed to all national expansion, to all national pride, to every attempt at making bad blood between nations, to any kind of colonial policy, and also to that which is regarded both as cause and effect of all these—to the military system and to war. The peoples have no antagonistic interests and no inimical feelings towards each other; and they ask for peace. Every modern war is a senseless murdering of powerless millions to favour capitalist commercial escapades. Note what Hue, a member of the German Reichstag, said at the International Miner's Congress in 1905:—

"The best patriot is not he who says: 'My country right or wrong,' but rather he who puts justice above all else, justice to all classes and all nations. We are each one of us proud of our own country; we are none of us unpatriotic. But we do not want to hear the clang of swords; we want rather to hear all nations raising their voice in unison or peace."

\* In 1889, at Paris, there were 407 delegates; in 1891, at Brussels, 374; in 1893, at Zurich, 449; in 1896, at London, 748 (of whom 475 were English); in 1900, at Paris, 788 (of whom 473 were French); in 1904, at Amsterdam, 476.

But this view does not make the Socialists indifferent to the fact that all civilization

has its root in nationality, and that civilization can reach its highest development only on the basis of nationality. This is in fact the reason why Socialists are so sympathetically inclined to oppress peoples like the Poles, Catalonians, and so forth: As Englebert Pernesforfer puts it:—

"Nationality in its highest form is a precious possession. It is the highest expression of human civilization in an individual form, and mankind is the richer for its appearance ... Our purpose is not only to see to it that men shall be housed and fed and clothed in a manner worthy of human beings, but also that they may become humanized by participation in the culture of centuries, that they may themselves possess culture and produce it. All culture is national. It takes its rise in some special people, and reaches its highest form in national character ... Socialism and the national idea are thus not opposed to each other; they rather supplement each other. Every attempt to weaken the national idea is an attempt to lessen the precious possession of mankind ... Socialism wants to organize, and not disintegrate humanity. But in the organisms of mankind, not individuals but nations are the tissues, and if the whole organism is to remain healthy it is necessary for the tissues to be healthy ... The peoples, despite the changes they undergo, are everlasting, and they add to their own greatness by helping the world upward."

The following may be taken as a convenient summary of the views of Social Democracy on nationality &c:—

It interprets the word "nation" as a collection of individuals who are united by a common language and a common culture, and recognises the right of each nation to independent existence, and is consequently opposed to those States which attempt to crush the different nationalities within them. It discountenances the war of States against one another, and hates militarism and imperialism as containing the seeds of war. It never desires that the right of a nationality to a separate existence should degenerate into contempt for other nationalities. And as a necessary consequence the patriotism of Social Democracy is something very different from that of the ruling classes. It may be correctly called a "culture" patriotism.

The programme outlined in the resolution quoted at the top of the article has been generally accepted by all Socialists in all lands. With the very successful examples of countries like Belgium and Denmark to show the way, trade-unions and co-operative societies take their place now-a-days

as effective agencies in the general Social Movement. English trade-unions are also looked upon as a preparation for the social organization of economic activities in the new order, and as being in total opposition to capitalism. There are some minor disagreements: but their agreements are much more fundamental than their differences.

## V.

A rapid stretch of the Social Movement in important countries may prove interesting.

Germany.—A great political and parliamentary party—the Social Democracy—embodies the Movement in Germany. It desires to replace the existing social order by a totally different one by constitutional means and practical reforms, and not by the old ideal of an appeal to force. At every election the party is gaining seats and the number of votes cast for it. During the election of 1909, about six million votes were cast for it. Trade-unionism and the co-operative movement are gaining ground every day.

France.—The French with their heads and hearts full of the revolutionary ardour took to the constitutional plan of campaign somewhat late, but the socialist parties in Parliament have won recognition in a short time. The socialists have also won great power in the municipalities. Still the tendency to factiousness has not disappeared but on the whole the future is bright enough.

England.—Owing to the development of trade-unions, and also owing to certain peculiar characteristics of the English workman, his want of anxiety for principles, his desire to be left in peace, &c., an independent political Labour party with socialist ideals has yet to arise in England. The House of Commons has now a Labour party of some 40 members.

Belgium.—One can see living socialism in this country. It has all its aspects—the political, the trade-union, and not the least, the co-operative. The Labour party was founded in 1885, and adopted what is probably the most modern of socialist programmes in 1894. Based on realistic Socialism, it is full of the Marxian spirit; but it is not blind to the demands of the times. The party has about 30 seats in the Chamber

of Deputies and seven in the Senate. It has also a strong representation on the Provincial and Municipal councils. A most interesting characteristic of the Belgian Movement are the institutions like *Maison du Peuple* in Brussels, the *Vooruit* in Ghent, the *Worker* in Antwerp, the *Progres* in Jolimont, which are huge centres for the political, trade-union, and co-operative organizations, a sort of trade-union club-houses combined with co-operative stores.

Denmark.—Here also socialism has reached as high a stage of development as in Belgium. The Political Labour party and the Social Democrats command a very appreciable influence in the Landsting, trade-unions are well organized; and the co-operative movement is perhaps more advanced than in any other country save Belgium.

Holland.—The Social Movement could successfully divest itself of anarchist tendencies about 1890; since when it has been gaining ground.

Italy.—After considerable storms and ups and downs of fortune the Social Democratic movement is spreading in all directions. Its characteristic, which differentiates it from the movement in other lands, is that it has seized upon the agricultural proletariat more than anywhere else. There are about 100 municipalities in the hands of the socialists, and the number of socialist votes has been rapidly increasing. In 1904, there were 32 socialist members of Parliament. The trade-union movement has followed in the wake of the political movement.

Austria.—The trade-union movement has made giant strides. In Hungary the Social Democratic party has still to fight for existence against a brutal bourgeois Government. Here, as in Italy, the movement has the support of the agricultural proletariat.

Russia.—Owing to the speedy progress of industry in Russia during the last decades, the proletarian movement has been growing apace, and on the whole it is socialistic in character. But the absolute government of the Russian Empire has forced it to develop in a special direction.

Switzerland.—Notwithstanding the fact that the country has reached a high stage of industrial development, socialism has taken root in it only recently, partly because of the clashing of

national interests, and partly because the constitution is radical. But it is being realized here, as in the United States, that Radical Democracy can not do away with the evils which capitalism imposes on the proletariat. The trade-union movement is closely associated with the political party.

Japan.\*—The first Socialistic Movement was started in 1889; and the Social Democrat's Party came into being in 1901. The Government always takes care to suppress any socialistic tendencies; in spite of which socialistic ideas have been slowly but surely permeating scholars, statesmen, and the masses. The narrow limitation of the franchise does not allow of the spirit exhibiting the full force of the position of influence it has attained.†

The following table of the Socialist press in European and other countries has been recently prepared by the International Bureau of Socialists at Brussels:—England, 3 weekly and 1 monthly publications; France 2 daily and 10 periodical; Switzerland, 3 daily and 3 weekly; Germany, 57 daily; Austria, 2 daily and 1 bi-weekly; Hungary, 1 daily and one weekly; Norway, 1 daily; Sweden, 1 daily; Italy, 4 daily;

\* *Vide* Chapter 26, Vol. II, of "Fifty Years of New Japan," compiled by Count Okuma.

† "The following statistics of Socialist and Labour representation are taken from the Periodical Bulletin issued by the International Socialist Bureau:—

Germany—Deputies 44, Votes 3,258,969; 1907.

England—Deputies 31, Votes 342,196; 1901.

Argentina—Deputies 0, Votes 3,000; 1908.

Austria—Deputies 88, Votes 1,041,948; 1907.

Belgium—Deputies 35, Senators 7, Votes 492,210; 1906-8.

Bulgaria—Deputies 0, Votes 3,000, 1908.

British Columbia—Deputies 2, Votes 6,700; 1909.

Denmark—Deputies 24, Senators 4, Votes 92,648; 1909.

Spain—Deputies 0, Votes 29,000; 1904.

United States—Deputies 0, Votes 600,000; 1908.

Finland—Deputies 84, Votes 336,896; 1909.

France—Deputies 55, Votes 1,120,000; 1906.

Holland—Deputies 7, Votes 82,494; 1909.

Italy—Deputies 44, Votes 338,885; 1909.

Luxemburg—Deputies 10, Votes (?); 1909.

Norway—Deputies 11, Votes 45,000; 1906.

Servia—Deputies 1, Votes 30,000; 1905.

Sweden—Deputies 34, Votes 75,000; 1909.

Switzerland—Deputies 7, Votes 100,000; 1908.

Total of Deputies 478, Senators 11, Votes 7,993; 245.

It will also be noticed that the vote in several countries is not given, chief among these being Australia and New Zealand, not to mention Japan, where the Socialist movement is making itself felt under difficulties."—*The Labour Leader*.

The United States, 4 daily and 9 periodical; Holland, 1 daily; Belgium, 4 daily; Russia, 20 monthly or bimonthly (mostly published in secret); Australia, 1 weekly; Bulgaria, 2 Bi-weekly; Poland, 1 daily; Denmark, 1 daily; figures for Japan not known.

The above study is based mainly on Professor Sombart's "Socialism and the Social Movement" (6th edition.)

NAGINLAL H. SETALVAD.

London. January, 1910.

## THE BLACK PAGODA

"Beauty is truth, truth beauty,"—that is all  
Ye know on earth, and all ye need to know.

—Keats.

THE magnificent ruins on the sandy sea-shore at Konarak, at a distance of about twenty miles from Puri, represent the celebrated Black Pagoda of Orissa, which used to receive the first rays of the sun, rising over the boundless expanse of the Bay of Bengal, to warn the mariners of the danger which the surf still offers to navigation along the coast.\*

The edifice, according to the *Mádalá Pánji* (a palm-leaf manuscript record of events regularly kept in the temple of Jagannatha) is said to have been built by Langulia Narasinha Deva, whose long reign of forty-five years terminated in 1282 A.D.†

But Fergusson assigned its construction to the ninth century, as he refused to believe that "this sumptuous and magnificent work of art could be subsequent in date to the inferior architecture of the temple of Jagannatha." The style of workmanship would certainly go a great way to support this inference, although it would just as well suggest the strong probability, by no means unusual in India, that the materials utilised by Narasinha were really gathered from an older monument.

"The temple itself," observed Fergusson, "is of the same form as all the Orissan

temples, and nearly of the same dimensions as the great ones of Bobaneswar and Puri; it surpasses, however, both these in lavish richness of detail, so much so, indeed, that perhaps I do not exaggerate when I say, that it is, for its size, the most richly ornamented building,—externally at least—in the whole world."‡

It was dedicated to Surya or the Sun. When it came to be demolished in the beginning of the seventeenth century by an unforeseen calamity,† the images were removed to Puri, (according to the palm-leaf record) by King Narasinha, the son of King Purusottama and grandson of King Ramachandra Deva. *Arunastambha* or the Sun-pillar, which stood in front of the Pagoda, as well as the *Bhogamandira* or the hall of offerings, were subsequently removed and added to the temple of Jagannatha by the Marhattas, during their occupation of the country in the eighteenth century.‡ Many interesting relics of Indian Sculpture had since been carried off by enterprising explorers until prevented by Government when the great work of "restoration" came to be taken up in right earnest.

A temple in Orissa consists of (1) the *deul* or the holy of holies, (2) the *Jagamohana* or the porch, (3) the *Nátamandira* or the dancing-hall and (4) the *Bhogamandira* or the hall of offerings. Of these four parts, the

\* On account of its commanding position on the coast, this Pagoda long served the double purpose of worship and navigation, as it was a temple as well as a signal-tower.

† The exact date of construction is given by the palm-leaf record as the Saka year 1200 corresponding to 1278 A.D. thus:—

“सपुच्छ-नरसिंहेन क्षीयरेषांयुसालिनः ।

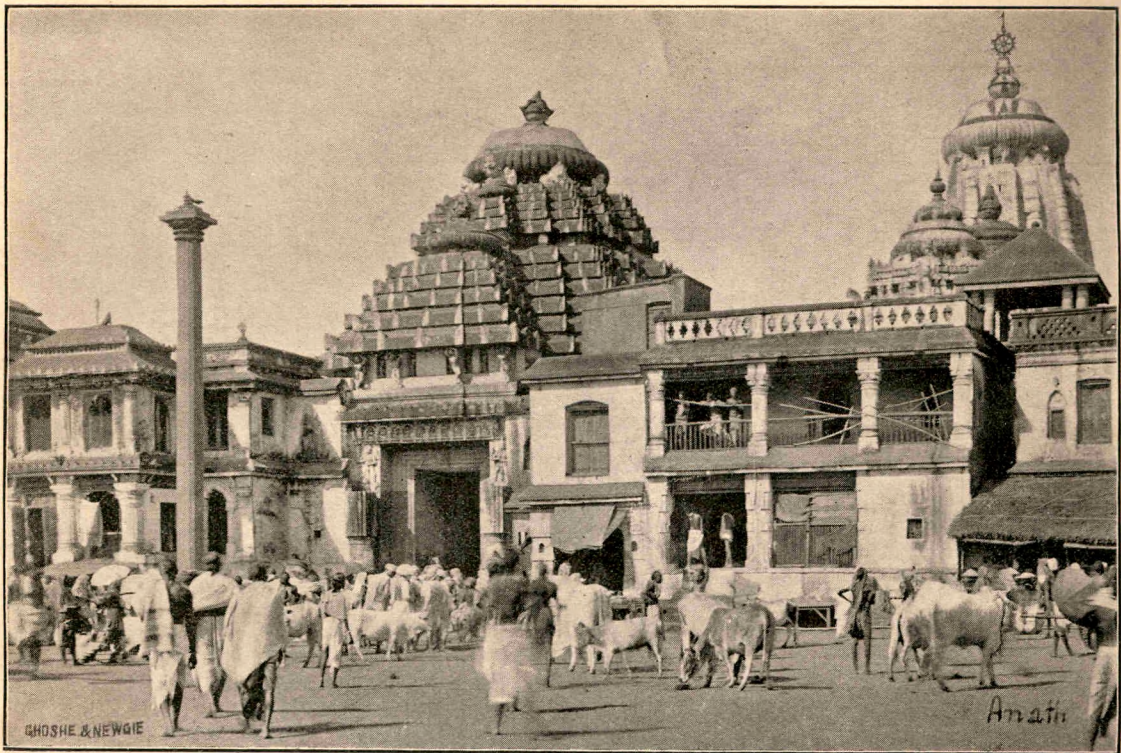
भासादः कारितो राज्ञा शके द्वादशके शते ॥”

\* Fergusson's Picturesque Illustrations of Ancient Architecture in Hindustan, p. 27.

† According to the archeologists it was an earthquake, but the local legend ascribes the calamity to the vandalism of the Moslem mariners, who unwittingly destroyed the temple to take down the load-stone, which they thought was imbedded in the tower and which they apprehended was the real source of the danger to navigation along the coast!

‡ This was done by Guru Brahmachari of the Marhatta Governor.





PURI TEMPLE.

*Natamandira* does not appear to have ever been attached to the Black Pagoda. But all that now remains is the solitary Porch!

Lieutenant-Colonel Colin Mackenzie, a Surveyor-General of India, was the first scholar in the field, who caused a large number of drawings to be taken in 1815 of the existing specimens of sculpture. He lies buried in the South Park Street Cemetery at Calcutta, unnoticed and unsung. But his great treasure, "the Mackenzie Collection," with the excellent report of Professor Wilson, is well-known to all students of Indian Archeology.\* Stirling visited the place soon after in 1824, when a small portion of the *deul* was also visible and was 120 feet high. In 1839 Fergusson took a drawing of that tottering relic, which, however, had completely disappeared by the time when Dr. Rajendra Lala Mitra came

\* The greater part of "the Mackenzie Collection" is deposited in the Indian Museum, Kensington, London. Some of the drawings are to be found in the library of the Asiatic Society of Bengal, and two of them, published by the Society (Journal, Vol. IV, No. 6, New Series) are reproduced here.

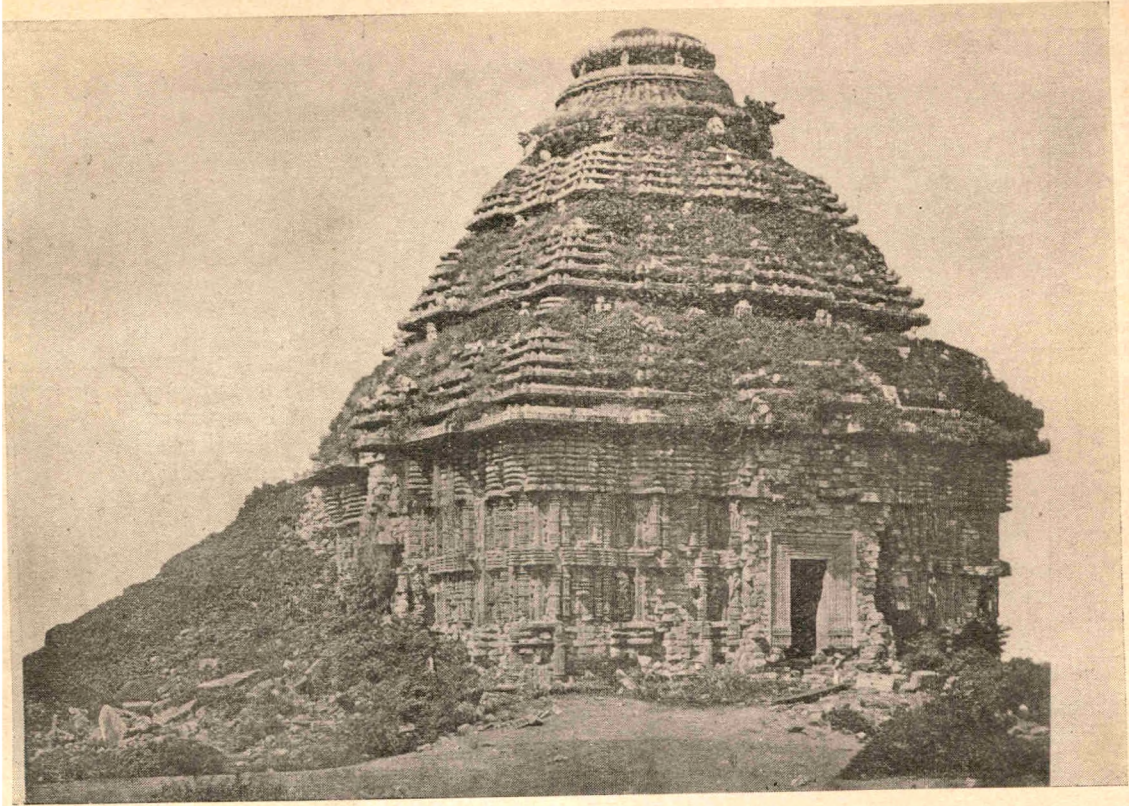
to inspect the Pagoda in 1868. As the entire structure was in a flourishing condition when the *Ain-i-Akbari* was being compiled under the great Mogul Emperor Akbar, a description may be borrowed from that book.

"Near to Jaganaut," says the Moslem Chronicler, "is the temple of the Sun, in the erecting of which was expended the whole revenue of Orissa for twelve years. No one can behold this immense edifice without being struck with amazement.\* \* \* \* There are three entrances to it. At the eastern gate are two very fine figures of elephants each with a man upon his trunk. To the west are two surprising figures of horsemen, completely armed, and over the northern gate are carved two tigers,\* who, having killed two elephants, are sitting upon them. In the front of the gate is a pillar of black stone of an octagonal form,† fifty cubits high. There are nine flights of steps, after ascending which, you come into

\* "Tigers" is a mistranslation for "lions." A pair of rampant lions on crouching elephants was an ancient symbol of ignorance conquered by knowledge, which used to be placed before temples. During the recent "restoration" this has been placed at the eastern gate by mistake.

† The Sun-pillar, now at Puri, is a sixteen-sided polygonal column; and Lieutenant-Colonel Mackenzie noted its height to be about 40 feet.





THE PORCH TO THE KONARAK TEMPLE.

an extensive enclosure, when you discover a large dome, constructed of stone, upon which are carved the Sun and the Stars, and round them is a border, where are represented a variety of human figures, expressing the different passions of the mind, some kneeling, others prostrated with their faces upon the earth, together with minstrels, and a number of strange and wonderful animals, such as never existed but in imagination. This is said to be the work of seven hundred and thirty years' antiquity.\* Raja Narsing Deo finished this building, thereby erecting for himself a lasting monument of fame. There are twenty-eight other temples, belonging to this Pagoda, six before the northern gate and twenty-two without the enclosure, and they are all reported to have performed miracles."†

This description, though not a strictly accurate one in every particular, invites a careful investigation of the ruins. The place must have already been one of great

\* The Moslem chronicler does not give us the date of construction, although he ascribes it to Narasinha Deva. "Seven hundred and thirty years' antiquity" therefore must refer to the sculptures utilised by Narasinha Deva and not to the Pagoda he "finished" with those old materials.

† Gladwin's *Ain-i-Akbari*, Vol II, p. 15.

sanctity before Narasinha thought of building there a temple for the Sun-god. For, it is *prima facie* incredible that so much should have been expended for a temple on the risky foundation of the sandy seashore, if the place had not demanded it on account of its pre-existing reputation for great sanctity.

It is now generally described by the priests as one of the four *Kshetras* or holy places of Orissa, where Vishnu left his weapons in his conflict with the great demon Gaya. According to this legend, Puri is the *Sankha Kshetra* where the conchshell was left; Jajpur is the *Gada Kshetra*, where the club was left; Bhuvaneswara is the *Chakra Kshetra*, where the discus was left; and Konarak is the *Padma Kshetra*, where the lotus was left. But Konarak had yet another name, which is scarcely remembered now. It was called the *Maitra-vana*, which Dr. Rajendralala was led to translate into "the friendly forest." It is hardly necessary to point out that *Maitra-vana* really means

"the forest sacred to *Mitra*" and that *Mitra* is one of the well-known names of the Sun.

We have a legend about it in the *Samba Purana*. According to it, *Samba* (the son of *Krishna* by one of his numerous wives named *Jambavati*) was stricken with leprosy, as he had unwittingly incurred the displeasure (curse) of his irate father, for having been found loitering listlessly about the bathing-place of his father's wives. He was advised to repair to the *Maitravana* on the river *Chandrabhaga* (which is still pointed out at *Konarak*) to get rid of his sufferings by austere penance in the worship of the Sun. The Sun had been worshipped in India from the earliest antiquity not only as the great source of light but also as the great healer of incurable diseases. Numerous temples, dedicated to the Sun, existed all over India, and the *Maitravana* appears from this *Pauranic* account to have acquired a special celebrity. Pilgrims still resort to it once a year in the month of *Magh*.

The worship of a sacred tree came also to be associated with this place, and we have a reference to it in the *Kapila samhita*.<sup>\*</sup> *Konarak* appears, therefore, to have given shelter to Buddhism, when that faith prevailed in all parts of Orissa. The Black Pagoda might thus have been built with older materials during the restoration of Sun-worship after it had been temporarily superseded by Buddhism. The twenty-eight temples, said to have performed miracles, are no longer in existence. It would be interesting to know what faith used to be represented by them.

The Black Pagoda was originally surrounded (like the great temples at *Puri* and *Bhuvaneswar*) by a walled enclosure measuring 750 × 500 feet. Measurements of the temple were taken under the orders of the King in 1627, and we have a record of the same in the palm-leaf manuscript.<sup>†</sup>

The *Jagamohana* or the porch, which is still visible in a fair state of preservation,

\* तत्र चार्कवटीनाम कल्पवृक्षस्तु तिष्ठति ।

नाना मुनिजनाकौर्णो विहङ्गैरुपशोभितः ॥

तत्र वृक्षतले ये च जपन्ति मन्त्रमुत्तमः ।

त्रिपञ्चाभ्यन्तरे मन्त्रः साधकाभीष्टसिद्धिदः ॥

† The measurements were taken on a Monday the 21st of the month of *Mina* in the ninth year of the reign of *Narasinha Deva*, the son of *Purusottama*.

owing to the recent work of "restoration," will amply repay the trouble of visiting the place.\* It stands on a foundation 66 feet square, with a total height of 100 feet. It consists of vertical walls (at places 20 feet thick) which, at a height of 60 feet, terminate in a pyramidal roof, with a slope of 72 feet. The friezes in the projecting cornice, arranged in three tiers, in the sloping roof alone, present about 3000 feet of carving, with an astonishing variety of sculpture, portraying almost every aspect of Indian life—pastoral, domestic, civil and military. If these sculptures ever come to be properly investigated, they will furnish the student with many an interesting specimen of Indian aspirations in the development of the fine arts.

"The workmanship", says *Stirling*, "remains, too, as perfect as if it had just come from under the chisel of the sculptor, owing to the extreme hardness and durability of the stone." This is by no means an exaggeration. The stone (Black Basalt) is not, however, available in Orissa. It was found in abundance in the *Gaudian* temples of old, and was utilised by the Moslem iconoclasts in building their mosques. Of all the existing relics of ancient sculpture in India, those in black basalt are the finest products of the chisel. It was no wonder, therefore, that the Black Pagoda, built chiefly with this material, could command the admiration of the Moslem historian.

"It concentrates in itself", says *Hunter*, "the accumulated beauties of the four architectural centuries among the Hindus.† Notwithstanding the indecent sculptures, which disgrace its exterior walls, it forms the climax of Bengal art."

The same learned historian further says—

"The sculptures in high relief bear witness to an age when Hindu artists worked from nature. The nymphs are beautifully shaped women, in luscious attitudes; the elephants move along at the true elephant trot, and kneel down in stone as they did in life."<sup>‡</sup>

The immense size of the blocks of stone and the huge beams of iron (remarkably free from rust) will be observed with won-

\* *Konarak* may be visited from *Puri* by *Palki* or bullock cart, but the traveller must carry his provisions, as the place in its present deserted condition cannot offer much to the civilised man for his meals.

† Sir W. *Hunter* was one of those who gave credit to the Hindus for architectural knowledge, acquired only in recent times!

‡ *Hunter's Orissa*.



der for a long time to come. As regards the latter, a modern writer frankly admits that "until very recent times, it would have taxed the powers of European founders to forge such massive beams of iron." Yet they are there, lying on the sandy beach, who can tell us, with absolute certainty, from what hoary epoch of Indian antiquity?

The difficulties which must have attended the construction of the temple with such massive material may be better imagined than described. We have, however, one curious illustration in the fact that the Bengal Government got down a lintel at a cost of 3000 rupees with a view to remove it to Calcutta and was obliged to leave it alone where it still lies, at a distance of about 300 yards from the temple, as far from Calcutta as ever!

It is a block of stone 19 feet long 3 feet high and 3 feet thick, with nine carved niches containing the images of *Navagraha* or the nine planets of Hindu mythology.

The Indians "always had the keenest eye for the beauties of hill and plain, mountain, forest, river and sea." This is undoubtedly visible at Konarak, where the effect of the Pagoda was due largely to the contrast between the boundless expanse of the sea and the exuberant vitality of the sculpture. The site itself points out the genius that never failed to select the exact spot suited to the construction in hand. It was here alone, along the entire eastern coast, where a true lover of nature would get the finest view of the rising Sun; and the selection of this spot for a temple of the Sun-god was, therefore, the happiest that could be conceived.

The Black Pagoda is a great study, greater indeed than what can be gathered about India from books of old. An Indian may be pardoned if he exclaims as he stands before these ruins—"What men or gods" were those who conceived and executed such wonderful monuments of national prowess!

AKSHAY KUMAR MAITRA.

## THE NOMAD CLASSES OF MADRAS

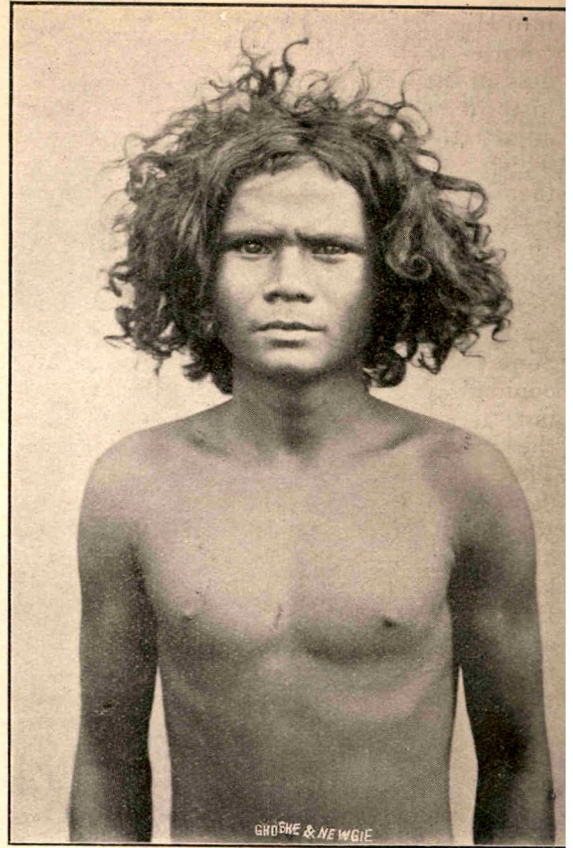
**A**MONG the various tribes of the Madras Presidency, the one that interests most the European as well as the Indian, is the so-called "Gipsy," a race which under a generic name, includes certain typical classes who are always inclined towards a nomadic life all the year round. Though the connection, as Mr. Crooke of the Bengal Civil Service observes, between the European Gipsies and the East is obvious from philological considerations alone, yet the students of ethnography have been very enthusiastic in assigning to the European race, synonymous with the Indian Gipsy, a purely Aryan origin, which is mainly based on the theory that the now-Western Gipsy found his way to Europe in the beginning of the fifteenth century, as a fugitive escaping from the clutches of the tyrant Tamerlane who entered India about the end of the fourteenth century, *i.e.*, in 1398 A.D. Another theory links the Gipsies with a body of Jat songsters

imported from India to Persia by Bahram Gur about 420 A.D., whence they slowly worked their way to the West. Again Mr. F. H. Groome traces them to a pre-historic body of itinerants from Asia, who brought with them the art of working in bronze. "On this view of the case, the modern Gipsies may be akin to some of the vagrant tribes, but the separation occurred at a very early period." But whatever may be the strength of the arguments of the theorists, they have not thrown much light on the migration-origin of the Indian Gipsies in this country, and as a sort of compromise an attempt has been made in the way of identifying the Western Gipsies with the numerous wandering classes, under different denominations with peculiar customs, speaking a variety of dialects that smack of the thieves' jargon with touches of colloquial Sanskrit. As a result of the close investigation into the thoughts, manners, and occupations of these curious people, a strange relationship has



been suggested between the present-day low-caste vagrants, and their remote brethren of the West, although this coincidence may not hold good from an ethnological point of view. Anyhow the most striking instances of resemblance to the Gipsies of the fair continent, are still to be seen in the multi-coloured dress of these birds of passage of India and in their in-born love for nefarious pursuits and midnight expeditions, which they carry on under cover of innocent occupations, as hawking, selling beads, knick-knacks and tinsels.

The most important among the wandering tribes, whose way of living closely resembles that of their so-called swarthy cousins of the West, are the Doms, and the Changars, the former name being derived from "Romani", and the latter from "Zangare", a title of the Gipsies. The Doms are a "indespread race", seen all over North India; the same race appears in Bengal as the Bediyas, and in the United Provinces as the Nats, Sansiyas, and Kanjars; the Deccan claims for it the Mang, Mahar or Dhed, and Madras has its full share of this unique race, not to speak of the various Native States. Their sphere of influence extends all over the Peninsula, from the East Coast to the uplands of Mysore, from the plateau of the Deccan to the plains of the Carnatic. They are known as Dommaras, Sugalis, Lambadis, Brinjaris, Vagirivels, and Bikkaris, all of them allies to their so-called kinsmen of Upper India. These classes often follow the customary Gipsy occupations commonly practised in Europe—knife-grinding, selling beads and needles, mat and basket-making, wood-cutting, cattle-grazing. Others are beggars by day, and expert thieves by night, and wander over the country in the guise of monkey-trainers, exhibiting their performing goats, monkeys, dogs, and bears, in villages and hamlets. There are some who roam about the plains as snake-charmers, acrobats, jugglers, tight-rope dancers, mystics, soothsayers, fortune-tellers, palmists, tattooers, falconers, and fowlers. To the people of South India, they are known more as dacoits, criminals, and culprits, hunted down by police officers, than as a humble set of mankind living honest and pious lives.



LAMBADI MALE.

#### THE DOMMARAS.

The Northern Indian Doms have their representatives in the South Indian acrobats, the Dommaras. They are evidently the descendants of the Doms who may have migrated into the Southern Presidency during the Mahratta wars. They usually lead an itinerant life during the greater part of the year, and take to agriculture when the rainy season sets in. They speak Hindustani, Monatti, and Telugu, the last being an adopted one, due to their constant association with the people of the Telugu Districts. In religion they are Hindus, but in general appearance resemble the Mussalmans, whose tongue they have borrowed. They are not indigenous to Madras, and that is why Tamil is not very popular with them, and even the little of it they know, is mixed up with Hindustani endings. They are far inferior to Sudras in social status, and they are not admitted



into Hindu temples, as they are said to be the votaries of Bhowani, the blood-thirsty goddess of the Thugs. These Doms have an historic past, and they were once very reputed artisans, highly skilled, but those pursuits which marked them, are now unknown to them, owing to their most dissolute habits—excessive drinking, lewdness, dishonesty, and indolence.—The Dommaras, men and women, are very clever tumblers, and tight-rope dancers, and they often exhibit their feats in the bazaars of our Indian towns. Some of their performances can favourably compare with those of European acrobats, but they find very little encouragement at the hands of wealthy gentlemen of the cities. They are great adepts in the tricks of legerdemain, and it was customary with Hindu Rajahs to entertain the services of these men as “Court Jugglers.” Besides they are well-known for their musical talents, and the Dom Mirasi of Bengal is a sorry relic of the ancient class of bards, though he is not represented in South India by members of his class. The Dommaras are favourites with young folks and it is a daily street scene, the Juggler doing a hundred and one tricks, *viz.*, the basket-illusion, swallowing a sword-blade, the mango-tree trick, and catering amply for the mirth and merriment of little ones. Their matrimonial ties are very loose, the wife often deserting the husband in favour of better partners, on payment of a fine. The stature of the Dommaras is about 1.694 metres and he is a puzzle to many ethnologists who are still ignorant of his true nature. He seems to be a blend of the mongoloid and the black aboriginal type of South India.

#### THE SUGALIS AND LAMBADIS

The Sugalis and Lambadis may be said to represent the “Gipsy proper” of South India. They are typical of the wandering tribes, and their apparel bespeaks their Romanic origin. Mr. Cox remarks that they have no tradition of their origin, but it is supplied by other divisions to which I will refer later on. They seem to have assumed their name from the avocation they formerly followed. They were said to be traders in *Supari* (arecanut) of which their present title is a mere corruption.

Their chief occupation, now, is selling firewood, but they supplement their income



LAMBADI FEMALE.

by dacoity. Owing to frequent convictions in law courts, they have almost forsaken their predatory tendencies and seem to favour a more permanent settlement in the districts occupied by them. They are strong and look very healthy and their women are very handsome, but a hard life soon destroys all pretensions to beauty in the middle-aged. Their love for things fanciful displays itself in their gaudy clothing embroidered in various colours, pink as Mr. Cox observes, being the favourite, and these clothes they never wash, but cast away when they are too tattered to be worn longer. They also adorn themselves with strings of cowries and bangles of brass work or bone in large numbers. They are Hindus to all intents and purposes, and seem to worship Balaji of Tirupati, the god Venkatesh of South Indian households. They pay annual visits to the temple during the time of the Jatra

(religious festivals and carnival), and spend large sums on charity. They are also the votaries of Saktis, the most important of them being Kosa Sakti, and Mani Sakti. It seems that, some three hundred years ago, there arose a feud between the *Bukia* and *Madu Sugalis*, and in a combat many were killed on both sides, but the widows of only two of the men who died were willing to perform Sati, in consequence of which they have been deified, and are now worshipped as Saktis by all the divisions. They are classed under several groups known as *Tandas*, each of them being headed by a chief named *Nayaka* after whom it is named. Like the Dommaras, they sometimes start on nomadic excursions, inspired by the old spirit of enterprise inherent in them, and return to their homes, when they find the avocations not profitable, or wrought with loss of lives dear to their hearts. They are illiterate and it is a pity that no steps have been taken to confine and cabin them within the bounds of civilization.

#### BRINJARIS.

The Brinjaris are the representatives of the Deccan Bunjaras who are found throughout India, as far South as the Nizam's territories, and in the Bombay Presidency. They are not as widespread a race as the Doms, and little is known of them, as they only *came* to South India but not to *stay*. According to Mr. Crooke, the first literary account of them appears in the description of Sikandar Lodi's attack on Dholpur in 1504 A.D. But it is no of consequence to us, as they are not a common tribe in South India. They are the great inland carriers of the country, especially in the Peninsula, where there is no inland navigation and speak a dialect of their own, somewhat akin to Marathi. Their principal articles of traffic are grain and salt which they convey on large numbers of pack bullocks. They have no fixed domicile; and the males are much given to theft, particularly of cattle and grain, while the females steal and kidnap children. Their religious beliefs are wrapped up in much obscurity, but they seem to pay a sort of godly veneration to the Nayakas of the various gangs. They have their own tribunals presided over by elders who are said to rule the gangs with a rod of iron,

and to possess the power of life and death over the tribesmen. Sir Alfred Lyall writes about the curious ways of these tribunals. "Solemn enquiries" says he "are still held in the wild jungles, where these people camp out like Gipsies, and many an unlucky hag has been strangled by the sentence of their secret tribunals". It is said that their own tribal council of elders decides the cases which arise in the course of their journeys, and they seldom trouble British Courts. Mr. Crooke attributes this to the fact that they are themselves, on occasion, addicted to serious crime such as dacoity. When asked by General Wilks from what country they claimed their origin, one of them, pointing to the tent which covered their grain bags said: "This is our country, and wherever it is pitched is our home; my ancestors never told me of any other." I cannot but echo the sentiments of Mr. Crooke who says:—"With the partial disappearance of the Brinjara from Indian roads and camping grounds, a picturesque element amidst the general squalor of rural life is lost." "The women are comely and above the average height of the women of this country. They are easily distinguished by their dress and the profusion of jewellery they wear."

Here is a description of their modes of dressing, by Mr. Mullaly, and I think it will not fail to interest our readers:—

"Their costume is the gown of brownish-red cloth, red or green, with a quantity of embroidery. The bodice, with embroidery on the front, and on the shoulders, covers the bosom, and is tied by variegated cords at the back, the ends of the cords being ornamented with cowries and beads; a covering cloth of the same reddish colour with embroidery is fastened in at the waist, and hangs at the side with a quantity of tassels and strings of cowries. Their jewels are very numerous and include strings of beads of ten or twenty rows with a cowry as pendant, threaded on horse-hair, a silver necklace, a sign of marriage. \* \* \* Anklets of ivory or bone are worn by the married; they are removed at the death of the husband. \* \* \* Their hair is, in the case of unmarried women, unadorned, brought up and tied in a knot at the top of the head; with married women it is fastened in like manner with a cowry or brass button, and heavy pendants are fastened to the temple. The latter is an essential of marriage and its absence is a mark of widowhood."

#### VAGIRIVELS.

The Vagirivels are falconers by profession and are known in Tamil as *Kuruvikkaras*. They speak a language which is a blend of Telugu (by association) and Urdu (their



original tongue). They seem to parade themselves as Kshatriyas, and take a pride in the title of Singh, added on to their names, as affixes. They assert that they came from the north of India, and this fact is supported by a tradition which is explained by Mr. A. F. Cox of the Madras Civil Service, in his North Arcot Manual.

"They state that many years ago in Rajputana there lived two brothers, the elder of whom was dull, and the younger smart. One day they happened to be driving a bullock along a path by the side of a pool of water when they surprised Sita bathing. The younger brother hid himself behind his bullock, but the elder was too stupid to conceal himself and so both were observed by the goddess, who was much annoyed and banished them to South India. The elder she ordered to live by carrying goods about the country on pack bullocks, and the younger to catch birds by means of two snares. While the women hawk about needles, the men trap birds with the aid of hair snares and bullocks, behind which they crouch and imitate the cries of birds in a most perfect manner."

They are much darker, more unclean, and less tawdrily dressed than their brethren of the other divisions. In religion, they are the votaries of the sakti-worship, and their goddesses are known by the names of Mahamari, Vira Chamundi, and Maha Kali. These are represented by tiny images of silver or brass as one's means permit. Though non-Brahminical in their other customs, they always require the services of Brahmins to officiate as 'priests and preceptors during weddings, especially of the eldest daughter. Their family priest or *guru* is usually styled 'Moto'.

#### BIKKARIS.

The Bikkaris are a set of recessionals from the Vagirivel tribe, who have taken to mendicancy as a profession. They are very filthy in their habits and this fact has given rise to many sayings current among the South Indian populace.

#### COMMON CUSTOMS AND PRACTICES.

These customs and practices of the Madras Gipsy are a perfect study in themselves, and many poets have taken inspiration from them, not to speak of European novelists like George Borrow, whose works dealing with the ways of the Romany are still a literary *chef d'oeuvre*, in the West. Here is an example from the poetic effusions of the Indian poetess, the well-known

Mrs. Sarojini Naidu of Haiderabad, (Deccan):—

#### THE INDIAN GIPSY.

In tattered robes that hoard a glittering trace  
Of bygone colours, broidered to the knee,  
Behold her, daughter of a wandering race,  
Tameless with the bold falcon's agile grace,  
And the lithe tiger's sinuous majesty.

With frugal skill her simple wants she tends,  
She folds her tawny heifers and her sheep  
On lonely meadows when the daylight ends,  
Ere the quick night upon her flock descends  
Like a black panther from the caves of sleep.

Time's river winds in foaming centuries  
Its changing, swift, irrevocable course  
To far-off and incalculable seas;  
She is twin-born with primal mysteries  
And drinks of life at Time's forgotten source.

#### MARRIAGE.

The marriage ceremonies of the Lambadis continue for three days. *The Madras Mail* recently published a long description of the wedding customs of these curious people and I extract the following from it:—

"In all the ceremonies, the indispensable symbol *bottu* or *tali* (a small and tiny disc of gold), plays an important part, whatever may be the differences in other details, which are often totemistic in origin. The bird-catchers, Lambadis, and Sugalis, use a kind of intoxicating beverage at their weddings composed of bhang, jaggery, spices and flavouring herbs. The bridegroom presents money, and some cattle to his would-be father-in-law, and places the *tali* around his bride's neck. On the third day the bride goes to her husband's house, driving a bullock before her."

The wedding functions terminate here, but the feasting and dancing is continued on to the next two days, and end with gay revelry and *tamasha*. Among Lambadis, a dowry consisting of rupees thirty-five, and four bullocks, is due to the bride's father. But among the Vagirivels, a present of rupees nineteen must be paid to the bride's mother, and need not be paid at once, though the mother-in-law causes much unpleasantness if she is kept waiting long.

#### BIRTH.

A study of the birth customs is equally interesting. The birth of a male child is always an occasion of greater joy than the addition of a female baby to the family. When the first male infant is born, a second *bottu* (silver disc) is tied to the mother's neck, and a third when a second son is born. When the third son sees daylight, all the



three *bottus* are welded together, after which no additions are made. Among the Vagirivels, the bridegroom must live with his mother-in-law for three years or until a child is born; and after that period may set up for himself.

#### DIVORCE AND WIDOW-MARRIAGE.

The Sugalis do not tolerate the marriage of widows but on payment of rupees fifteen and three buffalos, to her family, who take charge of her children, a widow may be taken by any man as a wife, or as a concubine, and her children are considered legitimate. Divorce is also freely allowed and a woman may desert her husband, for any one else, the latter paying the husband the cost of the original matrimonial alliance. In this wise, she can marry seven lovers, if she has the inclination to do it, the predecessor, paying to his successor a fine amounting to rupees twenty-two.

#### FUNERAL RITES, ETC.

The Lambadis burn the married, but bury all others and have no ceremonies after death.

#### DRESS.

These tribes seem to have certain conventionalities, like those of the Brahmins, to distinguish the married from the unmarried, matrons from the maidens. Married women wear their bangles between the elbow and shoulder, while the unmarried have them between the elbow and the wrist. Maidens may use black bead anklets which are taken off at marriage, at which time they first assume *ravikkhai*, or jacket (petticoat). Matrons also use an earring, *garikai*, to distinguish them from widows or unmarried girls.

#### CURIOUS PRACTICES, ETC.

Like the Gipsy of Europe, the powers of sorcery, and fortune-telling are attributed to outcast "races mandites", viz, the Sugalis, Lambadis, etc. The women are very clever in impressing on the superstitious minds of the masses, the efficacy of love-potions, which easily subdue irate husbands, face-pomades, ointments for the eye, and health-giving confections, and brain-powders. Their womenkind are also experts in divining the future of a man's life, by having recourse to what is known as Palmistry. We all know how the fortune of Princess Ena, now Queen of Spain, was told by an old Gipsy woman who prophesied that she would wed a ruler of a country far away from her sweet home, a man of different blood, stock and faith. Their methods are based upon the Hindu science of Palmistry, *Samudrikalakshanam*, but crude in form, and reckoning. "They trace in the markings of the palm, a line of fortune, and a line of life, find proof of melancholy in the intersections on the saturnine mount, presage sorrow and death from black spots in the finger nails." In South India, the art of tattooing is specialized by the Gipsy classes. Until very recently, it was greatly in favour with the Tamil speaking people,—but now the practice has died out entirely,—who held that tattooing symbolized purification of soul and body; and this idea was carried so far that women could not take even water from young girls unless they bore marks of tattooing on their foreheads. The pigment usually employed is made of milk, charcoal powder, and the juice of a weed called Amman Pacchai, evidently *Ecliptica alba*, and is introduced into the skin by tapping rows of little pricklers.

T. M. SUNDARAM AIYAR.

## HOW INDIA STRIKES A SUFFRAGETTE

I came to India with eager hopes and high anticipations. My visit was to me not only a part of the education to be obtained by travel but a pilgrimage.

For years, India has been one of my great interests; its literature, its thought, its new social and national aspirations, its art, all have been of absorbing importance to

me. And when, out of the turmoil of our women's movement in England, I had at last the opportunity of coming to the land of my dreams, I seized it with joy and with delight set my face towards the gates of the morning. And the sight of India has not disappointed me, and in my wanderings from Rameswaram in the south to the mountain villages of the Himalayas in the north, I have seen more wonders than I had dreamt of. The Ganges is as broad and the Himalayas as high as my vision of them. The art of India has been a great revelation to me—a wonderful history from the two thousand years old sculpture of Karli and the early paintings of Ajanta, through the mediæval wonders of the Chalukyan art of Mysore and the later piled-up splendour of the great temples of Madura and the south, down to the art of the present day, when the modern stone-cutters of Gwalior and Muttra are doing as fine work as their ancestors, and the goldsmiths of Mysore are making as beautiful ornaments as adorned the gods of the mediæval sculptors' dreams.

In more ways than one I have been exceptionally fortunate, for all my companions and fellow-travellers have been Indians, and in many towns where I stayed I met Indian friends whom I had known in Europe and became acquainted with their friends and families. So I have not seen it quite from the outside as a tourist. Perhaps the veil has been drawn aside a little bit for me.

The first thing to strike a suffragette with astonishment in India is that it is a man's world. I looked with interest at all the busy bazaars and thought how much jollier the lives of the poorer folk were than in England. There the shop-keeper each is shut up in his own shop behind closed windows; our artisans work in solitude at home or in big inhuman factories. Here in the picturesque bazaars everything is done in the open air. The shop-keeper sits in his open booth, chats with his neighbours, and gets the news from the passers by. The gold-smith, the embroiderer, the sweetmeat-maker, the tailor, each plies his trade in public with his friends around him. I thought it looked very friendly and delightful till it struck me; "But where are the

women?" They were somewhere tucked away behind among the cooking-pots. Then I come to one of the fine big cities. My friends take me round and show me proudly their educational institutions. Some of the cities are far advanced in education, I hear. I see their government colleges, their private colleges, their schools, their training colleges for teachers. Very good, of course, but their founders seem to have ignored the fact that there are any girls in India. They are all for boys. Indian girls evidently have no minds to be cultivated. I walk in the gardens. Under the trees are boys busy with their books—examination time is near. There is not one girl—the one or two women are ayahs with English babies. Indian babies, like their mothers, do not seem to need fresh air or the healthy environment of gardens to grow in. I see the big playing fields for hockey, cricket, tennis—all for boys. Indian girls do not apparently need physical development and the youthful joy in games. Today was a holiday, the *basant* festival, the celebration of the coming of spring. I went to a great open plain some miles from the city where the chief gathering took place. It was a very innocent festival—boys flying kites, here and there some music, some sweetmeat-sellers, a conjuror doing his tricks. It was a fine day for a trip out of the crowded town into the fresh air and hundreds of traps of all sorts were passing along the road. But even that holiday the women were not allowed to share. There were some four or five thousand men and children. The only women I saw were ten who watched from a housetop and a few beggars. I trust they were glad they had liberty to beg. I come back to the bungalow where I am staying. A man makes my bed, a man cooks my food, a man dusts my room, and of course these things are very inefficiently done. Surely if anything women ought to be employed in domestic work. But no, even there no women in India above the coolie class has the independence of earning her own living, however idle and unnecessary she be at home.

Then I meet men who are busy in the social, educational, political, religious, and philanthropic work of India, and are most eager and interested to know what is going on. To one who comes from England

and knows how all the elementary education and a great deal of the advanced education is in the hands of women, how women work in politics and are of the greatest use as public speakers and writers, how they run the charitable organisations, how there is not one society for social reform that is not managed—not only partly, but mainly—by women, it came as a shock to find that the women are not used at all here. All the brains and social enthusiasm that in other countries are supplied by the women of the middle classes are here absolutely wasted. I couldn't understand it at first. Then gradually I came to know that the women belonged to a different level of culture, to a different mental stage, to absolutely a different civilisation from the men. There was no connection between their lives, and the women did not understand in the least what the men were doing, while the men never dreamt for a moment of treating their own mothers and wives and sisters as their comrades and equals.\*

I met men whom I had known in Europe—men who were brilliant students of Indian Universities, who had distinguished themselves at Cambridge, at Oxford, in America. They had all the scientific culture of the west, in addition the knowledge of Persian and Urdu poetry at their command and the great world of thought obtainable through Sanskrit and Hindi. Their wives and sisters, I was astounded to see, had less education than the meanest servant girl in England receives.\* I met one man who was a brilliant mathematician; he told me his wife could count up to a hundred but got mixed if she were asked to write down a hundred and twenty. In one of the towns a nice old gentleman called to see me to talk about England. His son was a government scholar who had recently gone there and was a distinguished graduate of an Indian University with several degrees. This gentleman brought his son's wife to see me. She came in a separate shut-up carriage, for he,

\* Mrs. Westbrook has not had sufficient time to study the position of women in the Indian household. We are for giving woman the highest religious, literary, artistic and scientific education, but we do not consider literacy and education as synonymous, nor that an illiterate Hindu mother is necessarily treated by her cultured son as inferior to him.—Ed., *Modern Review*.

through some strange social law, was not allowed to see her, although she lived in his house and stood in the place of a daughter to him. She was a girl of about seventeen, dressed in a flaunting display of gold lace and ornaments, each of which was beautiful in itself but very appalling taken in the gross, so to speak. Her father-in-law, after I had inspected her, told me proudly she was educated. After a little trouble I found she could read and even write a little in her own vernacular. An apparently cultivated gentleman—he held an important legal post—told me she was "educated." Her husband was at that stage of education probably at the age of five. How that young Indian gentleman when he returns home will be able to live his life with that variety of wife it is a little difficult to imagine.

Then I went among the theosophists, thinking there at least women surely would be recognised. Was n't Madame Blavatsky, the founder of theosophy, a woman? Is n't Mrs. Besant, its high priest, a woman too? Does n't theosophy teach brotherhood irrespective of race and caste and creed and presumably sex? I happened to be at the Central Hindu College when Mrs. Besant returned from her recent tour. Now at the Central Hindu College there are a big boys' school, a college for boys, and a school for girls. The boys have great playing fields, an interesting social life. They race, they play cricket and football, they swim in the river. The girls go back and forward to school in a closed carriage like a cage. That suffices for their fresh air and amusement. The boys go on through school to the Universities; the girls are taken away about twelve to be married when they have barely begun to awaken to any kind of mental life. When Mrs. Besant came home there were great rejoicings; there were processions, reception ceremonies, garden parties, lectures, singing-parties, at all of which the boys were present, but no girls. Now one would think the professors at the college, mostly theosophists, would treat their wives as companions. But while all those beautiful and interesting ceremonies were taking place, even the professors' wives were invisible, presumably among the cooking-pots. Only two, one the wife of a man

recently returned from England, were considered fit to appear in public.

I do not at all want it to be considered that I say any thing disparaging to Indian women. On the contrary the ones who have had the chance of a human life and education have made use of the opportunities granted them in the most surprising way. I wish to speak with the greatest honour and respect of the noble women who to-day in India are the pioneers of woman's education, and who themselves have won their culture in the face of almost unbelievable difficulties. I met one lady who was only at school from the ages of eight to ten. Till fifteen she was at home leading the idle and absolutely trivial life of the Indian girl. Then her brother came home from England and suggested her further studies. She then commenced English and while she was studying for the degree which she has since attained, she not only earned her own living as a teacher but helped to provide for her younger sisters. In doing this she incurred the entire disapproval of her relations; one of her brothers even withdrew his support from the family as a protest against the disgrace of having an educated sister.

Another thing that strikes me very forcibly in talking to Indian men about purdah and women's education is this. I have not met a man yet who does not share my opinions as to the vital necessity, if India is ever to raise herself to the level of a nation, of the raising of the status of women and their education *now*. I have found out that the position of women has nothing to do with religion. The man who does away with purdah in his house and educates his girls along with his boys is not outcasted and suffers no serious social disabilities. Every Indian says that in old times women had the same education as men and quotes Lilavati and the Brahman's wife who conquered Sankaracharya in argument. But in all India, I have met with very few,—one or two—who have the courage of their convictions.\* I asked

\* As regards purdah, Mrs. Westbrook's remarks are correct so far as northern India is concerned. But in the Mahratta country and further south the state of things is different. She does not also seem to have heard of the existence of the small community called the Brahmo Samaj, which has done away with the purdah.

As regards education also, the Brahmos stand for giving women exactly the same opportunities for

an Indian who quite agreed with my views why he did not carry his principles into practice today. He said "Oh, people would talk." I said, "What people, ignorant or enlightened?" He replied, "Ignorant, of course." So I said, "Does it matter what ignorant people say? Every reform has ignorance against it." But it did not seem to appeal to him, and I hear he has just married his daughter of twelve and she is taken out of his hands. But any man in India, who is self-supporting, can alter the domestic condition now and give his women folks a life worthy of a rational being.

My Indian friends say to me, "But we don't want as you people in Europe to educate our girls to earn their living." Of course, here, as in Europe, most of your women are to be mothers. But does it never cross the Indian mind that to be a good mother, to understand one's own physiology as well as that of a child, to know something of hygiene and the rearing of children on modern lines, to give them their religion, to help them in their mental life, to bring them up not only to be good individuals but worthy citizens and sons and daughters of India, and to be also oneself a citizen, and the inspirer and adviser of one's husband—that to do all these things well, necessitates at least as wide and varied an education as that required to make a clever vakil, or a skilled doctor, or a wise magistrate?

I hear the Indians protest a great deal against the way they are governed; I hear them speak of liberty, of self-government, of following out their national ideal, and I came to India with the strongest sympathy. But how dare any man talk of freedom with his women-folk enslaved in the double prison of purdah and ignorance? How can he hope to build a healthy, intelligent, modern nation from people whose mothers are in a mediaeval stage of darkness?

I felt very depressed over it all here in Lahore and I went on a pilgrimage to the grave of Zeb-un-nisa, who at least

education and social service as men enjoy. There are many highly cultured Brahmo women, and the level of literacy and culture among Brahmo women is far higher than among Hindus and Musalmans.—Editor, *Modern Review*.



in her day stood for woman's culture and independence. But her Garden-Gate is broken and her tomb at Nawakot desecrated. I wonder what she would think if she knew that after the lapse of so many years, India is still no place for any woman of independent opinions. It is still as it

was even in the day of Razia Begum of whom her biographer said, "She had all kingly qualities except sex and this exception made her virtues of no effect in the eyes of men. May God have mercy on her!"

JESSIE DUNCAN WESTBROOK.

Lahore, Feb. 10th, 1910.

## THE MANUFACTURE OF MATCHES WITH MODERN MACHINERY

THE Match Industry, which is only a century old, has of late years made such an immense progress that it leaves so to say very little to be done towards its improvement in the near future. In the beginning of its invention the chemical processes and methods of preparing matches were regarded as more important than the other technical subjects and processes connected with it. Then as time went on and the demand for producing fire at will in an easy way and within the reach of all increased, the real engineering branches of the industry began to make progress. At the present stage of the Match Industry the progress of chemical processes having almost come to a standstill, the mechanical side of the industry, though perfect in itself, is still adding new improvements daily.

The improved and scientific German system of match manufacturing has of late years been adopted not only in almost all the countries of Europe, but has spread throughout the civilized world. Really few men think of and know of the numerous processes which a log of wood and a few chemicals undergo to produce a neat looking, handy small wooden box with pasted coloured papers and containing a pretty good number of nicely shaped splints with different coloured heads, and branded as "Safety Matches", which is sold in our Indian markets at the insignificant price of a pie a box.

In Europe there are several engineering works which manufacture Match Machines, but the oldest and one of the best of them is The Baden Engineering Works, situated

in the picturesque and historical town of Durlach in the Baden Province of South Germany. The abovenamed Engineering Works manufactures a complete line of modern and improved Match Machinery for all the different kinds of match industries. Describing the working of the various machines for making safety matches, we would first consider the wood department of the match industry which consists in the making of splints and box shearings; and the other the finishing and the chemical departments. In the wood department the newly felled sap-wood logs, cut from the forests is long lengths, are cut into required specified lengths by an "Automatic Saw" by which clean and accurate cuts are obtained of even heavy and unwieldy logs. Circular Saws of special construction are also provided for the same purpose. The cut logs are then passed on to a machine which unbarks them evenly and quite rapidly. The unbarked log of wood is then carried to the "Peeling Machine" which produces long strips of sheetwood, known as wooden "veneers". The thickness of the veneers can be regulated to make either wooden chips known as "Splints," or thinner veneers for the boxes. The veneers or splints are now treated in a "Splint Chopping Machine", from which neatly cut finished square or oblong splints are obtained. One such machine has the capacity for producing thirty million splints per day. The splints thus obtained being wet have to be dried in suitable plants. The best process for thorough and quick drying is in subjecting each individual splint to continual shifting and changing of position in a covered

rotary cylinder into which strong currents of heated air are passed. Such plants and other systems of drying chambers which effect stationary rack-drying are made use of for clearing the splints of all moisture. The dried splints are then thrown in heaps in this receptacle of the "Splint Cleaning" Machine which separates the good splints from the defective ones, chips and dust. The pellmell splints received from this machine are then arranged by the "Splint Arranging Machine" in long rows on a board, from which they are taken out by hand in lumps and put in the "bundling press." Going back to the thin veneers produced by the Peeling Machines—the veneers are cut in different lengths and breadths for the boxes by the "box veneer chopping" Machine.

Proceeding then to the finishing department, we come to the box-making machines. The "innerbox" or drawer-making machines are fed with long narrow veneers for the sides and rectangular small pieces for bottoms. Arrangements are made for the supply of gum and coloured paper in rolls for the pasting and shaping of the drawers. One such machine has the capacity to produce about four thousand boxes per hour. The "outerbox" making machines are provided in two systems; in one the boxes are pasted with all around cut labels, while in the other they are pasted with coloured papers, a space being left on one of its broad sides which is then again covered by printed labels by the "Labelling Machine". The finished boxes which are still wet with wet veneers and gum are passed on by "conveyor belts" to the box drying plant which consists of a large wooden case inside which is a continuous serpentine motioned moving wire netting which moves slowly with the boxes. The boxes are at the same time subjected to a gentle heat from radiator pipes and a current of air by a ventilator. Then we come to the "frame filling" machine, by which about two thousand splints at a time are held in a "frame" by their middle, the two ends being free and fairly separated from each other and ready for receiving on their ends the igniting composition known as the "heads" of matches. The receiver of the frame filling machine is filled with splints either from the bundles or from the splint ducts

of the before mentioned splint arranging machine. The handy frames being filled are pushed into movable racks with wheels which carry them to the "Heating and Paraffining" Machine. For large and rapid productions the "Automatic Paraffining" Machine is used. Endless chains carry the frames fed from one end and the frames passing over heated iron plates are by self-acting actions dipped to the required length in a paraffin bath, and are taken out from the other end of the machine. For small production suitable small hand apparatus are used. The filling frames being next dipped in "dipping machines"—which have hand and power self-acting constructions—where they receive evenly and equally sized heads of chemical compositions, are taken to the hot chambers for drying the tips of matches.

The frames with the dried tips are then emptied by the "Frame Emptying" Machine into small suitable wooden cases from which direct hand-filling of the empty match boxes can be made. For bigger productions "Box Filling" Machines have been introduced. The dipped splints already emptied into the small wooden cases by the Frame Emptying Machine are fitted in the splint receptacle of the Box Filling Machine and also ready-made inner and outer cases of match boxes are fed from their respective magazines in the same machine. The machine fills the boxes with splints of almost equal numbers, closes the boxes and sends them out at the other end of the machine, numbered and in rows. These filled boxes are then painted on the sides for the striking surface by the "Side Painting" machine. The sides of the boxes being painted pass through hot channels, from where they come out dried and ready for packing. The "packing" is done by a very ingenious machine, which is fed with boxes and cut packing papers and labels, and results in neat-shaped labelled packets of match boxes in tens or dozens. Besides these most important machines the above named Engineering Works manufacture other machines allied with this industry, and which are nevertheless important. They are: (1) Grinding Mills for the chemical compositions of the splint tips and box sides, (2) Mills for the preparation of starch gums, (3) Knife Grinding Machines for

sharpening the knives of Peeling and Chopping Machines, (4) Complete set of machinery for the manufacture of "filling frames", (5) and other miscellaneous accessories and appliances.

To crown all success, comes the "Automatic Continuous Match Machine" patented by the same Engineering Works as the "Ideal" Machine and which really deserves the name. It is a perfect masterpiece of engineering skill and embodies all ingenious mechanisms which the modern scientific world can imagine in the special branch of the Match Machines Department. The machine is simple and at the same time grand. In this machine the ready-made splints and boxes are supplied in their respective receptacles; by ingenious methods the splints move on separately, get heated at one end, are dipped in paraffin bath, receive the ignition mass on their ends, get dried and finally get neatly filled in the boxes. Thus at the end of the machine we can get closed and filled match boxes, ready to receive the striking surface for being finished. One such machine has the capacity to produce five to six thousand boxes per hour with an attendance of only four adults.

So we see that for all the processes of

match manufacture from the beginning to the end machines have been invented. In large manufactories of matches the different stages of manufacture are carried out by all the above-mentioned machines. In smaller concerns many of the machine works are replaced by hand labour. The nature of the installation and working of the various kinds of match machines depend mostly on local conditions and climates of countries.

The manufacture of matches, which is rapidly growing to be one of the world's biggest and most useful industries, has been greatly facilitated by the inventions of different kinds of machines and appliances. The profitable working of match factories depends on the employment and use of modern machines, and on the lines of improved and scientific methods. To see a match factory working with a full set of smooth working machines is as interesting as it is pleasing to the eyes. Let us hope that our mother country will not lag behind in taking full advantage of the up-to-date important inventions in the shape of Match Machinery.

A. GHOSE,

*Match Manufacturing Engineer.  
Durlach (Baden).*

## THE ANCIENT ABBEY OF AJANTA

### II.

FROM the story of the first Council, held at Rajgir, in the year following the death of Buddha, we learn that it was usual, amongst the monks, to apply for royal aid for the construction and repair of the Viharas. It was not the business of the monks themselves to build or to excavate with their own hands; though those amongst them who had in the world been master-craftsmen would undoubtedly organise and direct the labour assigned to the Abbey, as has been the case amongst monastic orders, in all lands and all ages. It is, indeed, their disinterested co-operation, their giving all, and asking nothing in return, that enables an order of monks to

create so much that is permanent, within a short time. No other industrial unit can be compared with them, in their power of accumulating results. And the secret is, that the monks' whole purpose is his work itself. Whatever be his task, whether building, or education, or manufacture, his ideal requires that he have no motive outside. He subordinates himself to his duty, instead of using it, to serve some selfish end. The gain derived from the deed, in means or skill, is only used to make possible some vaster and grander effort of the same kind.

This is why the old abbeys of Europe, and their associated churches, are so beautiful. They cost nothing like the wealth that went

to the making of cathedrals. Standing in remote places, they were built almost entirely by peasant and village-labourer. But every stone was laid, under the design and superintendence of the monks themselves. Years of dreaming found expression in groined roofs, clustered pillars, radiating arches; in chantry-niche or holy well, or casket-like shrine. The monks themselves were recruited from all classes of the population, but, on the face of it, we might expect that a smith or a carpenter who chose the religious life, would be distinguished by somewhat more of thought and organising powers, more of idealism and more of dreams, than the brothers he had left at the anvil or the bench.

This law, exemplified in Europe, is as true of India. It characterises all monastic orders, everywhere. It is in the very nature of the monastic idea, and nowhere have we a better opportunity of watching its action, than at Ajanta. For the Buddhist orders, like those of Europe, were democratic. No stain or fetter of birth barred entrance into them. The *sramanas*, unlike the *Brahmanas*, testified Megasthenes, three and a half centuries before Christ, are not born to their condition, but are taken from all classes of the population. Thus they represented the whole national life of their time, and we owe the beauty of their architecture to the taste and imagination of the monks themselves.

But we must remember that for command of means the monks depended upon neighbouring kings and cities. It was an act of surpassing merit to excavate caves, or adorn Chaitya-halls for religious communities. Kings remitted the taxes of whole villages, which thus became the monastery glebe. Noblemen and great ministers devoted vast sums to the making of images, cloisters, and shrines. There is an inscription in the Kuda Caves\* which shows that a whole family of king's officers, including the daughters-in-law, joined to contribute the expenses of the various definite items necessary for the making of a Bauddha Chapel. In the *karma* thus accumulated, not one of this loving and obedient group, must be left out! Here, at Ajanta itself, Cave Sixteen is made by a minister of the

Vakataka princes known as Varahadeva, Caves Seventeen, Eighteen and Nineteen by a minister of a tributary sovereign or great noble called Aditya, Cave Twenty by a man of evident wealth and distinction, whose name is Upendra Gupta, and the Chaitya-hall, cave Twenty-Six by the abbot Buddha Bhadra, with the special assistance of his subordinate Dharmadatta and his own disciple Bhadra Bandhu.

Throughout the west country, it was long fashionable, even for houses that were themselves devoted to Siva or to Vishnu, to make these benefactions to the Bauddha friars. And as time went on, it became customary to add an inscription, with the prayer that the merit of the act might redound to the benefit first of the father and mother of the donor, and then of all living beings—a dedication that is still common amongst certain Buddhist peoples.

From Caves Sixteen and Seventeen, then, it can hardly be doubted that the great power, within whose territory Ajanta lay, was that of the Vakataka princes, whose sway is supposed, on other grounds, to have covered a large part of Central India, from the end of the third till the middle of the sixth centuries. Their dynasty having been powerful enough to take a queen from the family of the great Chandragupta of Pataliputra, between 420 and 490 A.D.\*

Who were these Vakatakas? Where did they reign? What was the nature of their kingdom and their power? The inscription on Cave Sixteen claims that Harisena, the king under whom both it and Seventeen were excavated (500 to 520 A.D.) had conquered amongst other places, Ujjain, Orissa, and Kosala. Are we to suppose from this that they were Rajputs, reigning in Malwa, that country of which Hiouen Tsang said, a century later, that it could only be compared with Magadha, as the home of learning? And were the tributary Asmakas,—whose minister Aditya made Seventeen, Eighteen, and Nineteen,—a mere local power, confined to the immediate neighbourhood? How urgently the history of India calls for students, who will search it out in the light of its geography! An anxious antiquarianism has been very useful, in providing a few data and starting

\* A place 45 miles south of Bombay. Very early caves.

\* It is absurd to suppose that 'the great king of kings, Devagupta,' has any other meaning.



points for real work. But the day has come when we are able to realise that except as the great stream of the Indian story carries it, even Ajanta has little value. We must know how it stood related to the life of its period; what it did for the world; who loved and served it; what joy they drew from it; and a thousand other truths about that living past that surrounded its birth. No one has yet troubled to depict the social conditions out of which it grew. Yet this is the very thing that we must know. The network of strong cities that must have surrounded every focus of ecclesiastical power and learning is non-existent as yet in the national imagination. Yet only a detailed study of the whole country-side can give us the real clue to the development of sites like Ajanta.

We forget that every age seems modern to itself, and that warm throbbing human life once filled these empty cells, that human love and conviction inspired every line and curve of their contour, and that human thought beat ceaselessly to and fro against their walls and screens, in its search to determine for man the grounds of eternal certainty. But even when we have answered these questions, we have yet to answer one other, as pressing, as important, How did all this activity come to an end? The history of the death of Buddhism in India, has yet to be entered upon, in the true spirit of critical enquiry, but when it is undertaken, what vast areas will be found elucidated!

Here, in the neighbourhood of Ajanta, are many features of interest and possible significance. The railway is still forty miles away, and has not yet had time to derange the commercial relations of the grand old market town called Neri, encircled by its battlemented walls. Some eight miles to the north of the caves, lies the postal town of *Vakod*. Is there any connection here, with the word *Vakataka*? Four miles to the south on one side and again four to the north on the other, are the towns of Ajanta and Fardapur. Both are seats of Mogul fortification testifying to the strong and independent character of the country, from early times. At Ajanta, there is a palace, and a bridge of some ten arches, with an enclosed pool, below which lie the

seven cascades that lead to the monastic ravine.

In the grim old village of Fardapur, there is another fort of Aurungzebe, which is now in use as a Caravanserai. The whole aspect of the place is ancient and fortress-like, and the mode of building which obtains there, throws a sudden light on what must have been the aspect of Rajgir, when Buddha entered it, in the days of Bimbisara five and six centuries before Christ. Every wall has a basis of pebbles and mortar; and upon this are reared blocks of baked earth, shaped like masses of masonry. They are broad at the base, considerably narrower at the top, and the slope from one to the other is slightly concave. Even the delicate brick battlements of the Moguls are built upon an older foundation of rubble wall. A similar mode of shaping earth obtains even so far east, it is said, as the western districts of Bengal. Undoubtedly it is a method of unknown antiquity. The curving slant gives to every cottage the air of a fortification, which indeed it is, and from a mediæval point of view, a fortification of very admirable materials.

Even had the old walls of the fort not been visible, under the Mogul battlements, we should have known that the place represented an ancient camp of the people, rather than the mere stronghold of an army of occupation. This is shown, in the first place, by its size. It is in fact, a walled court or compound, containing a spring of water, and a place of worship. Around it are quarters for hundreds of people, and at the gateways and corner-towers, residences for officers. A whole population could take refuge here, with their women and their cows, against the onset of an army, or the invasion of a tribe. The fact that it could have been worth while for a powerful government, like that of Delhi, to occupy so large a work, at the close of the Dekkan wars, in what seems to us now an obscure village, is a wonderful testimony to the strength and hostility of the Mahratta country round it, a strength and hostility which were the expression of thousands of years of organised independence.

Outside the fort, the city has been walled, and the river, circling within the walls, has acted, at the gateway of the

city, as a moat, over which, even now, stand the ruins of a grand old bridge of three arches. At the end of the road that once crossed this bridge, at what must have been the outer gate of the city, there is a buttress-foundation, now treated as a sacred mound, where both Hindus and Mohammedans come to worship the mother. The trees that grow on it are the *neem* and the *bo*, the old bodhi-tree, or *Asvattha*. At their feet, a few stones are red with vermillion, and broken glass bracelets tell of accepted vows.

So much for the mingling of historic and pre-historic! All through this country-side, we find ourselves close to the remoter origins of Hinduism. It is a land of the worship of *Miri-Amma*, the Earth-Mother, in Her symbols of the *Neem* and the pointed

stone. There are temples of Hanuman, too, here and there. But though I found a Brahmin, chanting the worship of Satyanarayan, in his own house, on the full-moon night, I saw no shrines to Siva or Vishnu. This *bo*-tree, on the Ajanta road, may have sheltered a friars' Dharmasala, in Buddhistic ages. Here, at this gate, Hiouen-Tsang and his train, in the middle of the seventh century, may have stopped, to pay toll, or to rest, on their way to or from the abbey, four miles distant. And the *bo*-tree, growing here beside the *Neem*, may seem to the spirit of the place, with the memories it recalls, of the peopled cloisters of twelve hundred years ago, a memento of what is a comparatively recent incident, in the long long story of the land!

NIVEDITA OF RK.-V.

## REVIEWS OF BOOKS

### ENGLISH.

*Life and Labour of the People of India.* By A. Yusuf Ali, M.A., I.C.S.

Let us begin by frankly confessing that we have never come across a more charming and exhilarating piece of writing from an Indian pen. Elegance of style—unbiased delineation of character—freshness of mind—impartial standpoints—avoidance of oracular pronouncements on the vexed questions of the day—extreme unwillingness to trench upon the forbidden limits of discussion—all these are eminently manifest in the book before us. It is a pity it has not received that wide recognition which it so richly deserves. The topics taken up are of abiding interest and the writer's method and arrangement lend an additional attraction to the pages.

It is divided into nine chapters dealing in an excellent non-controversial spirit with all the important points that are perennially coming up before men interested in public affairs. Here and there the very bones of Indian life—social, intellectual, domestic, are laid bare but in a merciful manner: there is not the shadow of a trace of that vicious, ruthless, gloating, blatant savagery which betrays itself in many a responsible organ of public opinion when it speaks of the defects and shortcomings of our society.

The author's intimate connection with the practical administration of the country and his thorough grasp of the main trend of European thought have peculiarly enabled him to discourse on Town Life, Village Life, Student Life, Civic Life and Woman's Life. How vital it all is!—in a way which must call forth unstinted praise and appeal to the largest section of the educated community.

To our mind the paper on Town Life is full of fascinating touches and pervades with the richest vein of human interest. Here we have a wealth of luminous details and the most winning effect is produced by the inevitable English word used to convey shades of vernacular expression and native phases of thought. The town selected is Lucknow, the city which has neither been so modernised as to look undazzled at the arrowing flames of advancing civilisation, nor so much commercialised as to forfeit all the lingering traditions of a historic ancestry and care only for money, erecting proud, sumptuous undisguised places of thanks-giving to Mammon. Lucknow has the rare power of evoking feelings of permanent attachment in the hearts of those who have dwelt there for a certain space of time, and even on the meanest individual lies its subtle spell.

The city, like other civilised centres of the world, pavilions the immortal particles of imperial dust, and though no magical designs of marble architecture launches the soul upon an enchanted sea of luscious dreams—though no flashes of a far-off past orbiting itself into a perfect star brood over its precincts—yet none the less its golden glamour is insistent, gripping, pervasive—hedging the visitor on all sides. The tourist who merely reaches its fringe and then hurries forward before realising its inner secret feels today a light from unknown heavens resting upon its finely-planned parks—its witching pieces of well-trimmed turf, its beautifully laid-out roads.

Let us spend a few moments in the author's company and have a running glimpse or two of Life and Labour in Lucknow.

"If Joseph Addison were to return to life as a

Lucknow citizen, what a wealth of copy he would find in a study of the cries and noises, the shouting and gesticulations, the unctuous tones of persuasion, and the biting gibes of sarcasm and anger, which he would hear in the *Chouk*! Here is a man who has cut and brought a headload of the milky pipal leaves, which he meant to sell as fodder for goats—abusing in a towering rage the unknown owner of a goat which has watched its opportunity and eaten half the old man's luscious stock in trade. Here is a vegetable seller who is giving a piece of her mind to another who has undersold her, "with her wretched rotten stuff, which even baby donkeys would have too much discrimination to accept!" Move a little further and you will find a *churan*-seller: he sells condiments and mixtures of digestive spices—sad commentary either on the quality of Lucknow cooks or the quantity which their patrons have time to eat but not stomach to digest. These little mixtures are carried in paper packets lying in two shallow baskets hanging from a pole slung over the man's shoulder. This man is an artist in patter-song; he would stand up to your fastest singing artist from the most up-to-date music-hall. Fast come his words like pattering rain. In rollicking snatches of doggerel verse does he run over the virtues of half his *churans* before he once takes breath."

Mr. Yusuf Ali has given no account of the great *melas* which are quite a feature of Lucknow. They certainly relieve the monotony of existence to which men become a prey and thrill the pulses to such an extent that one has to complain of the sheer inadequacy of language to describe it. These grand fairs are the unrestrained festive occasions to which the people invite themselves, snatching 'a fearful joy' amidst hunger and disease that seem to compass remorselessly the majority of them year in, year out. The chief annual celebration is the *Ram Lila* which comes off in October, and it does one's heart good to look at the huge concourse of men who assemble to witness the cataclysm of destruction that overtakes the whole brood of the house of the Colossus of Indian mythology.

It is really something to be in the midst of a mammoth gathering full of eager enthusiasm, immoderate ardours, boundless energies, bent upon enjoying itself—it is really a moral gain to see the earnestness with which each detail is observed, to mark the high, serious attitude of the mimic combatants, to hear, when the final smash-up comes, the million-throated space resound with tingling cries of "*Jai Ramchandra ji ki jai*."

The chapter on "Student Life" constitutes very good reading and affords materials for deep thought. The town teacher comes in for a severe bit of criticism. He is a monument of inefficiency—a dreadful vision of harshness, unamiability, of pinched views.

"He is a stone idol" Mr. Yusuf Ali goes on to say, "without flesh and blood. The fibre of his composition is made up of four strands, *viz.*, the jack-in-office, the hungry place-seeker, the violinist and the pedant, the whole tied together by a band of red tape, which he brought from the Normal School. The tentacles of officialdom hold him firmly in their grasp. The more highly placed he is, the more he thinks it his duty to keep himself aloof from pupils and parents, so as to keep up the dignity of the school."

H. L. CHATTERJI.

*Raja Ram Mohan Ray (Eminent Theist of the World series No 1) by Bepin Chandra Pal: Published by the Theistic Endeavour Society, Calcutta. Price two pice, 1909.*

This is a short article reprinted from the *Unitarian World*. What marks off Mr. Bepin Chandra Pal from the old school of politicians is principally this, that he is steeped in ancient Indian culture and has a sounder grasp and truer perception of Indian history, philosophy and sociology. To our mind he is therefore specially fitted to be the exponent of one who is so truly representative of all that is best in the national culture as the great Raja, and in this short article he has succeeded in laying his finger on the key note of the Raja's manifold activities. According to him, the chief value of the Raja's labours lies in his in his fight against the forces of mediævalism in India, and the movement which he initiated was the movement of the Indian Renaissance, in religion, economics, politics, jurisprudence and education. Altogether this short essay will amply repay perusal.

*Flies in relation to health: (Northbrook Hall Library Lecture): by Captain Gourlay, I. M. S. Printed at the Gandaria Press, Dacca.*

This is a lecture delivered at the Dacca Northbrook Hall. The style is popular and free from technicalities and the subject has been ably handled within the small compass allowed. Incidentally we may mention that the Gandaria Press bids fair to be one of the most successful printing concerns on this side of India. Its neat printing is a delight to the eye. We look forward to the other lectures to be delivered under the auspices of the Northbrook Hall Committee, and have no doubt but that they will serve a very useful purpose in educating the public mind on the everyday concerns of actual life.

*A. M. Bose; R. C. Dutt; W. C. Bonnerjee; Badaruddin Tyabji; Madan Mohan Malaviya; Sir Syed Ahmed Khan; L. M. Ghose. Price 4 annas each. Published by G. A. Natesan & Co, Madras.*

These short biographical sketches are of an uniform size and price, and contain 32 to 48 pages each. Each volume contains a portrait of the subject of the sketch on the cover. They are decently got up and give a brief *resume* of all the main incidents and activities in the careers of our most prominent public men. The student of politics will find them useful for purposes of reference and the general reader may learn much from the lives of these eminent Indians. The publications deserve encouragement.

*Lord Morley; Lord Ripon: (The Friends of India Series). Price 4 annas each. Natesan & Co., Madras.*

This is another series of publications undertaken by Messrs. Natesan & Co. with the object of making the careers of those among British Statesmen who have helped India available to the Indian public at a cheap price. On the cover of each volume is printed a portrait of the subject of the sketch and the stories are told in a lively and interesting manner, with short extracts from notable speeches delivered. The series should be welcome to the public.

*History and Literature of Jainism*: by A. D. Barodia, B. A. Published by the Jain Graduate's Association, Bombay 1909. Price Re 1.

We welcome this small volume as an earnest endeavour on the part of patriotic and educated Jains to tell the story of their religion, philosophy and history from their own point of view. From this book we learn that Jainism is the oldest religion in India and quite independent of Buddhism. The vast mass of Jaina literature is just beginning to be known, and the reader of this volume will find what a rich collection of works on philosophy, mythology, religion, rhetoric and grammar, as well as poetic and dramatic compositions, is to be met with in Jainism. Indeed, the more we carry our researches into the obscure regions of ancient Indian history, the more we are compelled to admire the vastness of the culture which at one time pervaded India, not only in religious but in secular subjects as well, and the more we have to deplore the almost total extinction, through subsequent loss of encouragement, of many of the sciences and arts which previously flourished with such rare vigour. We congratulate our Jain brethren on their turning their thoughts towards the resuscitation of their ancient and valuable literary and religious treasures, and hope that the work will be taken in hand by experts, executed with scholarly accuracy, and the results made available to the public in the shape of popular but reliable handbooks.

*A new geography of the British Isles*: by Cameron Morrison (Thomas Nelson and Sons).

This is a class-book of geography for use in the Indian schools, on a new and improved plan. The author aims at making the subject intellectually interesting and has kept in view the vast difference between the conditions in the two countries and tried, to use his own language, 'to interpret the unknown by the known.' The trades, manufactures, fisheries, rivers and waterways, seaports, communications, race, language, government and religion, size and position, distribution of population, all come in for separate treatment, and the different points of view from which the country has been studied have been sought to be brought home to the pupil by excellent illustrations and maps. The get-up and printing are excellent, and the book is likely to convey to the Indian student a more real, vivid and scientific knowledge of the subject treated in it than the hand-books so long in use in our schools.

*A Guide to Japan*: by F. Palit. Price Rs. 1-4-0. Published by F. N. Bose. 59, Mirzapur Street, Calcutta.

This book purports to be written with the object of helping the Indian students who annually flock to Japan to get a scientific training by furnishing them with the information they need. The book is a compilation, but comprehensive in its plan, and embraces the history, politics, arts and religion of Japan. A glance at the book shows that though it condenses a mass of information which is likely to be indirectly useful to any one visiting Japan, there is not as much in it as one would expect of what is directly profitable and even necessary to the students who intend to go to that country for being trained in the arts and industries. The chapters on Education and Japanese Conversation are the only two which will be imme-

diately profitable to such persons. The book suffers from the absence of unity of design which is the defect of all compilations and the author's evident want of first hand knowledge of the country he writes about. Nevertheless it is a book which undoubtedly has its uses and may be recommended to those for whom it is intended as a compilation containing a variety of information on all topics connected with Japan.

*Directory of Technical Institutions in India*: Amraoti, Office of the General Secretary, The Indian Industrial Conference. Price Rs. 1-4-0.

Speaking at the Naini Tal Conference on Technical Education, Sir John Hewett said: "There is probably no subject on which more has been written or said while less has been accomplished." In 1888 Mr. (now Lord) MacDonnell prepared an elaborate memorandum on industrial education and he concluded his report thus: "In this matter of technical instruction, Government must pioneer the way...If progress is to be made at once, the Government must, on a fit opportunity and with due regard to local circumstances, establish in every division or district a technical school"...Some technical schools have been established since then, but "it must be admitted that the effect of the existing schools on the industrial development of the province is practically negligible" (Report on the Progress of Education 1897,—1902 by R. Nathan, I. C. S.). Twenty-two years ago, Lord Dufferin advocated the establishment of a Technological Institute in each province, but the only province where the suggestion has hitherto materialized into a scheme is the United Provinces; and even here Sir John Hewett's scheme for a college of Technology at Cawnpore, though approved by the Government of India, has been vetoed by the Secretary of State. The Indian Institute of Science, Bangalore, the Victoria Jubilee Technical Institute, Bombay, the Bengal Technical Institute and the Technical Department of the National College, Calcutta, are the only technological institutes in India which are worthy of serious mention, and they are all due to private enterprise and initiative.

These facts have been summarised from the able introduction to the volume under review—a nicely got-up and big-sized book of 291 pages. It contains an accurate summary of all the available information on institutions devoted to the teaching of special arts in India, such as agriculture, forestry, mining, veterinary science, printing, weaving, commerce, carpentry, &c., The plan of the book closely follows that adopted by the University calendars, which give a description of the colleges affiliated to the University and the aim is to furnish reliable information to students seeking instruction in the arts and industries. For them it is an invaluable guide-book, and the compilers deserve the special thanks of the country for undertaking the publication. Glancing through the table of contents, we miss the name of the Basel Mission weaving establishment of Cannanore, which has won a deserved reputation all over the country for the excellence and durability of its manufactures.

*The Indian National Congress*: Price Rs. 3. Published by G. A. Natesan Co., Madras.

This is a nicely got-up and handsomely bound volume of 947+174 pages with an introduction summarising the history of the Congress and containing numerous illustrations of leading Congressmen. Part



I gives the Presidential addresses in full. Part II contains extracts from the addresses of welcome and miscellaneous notable utterances by the Congress leaders. Part III sets forth the Congress Resolutions. The speeches are brought down to the twenty-fourth session of the Congress held at Madras under the Presidency of Dr. Rashbehari Ghose. The book thus compresses within its covers the cream of the voluminous annual reports of the Congress and will undoubtedly take its place as an indispensable companion of all students of Indian politics. Considering the bulk of the book the price must be admitted to be low, and we congratulate the publishers on having been the first in the field to conceive the happy idea of compiling a work of this kind.

*The significance of Indian Nationalism*, by H. M. Howsin: with an Introduction by Dr. Rutherford M. A., M. B., M. P. Price one shilling nett. London A. C. Fifield, 44, Fleet Street, E, C. 1909.

This is a book of 96 pages divided into the following chapters:—The great issue; Historical sketch: Indian science, art and philosophy: A false charge: Religious Consciousness: The future. The book contains hardly anything which is new to the Indian politician, and it does not profess to be written for him. It is mainly for the average Englishman at home that the small volume has been written. The extracts from the speeches and writings of prominent statesmen and authors have been selected with discrimination and the whole subject has been handled in an interesting and popular form well calculated to serve its purpose without trying the patience of the average Britisher immersed in his own concerns. The whole-hearted sympathy of the author with our people is beyond all praise and shows the fine stuff of which many Englishmen who have never been to India or have no pretensions to pose as experts are made. The mystery of the East, the complexity and the vastness of the many problems which arise for solution in India have, we know, overpowered the judgment of many a doctrinaire liberal statesmen who have attempted to study Indian questions at close quarters. They cannot see the wood on account of the trees, and the superficial distinctions of race, caste and creed, hide the underlying unity of human nature from their views. But there are some spectators with the gift of imagination and sympathy standing at a distance, like this author and others, whose range of vision includes the entire forest, and the immensity of Indian problems and the mysteriousness of the orient do not preclude them from obtaining a thoroughly sound grasp of the fundamental tendencies of the movement which has stirred the heart of the country to its very depths. Such persons may well take up the work of enlightening their countrymen on the significance of that movement, since the writings and speeches of more pretentious people, serve only to mystify and obfuscate the vision. As a popular exposition of Indian nationalism the book is well worth perusal.

*The tonsure of Hindu widows: An Essay*: by M. Subramanyam, B. A., B. L. Natesan & Co., Madras. Price annas eight.

This is one of a series of prize essays published under the authority of the Madras Hindu Association. The aim of the Association seems to be to reform certain well known and corrupt social practices by educating public opinion in the right direction. One of

these practices is the enforced tonsure of Hindu widows. The writer has no difficulty in proving that the practice has not the sanction of the *Shastras*, which only enjoin that widows should refrain from elaborately dressing their hair. Considerable erudition and research into out of the way corners of *Shastric* lore are displayed by the essayist, and this little book should do much to pave the way for bringing about the desired reform. The plan of work adopted by the Hindu Association of Madras is deserving of imitation by the social reformers on this side of India.

X. Y. Z.

*The East and the West*.—By Swami Vivekananda. To be had of the "Brahmavadin Office," 14, Baker Street, Madras, E. Price 12as. only.

The name of Swami Vivekananda requires no introduction whatever, and the above publication, which is an English rendering of his *Prachya o'pashchatya* in the Bengali language, will find a ready welcome at the hands of his admirers throughout the length and breadth of India. The book has given us considerable delight although we do not agree with the Swamiji on the points raised in it in connection with Buddhism. We also regret to notice that an unfortunate misrepresentation with regard to Christianity has found place in this small treatise. Nevertheless, the work deserves an attentive perusal as it presents the sunny and robust side of European life. It is needless to say that the Swamiji possessed insight enough to make out the hidden and unpublished processes of operation whereby the Divine Mind variously reveals itself in human affairs. Hence it was that the busy, bustling and agitative Occidental never seemed to him a queer puzzle. Schooled in a set of ideas oriental to their very core and used to ways of life Hindu in their entire complexion, the Swamiji never looked at Europe with the galled eye of a sceptic but with the radiant and kindly glances of an admiring disciple. It is for this reason that the book is free from those turbid generalisations on Western life which feather-brained, narrow-visioned persons are apt to form. The writer describes France as the centre of European civilisation and while reading his observations thereon we were put in mind of what has been said by Guizot in the opening pages of his *History of Civilisation* in reference to the part France has played in the evolution of the European nations. In conclusion, we feel happy to offer our sincerest congratulation to the publishers for the highly attractive get-up of the book.

CHUNI LAL MUKERJI. >

*The Sacred Books of the Hindus*, edited by Major B. D. Basu I. M. S. (retired). Vol. IV., Part II—*The Aphorisms of Yoga by Patanjali with the commentary of Vyasa and the Gloss of Vachaspati Misra*, translated by Mr. Rama Prasada, M. A. and published by Babu Sudhindra Nath Basu, at the Panini Office, Bahadurganja, Allahabad. Pp. 96 (97 to 192). Annual Subscription Rs. 12. Foreign £ 1. Single copy Re. 1-8.

The Yoga philosophy consists of four chapters:—

- (i) Samadhipada (51 Sutras).
- (ii) Sadhanapada (55 Sutras).
- (iii) Vibhutipada (56 Sutras).
- (iv) Kaivalyapada (33 Sutras).

The first chapter describes the nature and object of yoga and samadhi; the second explains how samadhi is to be arrived at; the third gives an

account of the supernatural powers that can be acquired by yogins and the last chapter is devoted to the exposition of *Kaivalya*.

Out of 195 Sutras, Mr. Ramaprasada has translated 119 Sutras in two parts (Nos. 7 and 8) and in another part the book is expected to be completed.

We draw the attention of our readers to this admirable series. It is doing a valuable service to the philosophical and theological learning in this country.

The *summum bonum*, according to Patanjali, is not union with God as is popularly supposed. The word 'yoga,' in this philosophy, really means 'viyoga' or 'disunion' (Vide Bhojaraja's commentary.—Introduction, verse 4). The union of Purusha and Prakriti is bondage and when this bondage is removed, the self returns to itself and attains what is called '*Kaivalya*.' The word—'*Kaivalya*' means 'Aloofness,' 'Alone-ness' or 'Isolation'. When this state is attained, the self is completely isolated from the 'not-self' as well as from other selves. This is his true nature.

The Philosophy of Kapila is non-theistic, while that of Patanjali is considered to be theistic. But the question is—"What is the position of God in this philosophy? Is his existence as fundamental here as that of Brahman in the Vedanta Philosophy? Would the organic nature of the yoga philosophy be essentially changed, if his existence were ignored?" In a brief notice like this, these questions cannot be discussed. But we hope the learned translator of the aphorisms will critically examine these points in an introduction to this volume, when the book is completed.

MAHES CHANDRA GHOSH.

*Youth and Yoga* by R. Ramkrishna Rao, Pp. 41 Price Six annas.

The contents of the book are. (i) Youth and discipline, (ii) Education and Marriage, (iii) Thought and work, (iv) Life's Rhetoric and Yoga's mystery, (v) Beauty and Bliss.

The subjects have not been skillfully handled and the booklet is rather tedious. But many excellent thoughts have been quoted from various sources.

MAHES CHANDRA GHOSH.

*Agricultural Industries in India* by S. R. Sayani.

"Agricultural Industries in India" is a useful little book published by Messrs. Natesan & Co. of Madras, which deals with a large number of industries connected with agriculture. From the cultivation of the common rice crop to that of cinnaomum camphora, or the preservation and export of eggs, he offers useful hints regarding a large variety of agriculture industries. He draws our attention to the very serious loss our country is suffering from the export of raw material instead of finished products. For example, by the export of oilseeds we lose the oilcake both for cattle food and for manure, and in importing the oil produced we pay twice over the freight and the profits of middlemen and lastly our workmen lose the wages of labour. He suggests the improvement of our indigenous cotton by judicious hybridisation, or the acclimatisation of some foreign cottons such as the Egyptian Mitaifi; or by growing more largely such tree cotton as Caravonica. He also draws our attention to the toll we pay every year to foreign countries to the extent of 7 or 8 crores of Rupees by importing foreign sugar, though India is the original home of the sugarcane. He quotes Sir

J. Hewett to show that if India would do her duty there could be no reason why Java should produce refined sugar cheaper than India. If we utilised the 'megasses' for making pulp for paper manufacture and the molasses which drain away for making alcohol—(subject of course to our excise laws) the profits of sugar manufacture could be largely increased. He offers suggestions for the better curing of our tobacco but adds that "a successful tobacco-curing industry requires a heavy outlay of capital, as well as an extensive plantation". Less happy are Mr. Sayani's suggestions regarding jute. "Growing a crop of paddy in rotation with jute in the same year" is nothing new to the jute growers, particularly of Eastern Bengal. The risk of a rapid exhaustion of the soil from growing two most exhaustive crops in such close succession, is well known to experienced jute growers—so that the practice is only occasionally resorted to by the less provident among them. For one or two years—from "careful treatment the out-turn of paddy may be about 13 maunds, jute fibre about 18 maunds" per acre. True; but that "this would give a net profit of about Rs. 150 per acre" is a gross and reckless exaggeration inexcusable on the part of those who take a personal interest in the success of jute cultivation. However, jute is *par excellence* the fibre crop of Lower Bengal, and the book under review is a Madras publication.

There is one most important point to which Mr. Sayani draws our attention and which deserves the serious consideration of both the Government and the leaders of the people. Who is to bell the cat and how? There are certain fundamental difficulties which must be overcome before any development of our agricultural industries can be possible. Says Mr. Sayani,—"Unless capitalists turn their attention to scientific farming on a large scale any considerable improvements in the agricultural industries of this country can hardly be hoped for." "The richer classes and the middle classes are as a rule indifferent towards agriculture and manufacturing industries". The cultivating classes are poor and "generally over-burdened with debts"—paying interest at exorbitant rates—so that their debts breed faster than even "rams and ewes." At present money-lending is much more paying as compared with "the scanty profits of agricultural industries"—which would need a great deal of "pushing" and state patronage "to capture markets," with advantage. What then is to be our remedy? The industries and manufactures of India once fed and clothed the world,—but owing to the obstinacy of our *indivi dualism* in the race for industrial progress, we have been left far behind our rivals—being ousted from market after market till now we are forced to remain contented with merely exporting our raw produce at mere pepper-corn rates of price. Mr. Sayani suggests the remedy—that of "combining our individual mites and organising co-operative societies." Co-operative association with state aid where necessary, must be encouraged among the agricultural population not merely for credit as we are now doing, nor for merely "supplying cheap agricultural stores and cheap reliable manures" as Mr. Sayani mentions, but for all purposes connected with agriculture and agricultural industries, to help the producers "to buy at the cheapest and sell at the dearest market," to hold their own and push on to capture new and advantageous markets for their own produce, to obtain and spread among themselves all necessary information regarding demands

in foreign markets, and both by reducing the cost of production by introducing scientific machinery and also by judiciously raising the prices, to increase the profits so as to make our agricultural industries more attractive from a pecuniary point of view,—to “the richer classes and even the middlemen”—and capitalists generally.

DVIJADAS DATTA.

*A Life of Ananda Mohan Bose by Hem Chandra Sarkar, M. A. (Calcutta, 1910), xii+208+lxix.*

It is a pleasantly written study of Ananda Mohan's life in its various aspects,—political, educational, religious, social and domestic. Sister Nivedita contributes a short paper on *Ananda Mohan Bose as a Nation Maker*, and there is an appendix of his extant speeches. One is tempted to read on to the end any chapter that he opens. And there are inspiring quotations from Bose's letters and diaries. The author is inspired by that enthusiasm for his subject which is the secret of success in a biography.

But in the case of a hero like Ananda Mohan and a highly talented writer like Mr. Hem Chandra Sarkar, we refuse to be satisfied with anything short of a definitive and full biography, and such a biography the volume under review has no claim to be. For this unhappy result Mr. Sarkar is not much to blame. Had Ananda Mohan been an Englishman, his biographer would have been embarrassed by a wealth of materials; his problem would have been which to choose and which to reject among thousands of letters and hundreds of anecdotes and reminiscences contributed by the friends of the illustrious deceased. It is characteristic of our regard for our great men that Mr. Bose's biographer was faced with an utter paucity of materials and had great difficulty in scraping together even the few facts which form the basis of the volume.

Ananda Mohan lived laborious days. He saw the beginnings of many departments of national activity and took a leading part in each. The history of his pioneer work must possess inestimable value for India's future generations. And such a history is worth constructing at whatever cost. From this point of view Mr. Sarkar's work is disappointingly meagre. We have here extremely few anecdotes of the hero; we are not introduced to his acts in detail, but have to be content with the biographer's praise of him in general terms. The book fails to give us a direct personal contact (in a metaphorical sense) with Ananda Mohan,—to visualise him for us. It is not a biography but a magnified funeral eulogy. That it should be so is unfortunate for the country, though Mr. Sarkar could not easily have made it otherwise: he came to know Ananda Mohan only a few years before his death.

But we think that old files of newspapers should have been thoroughly ransacked for every scrap of information about Mr. Bose. His old friends should have been patiently, even tediously, questioned, and all they know of him and his work should have been committed to writing before the grave lays the seal of silence on their lips. Pandit Shivanath Sastri, Bose's comrade in many a fight for a full thirty years, has not (we fear) been fully pumped. Surely he can tell us more about Ananda Mohan than about Ramtanu Lahiri.

The pupils, clients, relatives, and colleagues of Ananda Mohan should be sought out and each made

to contribute a share, however small, from his memory to form a volume like the anonymous *Gladstone at Oxford*, which would be built up into an ideal biography.

Such a work can be done and the Sadharan Brahmo Samaj ought to do it, by corporate effort if necessary.

J. S.

## BENGALI.

*Saila-Sangit: by Sasanka Mohan Sen, B. L. Price Re 1.*

The author displays a natural talent for versification but most of the poems are not above the commonplace, alike in conception and execution. Occasionally one comes across words coined by the author to suit the exigencies of his rhyme. It is one of those poetical compositions which call for no particular remark, either by way of praise or blame.

*Fatiya-Mangal: by Mohamed Mozammel Huj. Price annas six.*

This is a volume of poems nicely printed at the Kuntaline Press and is mainly intended for the poet's co-religionists. The poems deal with the present political situation. Their standpoint is thoroughly patriotic, and the author writes with evident sincerity and deep feeling for the degraded condition of the Mussalmans of India. The language is chaste. We gladly recommend the poems to those for whom they are intended.

*Kalpa-Katha: by Manilal Gangopadhyaya. Indian Publishing House, 22, Cornwallis Street, Calcutta. Price annas eight.*

The excellent get up of this small volume is in keeping with the beauty of the contents. The book is a collection of eleven short stories taken from Japanese sources and illustrated with Japanese pictures. There is a delicate touch of poetry and feeling, of deep pathos and suggestiveness, about these tales which invest them with a peculiarity all their own. Small though the book is, it enriches one department of Bengali literature to no inconsiderable extent. One noteworthy feature of the book is that it is equally enjoyable by the old and the young.

## GUJARATI.

*Chandra-Kala, an illustrated novel by Gopalji K. Delvadakar, published by the India Publishing Company, Bombay. Cloth bound. Pp. 296. Price Rs. 1-8-0 (1909).*

Mr. Delvadakar for the last ten years has been trying to figure as a kindergarten expert and as a story writer, in Bombay, and we believe he has been able to make a stir at least in the Parsi Community. The several parts in which he has continued and concluded the story of Nilam and Manek, he seems to consider as his *magnum opus*, for we find in all his other stories, a reference to this particular one, in very adulatory terms. As a matter of fact, one story of his is a type of the others. The plot of the one under review can be told in a few lines: a Bombay Shethia out of avarice, robbed his friend, and in his turn was robbed by another swindler, of both his moneys and the virtue of his wife and daughter, while his other daughter, as if to avenge the former robbery, married the son of the ill-treated friend. The whole book

interspersed with quotations from Urdu, Gujarati and English, at times whole chapters are stuffed with them. They are not all of them happy, nor apt. Often is there a repetition of the identical pieces. The relieving features are the simple style and the layout of the pictures, which appear as if they were photographs of private individuals, utilised for this purpose. The writer flatters himself that he has secured a large leading public and we will not say anything to disturb this belief.

*and Mala, Part I.* by Jogannath Fethahhai Raval, Head Master of the Municipal Rangari Street Gujarati School, Bombay. Printed at the Pattarea Viuschak Press, Bombay. Fourth Edition. Cloth bound, Pp. 177. Price 0-5-0. (1909).

This book contains short stories for children, which are simple, entertaining and instructive. The very fact that in fifteen years, there has been a demand for a fourth edition of this little work testifies to its utility and popularity. Mr. Jagannath has published many such works for children, and he has invariably done well in all of them.

*Mrta Lahari*, by Saubhagyavati Pramila and Saubhagyavali Arvinda, published by the Sundari Subodha Office, Ahmedabad. Paper Cover. Pp. 300. Price Re. 1-0-0. (1909).

The Sundari Subodha monthly hardly misses a single issue in which some short social story bearing on the present condition of our society does not appear. These stories have never failed to entertain many readers, and it was a happy idea of these ladies to collect and publish them in book form. We are sure the book will receive a hearty welcome, especially at the hands of the fair sex.

*Life of Krishna jivan (Bhagvat Dharma)*, translated by Fibonlal Amarshi Mehta, Assistant Secretary, Gujarat Vernacular Society, Ahmedabad. Printed at the Gujarat Printing Press. Stiff Board Cover. Pp. 56, price 0. 5. 0. (1909).

Mr. Jevanlal has been known to us as a writer ever allowing his pen to remain idle, and the above work is one more useful fruit from it. The three beautiful poems, in Bengali called Raivatak, Kurukshetra, and Prabhas, written by Babu Nobin Chandra Sen, require no introduction to Bengali readers. They are depicted in terms which appeal to all the main incidents in the life of Krishna, though the story told is more romantic than religious or rather mythological. Here, we have not got a direct translation from Bengali, but one from a Marathi version made by Mr. Parulkar.

In spite of its being a third hand composition, the beauty and pathos of the original peep at us from every line of the translation. This translation has been published in parts in a monthly, called the Vishya Patrika, and even then we were struck with the mastery displayed by the writer, whoever he was, we did not know him then in presenting to the reader, most effective pictures of several prominent incidents in the life history of the Pandavas. The dialogue between the newly widowed Uttara and

the vanmata of Abhimanyu, Shailaja and the depicting of the scene, where Uttara goes to the funeral pile of her husband to take a pinch of the ashes and thus by a fiction fulfil her duties as a *sati* to burn with him in order to preserve the child in her womb, in Chap. VI, are perhaps the most affecting in the whole book, a book which presents the life and life work of Krishna in a peculiar light.

*Geometry, Part I, Book I*, by G. R. Naik, B. A. of the Bombay Educational Department. Printed at the Deshi Mitra Press, Surat Cloth cover. Pp. 260 Price 0-14-0. 1909.

This book is prepared in the light of modern English works on the subject for the use of teachers, undergoing instruction in Gujarati in Normal Training Colleges, and those candidates and students who have to submit to examinations in the vernacular. It contains the propositions of Euclid and several other cognate matters arranged in a graduated form, likely to prove of use to those for whom it is published.

(1). *Sadguni Balako*, a collection of Stories written by the Late Narayan Hemchandra. Thick boards. Pp. 152. Price 0-3- 1909,

(2). *The Yoga Vashishtha Ramayana, Mumukshu and Vairagya Chapters*. Cloth bound Pp. 146. Price 0-7-0 and 0-9-0 according to quality of cover. (1909).

The publication of both these books is due to the unceasing endeavours of Bhikshu Akhandananda who is the life and soul of the society for the promotion of cheap reading. We have in a former issue already noticed the good and useful work done by this society, which has begun to publish Standard Gujarati works at almost nominal prices. It has not yet been able to do much, as we think, want of funds and absence of volunteer workers, hampers its efforts. But it has already succeeded in creating in the masses a taste for reading. The exceedingly cheap price, e. g., two annas, at which it has been able to bring out the Bhagavadgita, could not but make its influence felt in poor homes with a taste for reading. The above two are further successful efforts in the same field.

*Jagat Kartrutva Mimansa*, published by Shrivak Mulchand Vadilal of Vadnagar and Akola. Printed at the Chandraprabha Press, Benares. Paper cover. Pp. 86. price 0-8-0 (1909).

A very controversial subject, viz., the creation of the world, has been treated in this work, which is written in Hindi, by Shriman Jati Vanja, Shri Bulchandraj Maharaj of Khamgam, in a spirit of complete sectarianism. The principles of the Veda, Vedanta, and other Hindu philosophies are made to look small and absurd, by contrast with the Jaina Shastras, and it affords us a picture of that dialectic skill which religious enthusiasts wielded in the past in favor of their own *Sampradayas*. We doubt the utility of such skill at present, when we want more of harmony and less of discord for our progress all round.

K. M. J.



## NOTES

## Vaital deul.

(AN OLD TEMPLE OF ORISSA).

The cart-road from the Railway-station of Bhuvaneswara to the great temple of Lingaraj passes by the west bank of the holy tank Vindusagara, measuring about 1300×700 feet. A little to the west of this tank stands the "Vaital deul", an old temple, which deserves notice not only for



VAITAL DEUL.

its excellent sculpture but also for its very name. The temple, it is said, was supplied with a roof in the style of an old ship, and hence the name "Vaital" came for ever to be associated with it, as the word "Vait" denotes a ship.

In the palmy days of the Kesari kings of Orissa, who held their court at Bhuvaneswara for several generations, this place came to be embellished with thousands of temples, and the neighbourhood is still studded with hundreds of them. But the Vaital deul is the only temple which is decorated with the peculiar roofing represented by the photograph. Mr. Brown, a late Judge of Cuttack, in his book on Orissa, says—"Baital deul has a peculiar roof, more in the style of the temples of southern India, than of Orissan architecture." But the 'peculiar roof' is locally ascribed to the model that was taken from a ship. If this local legend has any value, this temple, nearly a thousand years old, gives us another instance—perhaps the only instance—of the real nature and style of the roof which used to adorn the ancient ships in the Indian waters.

As a repository of many interesting relics of stone images of the Mahayana School of Tantrika Buddhism, this old temple has a peculiar interest to all students of Indian iconography. The presiding diety, now called Kapaleswari, is a Chamunda,—a ghastly figure of an extremely emaciated woman, with a necklace of human skulls, and with ribs and veins delineated with gruesome fidelity. She was one of the eight Matrikas, which once used to be represented in galleries and temples.

The Eastern face of this temple (not represented in the photograph) has a bas-relief, representing the sun god in excellent preservation, with his chariot drawn by seven horses, representing the seven rays of the solar beam. It would, however, be interesting to know whether the legend





ATHARANALA.

regarding the style of its peculiar roof has any real foundation in truth.

A. K. MAITRA.

### Atharanala.

(AN OLD STONE-BRIDGE OF ORISSA).

"It has withstood the wear and tear of well nigh a thousand years without assuming any sign of decay." This was the compliment paid by the erudite Dr. Rajendra Lala Mitra in his excellent work on Orissa to the Atharanala bridge, which the pious pilgrims, travelling on foot from all parts of northern India, had to walk over before they entered the holy city of Jagannath by the Grand Trunk Road of old.

This bridge, built of dark red sand stone in the middle of the eleventh century, is an excellent specimen of the "horizontal arch," in which the stones overlap one another. The length 290 feet is divided into nineteen and not eighteen (as the name implies) spans, which vary in length from 7 to 16 feet, the one in the middle being the longest of all. The river, over which it was built,

has long ceased to be a running stream, though its present bed overgrown with weeds and aquatic plants, is perhaps in better keeping with the hoary age of the stone structure. The construction has been erroneously ascribed to the Marhattas by Mr. Stark in his little book "In and around Puri."

Although the rivers of India constituted the principal highways in ancient times, yet the Hindus were not ignorant of the art of making roads and of building bridges wherever they were deemed absolutely necessary. We have several old bridges, besides the Atharanala, to bear testimony to this. There is at least another in Orissa at Titulamal, a village in the neighbourhood of Jajpur, which has 11 spans in all. Bakhtiyar Khilji, in his disastrous march towards Tibbet is said to have met with one in North Bengal.

Atharanala, as a specimen of these ancient bridges of pre-Moslem days, shows the skill and ingenuity of the Hindu engineers. The plan is extremely simple, as will appear from the photograph. But

its wonderful durability is an astonishing proof of Hindu architectural skill. In this respect at least, the Hindu architects of old may fairly claim a just tribute of praise.

If the building of the bridge in those days is a proof of prowess, the selection of the site reflects a still greater credit. For, from it at evening may be had a striking view of the temple—"the outline of the temple being clear-cut against the setting sun."

A. K. MAITRA

### "The Social Conquest of the Hindu Race"

An English friend writes to us :

Among the many interesting articles in the "Modern Review" few have given me more pleasure than the one in the September number entitled, "The Social Conquest of the Hindu Race." There is nothing, it seems to me, in the article to which any reasonable Englishman can object. If the writer urged that Englishmen were to be hated because they are Englishmen he would be wrong, but as I understand him he does nothing of the kind. He maintains the very different proposition, that Englishmen are not to be treated as superior beings, quite apart from their own intellectual and moral qualities merely because they are Englishmen. But this is exactly how Englishmen are treated by many Indians. I remember some years ago, a Hindu friend, himself a learned Sanskrit scholar, saying to me that owing to the theosophists, Hindus had ceased to be ashamed of their religion. Now the most prominent theosophists are Europeans, but unless European birth confers superior wisdom, there is no reason why any one should attach the slightest importance to their opinions about Hinduism. Not one of them has any reputation as a Sanskrit scholar. When Dr. Deussen expresses admiration for the Vedanta philosophy his opinion may well carry weight for he is both a Sanskrit scholar and a professor of philosophy. So too may that of Schopenhauer; if not a Sanskrit scholar he was an eminent philosopher and a man of genius. But the European members of the theosophic society are of no eminence either in scholarship or in philosophy. As far as I have observed Hindus show no special exultation when one of their own countrymen, a Christian or a Muslim, is converted to Hinduism. But when *any* European professes to believe in Hinduism, the delight of certain Hindus seems to know no bounds. They are even willing to accept these new converts as teachers and to suppose that they know more about Hindu religion and philosophy than pundits who have studied Sanskrit from their childhood. Now it is a matter of obvious propriety that a convert should be a learner rather than a teacher. A convert to Roman Catholicism, says Father Taunton, wanted to know what was his exact position in the Church which he felt he had honoured by joining. "Your exact position in the Church?" was the answer of the padre. "That's easy enough to decide. Kneeling before the altar and sitting before the pulpit." That would have been the position of the European

thesophists if instead of professing themselves converts to Hinduism, they had chosen to profess themselves converts to Catholicism. I am willing to give them credit for sincerity and good intentions when they call themselves Hindus, but it is certain that in no other religious community would they have found the same opportunity for gratifying their vanity and posing as leaders and teachers. Can any one suppose that the English people who are managing the "Central Hindu College" would have been able to found a "Central Catholic College" or a "Central Methodist College" in England, and induce respectable Catholics or Methodists to send their sons to it? These English people profess in the strongest language their admiration for the sages of ancient India. From the dead no rivalry is to be feared. But *living* Indians must be taught to accept a position of inferiority. I feel sure that if England were ever conquered and governed by Germans, many Germans would praise Shakespeare as the greatest of poets, but they would take care to insist that only Germans could properly understand and interpret him.

Even the National Congress, as Mr. Har Dayal points out, has been presided over by an Englishman. Now I have the deepest respect for Sir Henry Cotton. If it had not been for his friendly feelings to the people of India he would have risen to the highest possible position in his service. By all means, let Indians in their turn, entertain friendship for such a man. But I feel strongly that the salvation of India must be worked out by Indians themselves. The most sympathetic Englishman can do little to help. Let Englishmen be accepted as friends but not as leaders. When Garibaldi set out on his expedition to Sicily many Englishmen accompanied him as volunteers but the leader was an Italian. Obviously it would have been an humiliation for Italians to have had for leader even the ablest and most devoted foreigner. The Irish nationalist party have persistently refused to allow any Englishman, however much in favour of Irish home-rule he might be, to sit for an Irish constituency. This shews neither ill-will nor distrust. There should be a bond of sympathy between men who love justice in all countries, but every country has special work for her own sons to do, work which cannot be left to others without a loss of national self-respect. It seems to me one of the most hopeful signs for the future of India that Indians are now found to protest against this humiliating dependence on foreigners.

### Khawaja Kidar.

Khawaja Kidar is the genius of inland waters, as rivers and wells; but his domain does not seem to extend upon the seas. His picture is painted near or upon the walls of a new well, and offerings are made to him. He seems to belong chiefly to Muhammadan tradition, but is respected by Hindus also. In June, little ships with lights are set afloat upon the water for him, especially near Bihar, by Hindus and Muslims both.

That his cult is ancient and indigenous is suggested by the story of his deception of



Alexander, who wanted to know where the elixir of life might be found: Khwaja Kidar promised to lead him to the place, but instead of doing so, led him very much astray. Hence the saying:

"Remember what Khwaja Kidar did to Alexander—who can trust in a guide now?"

In the first of the Rev. Charles Swynerton's "Romantic Tales from the Panjab", *viz.*, The Love Story of Hir and Ranjha, he is spoken of as the Khwaja Pir (explained in a footnote as the 'deity of the river'), and he acts with spiritual authority as a Pir or Guru in betrothing the two lovers, Ranjha, and Hir, whom he found in a little boat that floated to the river's bank.

He is not infrequently represented in portfolio paintings of the Mughal period, always as an old man of saintly aspect, with a long staff, riding upon a fish which swims in a river, the banks of which are seen in the distance. The reproduced in this number is illustration, from a picture in my own collection. The original is very tender in its colouring, mainly shades of blue, green, grey, and ivory; the treatment of landscape is particularly charming. This is even more the case in an example belonging to Mr. Abanindro Nath Tagore's collection; here the landscape rises up towards the top of the picture, in little grassy hills, with a white house and a few trees, and over this a delicate sunset sky, with two gold phoenixes flying across it, though the figure itself is not so well drawn.

ANANDA K. COOMARASWAMY.

### "Damayanti's Swayamvara" by Nando Lal Bose.

The moment depicted in this picture\* is that of the appeal of Damayanti to the gods. She has reached the dais on which sits the king of the Nishadas. Certain it is that he is there. But alas, there are five of him, and how is she to choose her betrothed husband?

The scene, as shown to us by the artist, is full of tenderness and charm. One longs for colour. The picture is almost in monochrome.

The form of Nala is, perhaps over-youthful and beautiful. Nor do we

\* Reproduced in the last number of the *Modern Review*.

believe that in the heroic ages men sat with flowers in their hands, supported by cushions. The sword, one thinks, would be a truer toy for kings! Yet the grace and humour of the old story are undoubtedly well rendered.

It is said that in India Damayanti is not so warmly idealised, as by the European mind. This is a pity, for she assuredly deserves the dreaming of a world. Of all the heroines of the Mahabharata, there is no other—except perhaps Gandhari—so strong and living and rounded out, with the vigour and complexity of early Aryan womanhood.

Damayanti is like one of the Shakespearian women, in her courage and resourcefulness. And yet, in her tenderness to the stricken husband, and in her choice of the *one human* Nala, with all his imperfections,—'stained by dust and sweat, garbed in the *fading* flowers, touching earth with his feet'—she embodies the heart's heart of the Indian genius, so exquisite and restrained in its manifestations; and so remote from melodrama. Royal maidenhood, mother-wit, steadiness, foresight, supreme wifehood, purity, patience, and infinite resource, these are the qualities that succeed one another in the ancient tale, so rapidly as almost to bewilder a fresh mind, with their wealth of revelation. It is still the Vedic age, for the gods are worshipped, and serpents bestow enchantments. Yet the Vedic age is passing, for the gods have become half-humorous. Neither great powers, nor yet great warriors, they are far more approachable than the snakes who dwell on the earth. And the gods, like men, have begun to yield up their own supremacy to those all-governing ideals of truth and purity that are embodied in Nala and Damayanti.

The story is one of the fairest flowers of the Indian Heroic Age. Nay, where shall we find its peer in Indo-European literature?

### "White coolies."

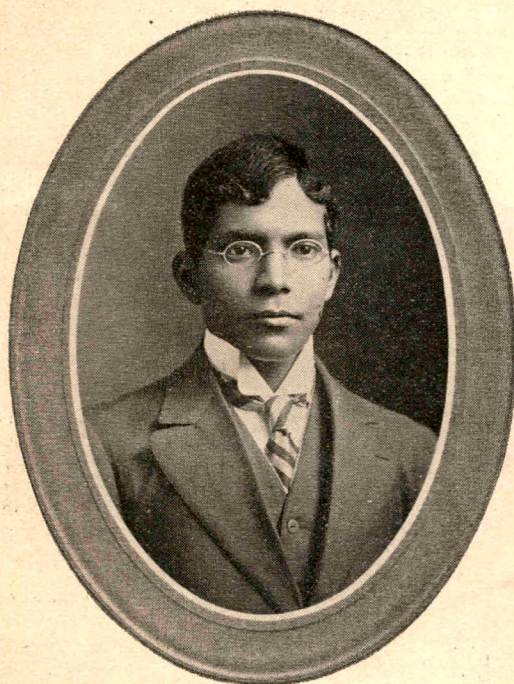
We confess to a feeling of profound shame, when we remember the insolent epithet "Sirdar of white coolies," with which one of the youngest and least influential of our Bengal notables refers to a friend of India so warm and trusty as Mr. Keir Hardie. The phrase was flung out, doubtless, for the edification of certain



official superiors, whose appreciation of the patronage it implied may be doubted. If it were of any use to remonstrate with a mind so irresponsible as that of the young man who uttered it we might point out that even the white coolie has political rights and powers, in the modern world, for which the brown (or, as that 'coolie' would say, 'black') zemindar sighs in vain. He has a national standing which noble minds would not exchange for all the wealth and ease of the man who insults him. The adopted son of an adopted son may wear his chains gilded, yet the fact remains that he is liable at any moment to arrest and banishment, without trial or explanation, from which banishment—if current reports are true, regarding the recent release of the deportees—nothing can avail for his recall, save the fiat of those same 'white coolies' and their 'sirdars'.

#### A student trained in Japan.

Mr. I. B. Vidyanta, from Santipur, Bengal, came to Japan in April 1905, in the first



MR. I. B. VIDYANTA.

batch of scholars sent out by the Association for the advancement of Industrial and Scientific Education of Indians. Here he

joined the Tokyo Higher Technological School as a regular student in the textile Engineering department. He was the first Indian student to take up the regular course in this school. After four year's study he graduated from this school in June last. His intellectual abilities and studious habits as shown by the results of the examinations, he passed in common with the Japanese students, were highly spoken of by the school authorities. In the last competitive examination, he stood second and was awarded a prize for general proficiency. After graduating from the school, he attended two of the biggest factories in Japan, *viz.*:—The Nisshin Spinning Co., and the Fuji Cotton Mills. Last year, in the summer vacation, he attended the Nogoya Loom Manufacturing Co.'s works. He secured the good opinion of the officers of all these three concerns by his regular attendance and diligent work. He returns to India by the end of this month. Thoroughly conversant as he is with both the practical and theoretical sides of the subject, he is highly qualified to help in the regeneration of the textile industry in India.

May his bright career here be crowned with a successful one at home.

P. G. DANDAWATE

TOKYO;  
15-12-09.

#### The Source of Indian Nationalism

Lord Cromer's comparison between "Ancient and Modern Imperialism," in the address to the Classical Association which Mr. Murray has published in book form, is an invitation to take this wider outlook, and to think not only "Imperially" but "historically." We are midway in some process which will stretch far beyond our own day only to figure in the chronicles of our race as one episode among the rest.

Lord Cromer works out his parallel with considerable erudition. There is here and there a human touch which reminds us that the man who wrote these pages was himself the successor of the Ptolemies and the Galli who had sway before him on the Nile. But his conclusion is on the whole that there is no parallel at all, or at least no parallel between the Roman and the British Empires which conveys a lesson or authorises a prophecy. He rightly excludes the self governing colonies from the comparison. It is our Asiatic and our African dominions, and more particularly India and Egypt, which stand to us in something resembling the relation which bound the province to Rome.

Lord Cromer emphasises with an undue optimism the difference in spirit between the two rules. We



have never, since the East India Company was brought under Parliamentary control, levied a direct tribute comparable to that annual subsidy of wheat which Rome exacted from Egypt to feed her proletariat. Our pro-consuls have never, since the time of Warren Hastings, been accused of enriching themselves by extortion and corruption, and it would be difficult in the records of any modern Imperialism to find a parallel to the speech of that provincial governor who told a deputation of his subjects that he regretted only that he could not tax the air they breathed. But it would be hasty to conclude that the motive of financial exploitation is absent in our Imperialism. Even under the Romans the contractor, the usurer, and the monopolist were commonly more formidable than the governor who allied himself with them. The deliberate ruin of Indian industries for the conscious profit of English mills was the work rather of Parliament than of the Company. Statesmen and historians may affect to ignore the constant, silent pressure of the bondholder, the investor, the contractor, the land speculator, the younger son, and the pensioner, but these are the interests which have made Imperialism the accepted creed alike of the city bank and the country house. Our bureaucrats may control these forces as the Romans did not, and see to it that for every payment and profit there shall be some corresponding service. But the financial motive behind Imperialism is none the less as potent in London as it was in Rome.

The real point at which any comparison breaks down is rather the second vital difference on which Lord Cromer insists—our failure as compared with the Romans to assimilate our subjects. The Gauls within a generation of the conquest were talking Latin and giving to their sons the name of Caius Julius. Spain required but a few generations of Roman rule to breed a Seneca and a Martial. The evidence of inscriptions in North Africa points to frequent intermarriage and the wholesale adoption of Roman names by men of Carthaginian or Numidian stock. In such conditions the sense of foreign conquest must have died out almost as soon as it was complete. Nothing of the kind has happened in India; nor will it ever happen. There may be a sense in which French rule in Algeria or Annam is a little more genial than our own. The social separation may be a shade less absolute than it is in India. But in no European dependency to-day is such an assimilation of conquered and conquerors thinkable as took place under the Romans. It is easy to tabulate the reasons of the difference. The Romans were dealing either with peoples of Aryan stock as white as themselves or with branches of the older Mediterranean race. Their easy polytheism scrupled not at interchange of gods. Neither color nor religion formed a barrier. Our conquests have confronted us with races which are obviously and physically distinct. They cannot if they would. Anglicise themselves by a change of name. *They have as the Gauls and Spaniards had not, an old and elaborate civilisation which does not disappear even when it appropriates our science and our politics.* Above all, they have a religion which neither yields to ours, nor permits of the more intimate forms of social intercourse. It is quite possible that the Anglo-Indian civilian would never have consented to meet the "natives" on equal terms, even had they been Christians. But it is also true that no Indian or Egyptian Mahammedan would allow his

daughter to marry an Englishman, and that no high-caste Hindoo would break bread in his house without a sense of impurity and defilement. It would be interesting to follow Lord Cromer into his tentative speculations on the part which color has played in perpetuating this separation. We are inclined to think that color is rather the convenient badge and symbol of the antagonism than its cause. Egyptians are often white or even pallid, when the sun-burn wears off, yet to the average Englishman they are a "colored" race. Turks from such regions as Bagdad are commonly darker than Egyptians, yet the most Imperial Englishman is ready to treat them as "gentlemen" and equals. Indians have at least features that betray our common racial origin; the Japanese, though less dusky, are far more obviously of a totally alien stock. Yet among Englishmen at least, the color line is so drawn as to include the Japanese and exclude the Indians. It is rather the pride of conquest than the insolence of color which makes the separation. But whatever its ultimate explanation may be, the fact of a hopeless and irremediable separation remains. Our Empire is never likely to resemble that of Rome, because we cannot or will not assimilate our subject races. The conquered came to Rome first as slaves, next as teachers and as literary men, then as generals, and in the end as Emperors. Our polity for all its smooth phrases and more recent reforms is still in practice based on the principle of keeping the conquered in their place.

Lord Cromer's answer to the question whether an Empire which teaches while it does not assimilate, which shares knowledge but monopolises power can hope to be permanent, is rather less positive than we should have expected from him. He clearly looks forward to the ultimate emancipation of Egypt at some period beyond our immediate horizon. To the question whether we can retain India he scarcely addresses himself. He argues rather that we must retain it, and even ought to retain it, though he looks forward to some extension of self-government apparently much beyond anything that is latent in Lord Morley's reforms though still consistent with the retention of our effective supremacy. These things are on the knees of the gods. But while we are dealing in parallels, there are some further points which it is necessary to emphasise. It is true, as Lord Cromer insists, that our rule is incomparably milder, honester, and more beneficent than that of Rome can have been even in its better periods. But it is also true that we carry with us, wherever we go, a standard and a political ideal by which our rule even at its best is tried and found wanting. When the Romans went to the Nile they went quite frankly for wheat; they did not profess that they had gone there to teach the Egyptians to govern themselves. They carried with them into Gaul and Spain, first the teachings of the Stoics, and then the consolations of Christianity. Stoicism was a philosophy of acquiescence and quietism; the early Christians taught passive obedience and a patient waiting for the Second Coming. Both creeds made for a humanitarian attitude, but neither made for revolt. *We on the contrary, have sown the seeds of nationalism and militant democracy, and set our subjects to read, not Epictetus and Antoninus, but Burke and Mill.* And that is only the beginning. India and Egypt

are Radical and Nationalist to-day. *To-morrow they may go, as the Georgians and even the Persians are already going, to Socialism for their political education.* Nor can foreign rule under the modern State ever again be what it was from the time of the Romans up to the decline of the Manchester school. It was at its best and its worst merely an organisation for the preservation of order and peace. It left the greater part of life untouched. It ruled the marketplace and the open road, but it entered neither the home nor the school nor the factory. To-day the State, in India, as in England, abandons this external attitude, to assume a function constantly more intimate and pervading, takes charge of health, regulates the growth of youth, and makes the conditions under which the worker earns his daily bread. The Oriental was indifferent to the drums and trappings of his conquerors, primarily because his conquerors left his daily life alone. The village community and the theocratic church were for him the important realities and they survived all previous conquests. Our work has been to make the State a fundamental factor in his life. A Viceroy is not merely stronger than a Moghul; he rules and regulates where neither a Roman governor nor an Asiatic tyrant attempted to interfere. The next two generations will decide whether a State so intimate and so pervading can continue to be foreign. [*The italics are ours.*]*—Nation.*

We are accustomed by this time to hearing Englishmen claim, as in this extract from the *Nation*, that English education has sown the seeds of nationalism and militant democracy in India, in as much as the English curriculum of education includes,—instead of Epictetus and Marcus Aurelius, or the Mahabharata and Vishnu Purana,—the reading of Burke and Mill. But there is here, we think, a fundamental confusion. No one who watches the situation carefully can, as it seems to us, ascribe the growth of the national idea in India, to the influence of English authors. These authors were undoubtedly the spring, to some extent, of the moderate idea in Indian politics, and that idea, owing to the pressure of new circumstances, may someday furnish the bureaucracy with a possible programme of progressive compromise. But nationalism has not, so far as we can see, been due to any outside source whatsoever. It has sprung from the strength of the Indian people themselves. It feeds itself on its own history, it is nourished from the spring of Indian idealism. The utmost that can be said of it, by way of concession to our English friends, is that it embodies that view of our country and its problems which an Englishman would take of his own. The main stream of

European development is national, and with this a theocracy, depending on one form of Christianity or another, is combined. With us, the main stream is theocratic, but all theocracies tend to express themselves in a single conception of *dharmā*, which is the national righteousness, or nationality. The idea of nationality is not actually new in India, for it must have been vigorous and efficient in all our great ages, notably under the pre-Rajput rule of the Guptas of Pataliputra; and it has undoubtedly been held, with intense clearness, by Asoka and Akbar, amongst emperors. The elements of the idea exist in great profusion with us, as with all healthy peoples. But the task of its realisation has never before been confided, as now, to the democracy. This is the sole distinction of the present age. In addressing itself to it, however, the democracy finds its materials ready to its hand. All the scripture, we need, is in the Bhagavad Gita. Our language is every day growing in power and promise. In no respect can the gallery of Indian ideals be pronounced defective, and our history is a faithful interpretation of those ideals. The reconstruction of a nation like the reconstruction of an individual begins here with a search amongst its ideals. The emphasis shifts, from age to age, and our future history will express our present ideals, as surely as those ideals themselves are gathered from amongst the treasures of our past. No, we cannot admit that we owe the notion of nationality to our English education. The whole of *Prakriti* at all times confronts men and communities with the question 'Are you able to cope with me?' Such was the challenge offered to the Indian mind, and the word nationality has been the answer. Our English education had made us a nation of clerks, and had taken away from us all nobler discontent. We may have been provoked into falling back upon our own resources, but it was certainly from amongst those resources, out of our own innate strength and primal force, that the nation-making thought was born. Our English friends forget that the power to envisage great masses of fact in a word or a glance is the gift of the age, not of one people or another. Ram Mohun Roy had this power, before ever he met an Englishman. And as long as we had the capacity, the very

sight of Europe would have forced us to do it, sooner or later. The world forgets that the direct action of organisation may be to accomplish the will of the organiser, but its re-action is inevitably the self-organisation of the organised.

### Sir Harry Johnston's Ideals.

The following extracts will be of interest to readers of the *Modern Review*. They are taken from an article by Sir Harry Johnston, in the January number of the *Quarterly Review*, where under the heading 'The Rise of the Native', this Imperialist who writes also in Hazell's Annual on the 'Colour Question in the Empire' notices a number of books on African, American and Asiatic problems, including that misnamed volume, 'The Real India' by Mr. Rees.

"Christianity has been a 'flying in the face of Providence'. It is rapidly becoming a cosmic force of great importance; and it is difficult for the unbiassed philosopher to say whether it is tending towards the general improvement of humanity or is acting as a drag on progress. What but the spirit of Christianity keeps a decent European or American nation of white people from dealing pitilessly with an inferior race whose existence is a bar to the acquisition of wealth or colonisable territory?... We now realise that there are few parts of the world where the white man cannot exist as well as, or better than, any other race. There is many a fair land occupied by Amerindians, by Negroes, or by Asiatics, which would serve admirably as the future home of millions of white people. What restrains any one of the great white nationalities from sending expeditions to such a land to take it over and to oust or to slay its present inhabitants, who could not in the long run resist the white man's weapons, discipline, and science. It is 'common decency', the feeling that it would be a horrible crime... In Britain, for example, we might feel that we possessed the means and the careless permission of Europe to take away the land of some small people and confer it on offshoots of our own race, but (apart from other considerations) we should have too anxious a care for our good name in the opinion of the Christian world to make any such use of our power and privileges..." "If the casuistry were worth the waste of time, we might argue plausibly that Christianity—at any rate of a catholic, world-wide nature—is a mistaken impulse; that if its principles are logically applied, their result some day will be the existence of a biscuit-coloured, black-haired, high-cheekboned type of man all the world over, a kind of *rastquoere*, with the South American's perpetual restlessness in politics, the Negro's love of vain display and noise, the futile slyness of the Chinaman, and the average whiteman's dislike of manual labour. The opposite ideal of some Anglo-Saxons would be that the white race should reign as demi-gods over the rest of the world, keeping its blood absolutely pure from intermixture with that of any

other human variety, aiming at golden hair, blue eyes, pink cheeks, and a Grecian profile; laying down the law for the black and the coloured men, treating them, in short, as we treat our horses, dogs, and cattle; enforcing sanitation, cleanliness, and a sufficient restraint in morality, but allowing these chattel races no say in the administration of their own affairs. In short, reinstituting the type of slavery that was idealised by the white men of the Southern States before they met in the clash of battle with the North. But this ideal comes, in any case, too late. Christianity has been there beforehand and has done the mischief; it has sown the dragon's teeth of education..."

Of India in particular, as follows:

As we are listening to their aspiration—they who were, some of them, cannibals, and nearly all of them unlettered barbarians yesterday—we can scarcely close our ears to the hum of discontent which comes from nine or ten millions of Indians whose ancestors were on the one side akin to our own progenitors four or five thousands years ago; though on the other they derive from Australoid and Negro.

"Under a hundred years of more or less direct British rule, the rise of the native races of India to a consciousness of their rights as human beings has been marked... it must be obvious to any impartial student of recent Indian history that the undeviating desire of the great personages in India and Britain, connected with the Imperial Government, has been to rule India mainly for the benefit of the 300,000,000 of diverse people living in the vast region between central Persia and Siam, Tibet and Ceylon."

Finally:

"The one desire of nine Brahmins out of ten is to oppose *any* measures for improved sanitation and extirpation of disease, and to maintain their position as long as they can by feeding the superstitions and inflaming the prejudices of the 100,000,000 or so of their illiterate fellow religionists. If all forms of the Hindu religion—Brahmanism—could be submitted to an impartial world-congress of non-Hindus, the members of which were selected from all parts of non-Hindu Asia, from America, Europe and Africa, the Hindu religion would be universally condemned as a mixture of nightmare-nonsense and time-wasting rubbish fulfilling no useful end whatever, only adding to the general burden borne by humanity in its struggle for existence. And, of course, so long as 200,000,000. Indians remain attached to the preposterous faiths, with their absurd and useless ceremonials and food taboos, so long (if for that reason alone) will the British be justified in ruling the Empire with some degree of Absolutism."

We should be grateful to Sir Harry Johnston for his accurate description of Indians, and his 'Christianity' & 'common decency.'

### The Bengal Literary Conference.

The third session of the Bengal Literary Conference at Bhagalpur has been a great success. Fairly over one hundred delegates met from different parts of Bengal. Babu Sarada Charan Mitra, late



Judge of the Calcutta High Court, presided. The eminent literateurs and scientists of the province met to give an impetus to the growing zeal for knowledge in almost all its branches. In a very short time it has succeeded in enlisting the sympathy and co-operation of the best intellects of the country—men whose untiring devotion to the improvement of their mother tongue will ere long confer a lasting boon on the country. The object of the Literary Conference is primarily to awaken the intellectual activities of the district in which it holds its sitting and secondarily to promote a feeling of fellowship among the educated men of the country and thus to gather up in one common centre the divergent and diffused literary activities of Bengal. One of the main features of the Conference is to keep politics altogether outside its province and it is just in the fitness of things that it should be so. The *Sammilan* already enjoys the reputation of being an institution with great potentialities, and long may it live to do so! Bhagalpur improved upon Berhampur and Rajshahi in this that it had a museum opened along with it where old coins, manuscripts, and some instruments manufactured at the National College were exhibited. It was one of the Resolutions adopted by the conference to establish an all-India memorial to our deceased countryman Romesh Chunder Dutt in the shape of a museum, for which the Maharaja of Cossimbazar has already intimated his desire to make a suitable grant of land. A strong and representative committee consisting of members from all parts of India has been formed and His Highness the Gaekwar of Baroda has been requested to be the patron of the Romesh Chunder Saraswat Bhaban. It is hoped that before the next meeting of the Conference, the proposal will take a definite shape. The feeling of cordiality with which Behari gentlemen co-operated with the Bengalis in making the movement a success is worthy of their best traditions.

K.

### The Vitality of Truth.

When a modern man wishes to say something to the public, he either speaks, or writes and prints; and what he speaks is

often afterwards printed. When a speaker wishes to address the public he gets handbills distributed, placards posted on the walls of streets, and notices printed in newspapers. Long before his arrival in a town, the wires flash the message to all parts of the country. And when he *has* spoken, the words very often enter through the left ears of the audience to pass out by the right. It was not so in ancient times. Yet in spite of the absence of the printing press,—of handbills, of posters, of newspaper notices and of telegraphic messages,—in spite of the absence of men to get up meetings, true words were spoken, were treasured in the hearts of a reverent body of followers and transmitted to future generations from mouth to mouth for their edification. The *rishis* of the *Upanishads* had no clerks or short-hand reporters to take down what they said in their inspired moments. There were no publishers, or printed newspapers and books in those days. The word *Shruti* applied to these immortal productions tells the story of the means of their preservation and transmission to posterity, namely, by hearing. Buddha and Jesus and Muhammad never left a single written or printed line or book. Yet the truths which were revealed to them still live and lead men to the path of right.

The modern man has exaggerated faith in his machinery. Truth is vital, Truth is self-manifesting. It can do without him, It can do without his machinery. Under no circumstances, therefore, does the believer in Truth bate a jot of heart or hope.

### Pessimism is defeat.

To lose hope is to acknowledge defeat, to *be* defeated, in fact. A true man, a man who has any life in him, never loses heart or hope. At the same time he is not a day-dreamer. He is ever active. But it is a mistake to think that external movement alone is activity. The highest activity is spiritual; and the spirit acts and grows in silence. It is the outward manifestations of the soul that men ordinarily call activity.

Pessimism is death; in optimism, in the hopefulness of faith, is there true life. But beware of day-dreaming. It is deceptive and leads to death.

**"In the dark."**

This picture by Mr. Ordhendra Coomar Gangooly, who has kindly allowed us to reproduce it, illustrates the following quatrain of Omar Khayyam, Fitzgerald's translation :—

"Then to the rolling Heav'n itself I cried,  
Asking 'what Lamp had Destiny to guide  
Her little children stumbling in the Dark?'  
And—'A blind understanding!' Heav'n replied."

XXXIII.

**"Nawab Daud Khan."**

This is a reproduction of a picture in the Khuda Bakhsh Library at Bankipur. The Nawab is represented as sitting in *darbar*. The signs of European influence are already perceptible in this picture.

**"Shiva as Nataraja."**

This is a reproduction of a beautiful bronze in the Colombo Museum, from a photograph of it kindly lent by Dr. A. K. Coomaraswamy. Shiva's dance represents the ease, the joy, and the regularity and rhythm which the wise believer perceives in the operations of the universe.

**"Krishna supporting Mount Govardhan."**

This is from a water-colour by Molaram, kindly procured for reproduction by Mr. Mukandi Lall of Srinagar, Garhwal. Molaram's personal history was given in the *Modern Review* for October, 1909.

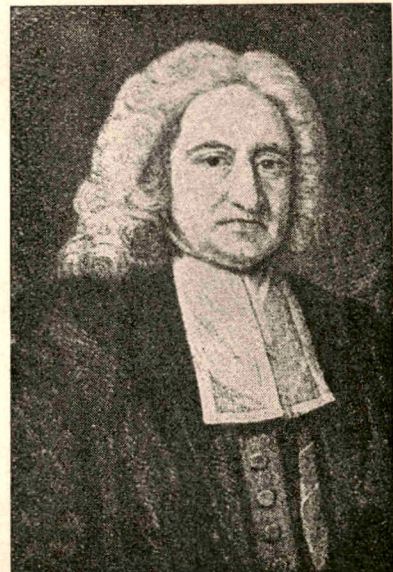
The picture represents a well-known incident in the mythological account of Krishna's life. The bearded old man is Nandaghosh. His consort stands by him. The others are cowherds and their female relatives. Even the cows and calves seek protection from the thunder-storm under the shelter of mount Govardhan.

**Halley's Comet.**

Halley's Comet has been so named after the astronomer Edmund Halley, who ob-



HALLEY'S COMET.



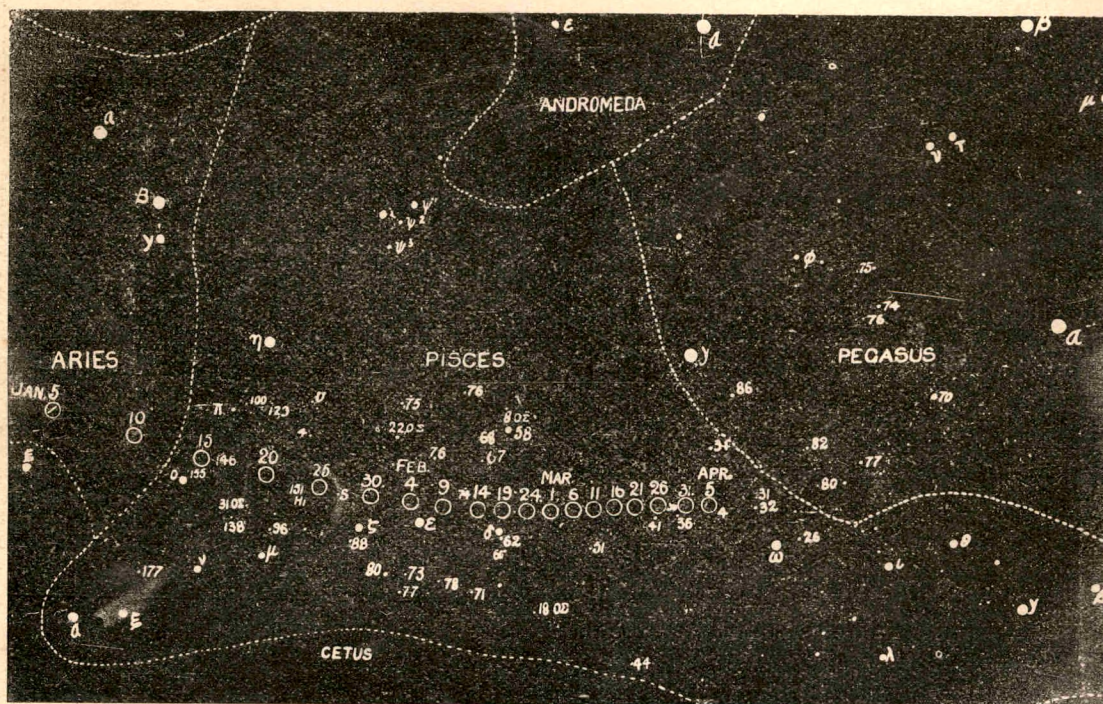
EDMUND HALLEY.



served it in 1682 and concluded that it was the same celestial body which has been known since 467 B. C. to revolve round the sun and become visible to us every 75 years. The last two occasions on which it was seen were in the years 1759 and 1835. It cannot now be seen with the naked eye,

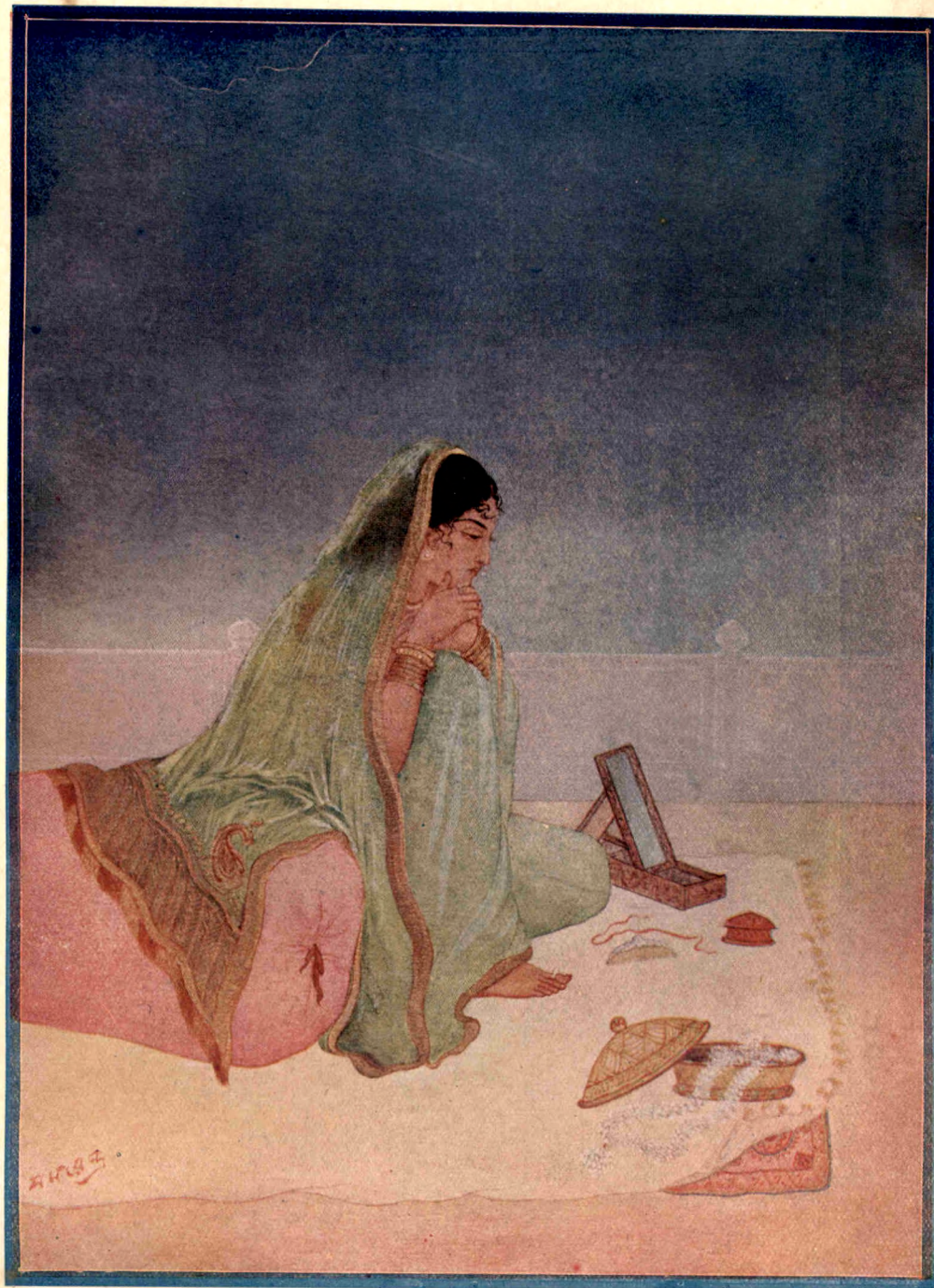
but can be observed with small telescopes as equal in brilliancy to stars of the ninth magnitude.

We copy below from *Nature* a drawing of the apparent path of this comet from January 5 to April 5.



APPARENT PATH OF HALLEY'S COMET, 1910, JANUARY 5 TO APRIL 5.





**"SEPARATED."**

To Illustrate a passage in Kali Dāsa's Ritusamhara. From the Water-colour by  
Samarendra Nath Gupta, by the courtesy of the Artist.

Three colour blocks by U. Ray.

Kuntaline Press, Calcutta.



# THE MODERN REVIEW

VOL. VII  
No. 4

APRIL, 1910

WHOLE  
No. 40

TO R—,  
ON HER BIRTHDAY.

The repetition of thy gracious years  
Brings back once more thy natal morn.  
Upon the crest of youth thy life appears,—  
A wave upborne.

Amid the hundreds thronging Ocean's floor,  
A wave upon the crowded sea,  
With regular rhythm pushing towards the shore,  
Our life must be.

The power that moves it is the Ocean's force  
Invincible, eternal, free,  
And by that impulse it pursues its course  
Inevitably.

We, too, by the Eternal Might are led  
To whatsoever goal He wills.  
Our helm He grasps, our generous sail outspread  
His strong breath fills.

Exulting in the grace and strength of youth  
Pursue the Ocean's distant bound,  
Trusting the Pilot's voice, the Master's ruth  
That rings us round.

Rejoice and fear not for the waves that swell,  
The storms that thunder, winds that sweep ;  
Always our Captain holds the rudder well,  
He does not sleep.

If in the trough of the enormous sea  
Thou canst not find the sky for spray,  
Fear never, for our Sun is there with thee  
By night and day.

Even those who sink in the victorious flood,  
Where do they sink ? Into His breast.  
He who to some gives victory, joy and good,  
To some gives rest.

But thou art for the radiant days that wait  
Beyond the driving rain and storm.  
I have seen the vision of a happier fate  
Brightening thy form.

Confident of His grace, expect His will ;  
Let Him lead, though hidden be the bourne,  
See Him in all that happens ; that fulfil  
For which thou wert born.

July 19th, 1909.

AURO DADA.

---

## A REVIEW OF THE MODERN WORLD

### VI INDIA.

I propose in this concluding article of the series to discuss some of the chief problems which affect India in relation to the great world forces that are in motion all around her. This will enable me to deal

more fully with some aspects of modern Indian life than I was able to do in my review of Asia as a whole.

If India were not to-day reviving her energies and putting forth new strength, the out-look would in many ways be gloomy ; for the advance of the modern world presses with an almost fatal hardness on countries

which cannot acclimatize themselves to the new conditions. The law of the survival of the fittest seems to be more relentless in its operation today than in previous ages. But India is remarkably reviving. She is transforming herself in our own generation. The danger of the situation is rather that she may fail to pour her fresh waters along the true channels; that her new life may rush forward carrying her away from her own river-bed and leading her to the desert sand instead of the free and open sea.

To illustrate my meaning from the past, Bengal, more than half a century ago, received a great influx of new ideas and started forward on a new course. You can read of that period in the lives of Michael Madhusudan Dutt and Rajnarayan Bose. It was an age of extraordinary ferment, which has been sometimes called 'The English fever'. The stream of progressive thought ran rapidly down the channel of English literature, English manners, English ideals, and carried along with it some of the noblest men of the time. They hoped that the social life of their country, which had become choked up with the silt of centuries, might find an outlet in this direction. The hope was in a large measure vain. After many devious wanderings the bed of the main river had to be sought again and a truly indigenous movement to be fostered.

This does not mean that a forward rush of the waters of new life is impossible in a nation, or, to change the metaphor, that no rapid assimilation of ideas from other countries is of value. If that were the case this series of articles would never have been written. But it does imply that assimilation must be vital, not artificial.

I may give an example of true assimilation from a scene I lately witnessed. I went the other day to see an amateur dramatic performance given by the Bengali community in the Rama Theatre, Delhi. The play was an adaptation of Sir Walter Scott's *Kenilworth*, and every now and then, to a close observer, there were signs remaining of the English novel. The impulse of the drama, as it were, came from Scott, but the play itself was Bengali. Its characters, its dialogue, its songs, its music, were Bengali, through and through. Had it been at all foreign, I should not have seen the delight-

ful sight I saw, namely, the whole Bengali community of Delhi, with every member of every family down to the uproarious babies, assembled there, as to a national festival, brimming over with the pleasure and joy of this expression of their own artistic nature. When it is understood that most of the families were those of clerks on very low stipends in the Postal Department, the significance of the scene I witnessed may be understood and appreciated.

In the following discussion of some of the problems that affect India, I shall avoid even the thought that what is suited to other countries must necessarily suit India also and ought therefore to be adopted. I shall try rather to get at the most general aspects of modern progress and relate them to India, leaving details altogether on one side. In the evolution of these forces, India has as much from her own side to give as she has to receive. There are also large areas of modern life which she will do well to avoid.

In the first place, I believe it may be said with some confidence that the spread of new religious thought and life is still the leading factor in the progress of the world. A generation ago such a statement would have been challenged by scientists, who had not studied sociological conditions. But there are now few men of eminence in science, who would not place religious developments in the very first rank of the world's motive powers. We can see this quite easily in the past, when we consider what the rise of Buddhism or Islam or Christianity has meant for mankind. That is a matter of past history. But what is less obvious is the fact, that great religious forces are shaping the present history of the world before our very eyes. The two greatest appear to me to be (i) the rapid expansion of Christianity and Islam, and (ii) the liberalising of religious thought in every quarter of the globe.

How then do these modern forces of religion affect India? If we look closely and compare the India of today with that of thirty or forty years ago, we shall see how rapidly changes are taking place in the expansion and contraction of the different religions. Colonel Mukerji has given his weighty opinion as to what is happening in Bengal. A similar picture could probably

be drawn of Madras. The total effect has been a serious contraction of the Hindu side of Indian life.

With regard to the liberalising of religion, its effects are felt at every centre of education, and they spread from thence to every village in the land. What is to be the final issue? Will a reformed church be built up by the various Samajes out of the crumbling ruins of the old? Will the caste-system so unbend as to allow little by little the inclusion of the 'untouchables'? Will the chains of age-long custom be broken through at last by impact with the great world forces which are now at work? Will there suddenly and unexpectedly take place a volcanic upheaval in Indian religious life, compared with which the political ferment will be but a mild disturbance? Who can tell? In Indian religious history it has often been the sudden and the unexpected that has happened. Religious leaders have sprung up in unlooked for times and in unanticipated places. It may be that the womb of the future holds in readiness some new spiritual birth, which will change the face of the East. Such an epoch-making event has happened before in India and may happen again.

The next problem to be mentioned is the influence of race and nationality upon India in days to come. While race has always been a most powerful sub-conscious factor in shaping Indian character, race consciousness and self-expression have often lain dormant and uncreative. In certain periods, it is true, the reverse has been the case. The early Aryans must have had the most vivid race-consciousness. In later times we have the examples of the Rajputs, the Marattas and the Sikhs. We seem today in India on the eve of such another development of race consciousness. It has already shown itself vividly in Bengal. Other parts of India are beginning to awaken to the same impulse. Creeds also as well as races show a tendency to mutual separation. There is a rounding off of racial and credal areas that is becoming more and more apparent. This appears to be going on side by side with the rise of the larger national spirit. Will these forces clash? What can be learnt as to their conjunction? Are racial distinctions

and credal distinctions compatible with a United Nation?

With regard to credal distinctions within the same nation the modern world has an answer that is clear and convincing. Such distinctions can exist, and even flourish, and at the same time national unity be observed. The last three hundred years of Europe and America have shown that this problem can be solved. Yet it must be granted that the problem before India is more serious as the religions are more diverse.

With regard to race distinctions within the same Nation, the modern world can point to various attempts at the solution of the problem. In the United States, where racial immigration is taking place with great rapidity, every effort is made to obliterate all distinctions by the spread of common traditions and a common language. The children of the German and the Pole become patriotic Americans. Inter-marriage makes fusion easy. The only unasimilated race is the African Negro.

But in India there is this radical difference. The traditions of the different peoples of India have already been formed. Their literature in many parts has been strongly developed. The great vernaculars of India each express the soul of a people. There are traditions bound up with them which cannot be allowed to perish. To do so would be a blunder that would be worse than a crime. We must therefore look for our examples not to America, but Europe.

Perhaps the most instructive instances in the modern world of the failure of a repressive policy to obliterate race distinction, are those of Austro-Hungary and the United Kingdom of Great Britain and Ireland. In each case the larger community has been obliged to give back special liberties of self-expression to the smaller. All the bitterness, which has arisen in these countries, has been due to the futile attempt to produce uniformity and centralization as a means to power. The result of repression has only been to intensify the passion of race in the smaller unit.

India is now face to face with the same problem of separate race distinction within the larger nation. I take it for granted that no Indian, worthy of the name, could ever look forward to any final goal except

that of a single Indian nation or commonwealth stretching from the Himalayas to Ceylon. But there is much confusion of thought still existing with regard to the smaller racial and language areas. Sometimes the academic discussion is raised as to the possibility of a single national language which shall supplant all the vernaculars. Sometimes it is assumed as an axiom that Indian Nationalism is weakened by a patriotism of an intenser and more local kind. It needs to be made clear, that, when once the language, literature and tradition of a people have started on a career of development, they may indeed be included in a larger whole, just as the family may be included in the larger unit of the clan, but they cannot be repressed without a terrible nemesis following. It needs further to be understood, that the whole national life of the country is richer through such local variety, if it is harmonized in a greater synthesis.

There is one condition, however, of practical importance, when India is considered. While the larger divisions of language and race are an enrichment rather than a weakness, on the other hand the lesser divisions, where language does not carry with it either literature or high tradition, are a weakness rather than a strength. Those languages, therefore, which are spread over small areas, may well die out, just as the Cornish language has died out in England or the Basque language in France. In the case of lesser languages there is not sufficient material or even vocabulary to form the staple of a noble literature. There is therefore nothing cruel or heartless in the process of extinction.

In the long run, when the unification is complete, we may perhaps look forward to some ten or more leading languages surviving in the struggle for existence, and the rest gradually becoming merged in their more vigorous neighbours. The bounds of administration should always most carefully follow the lines of language, wherever a clear and distinct language area can be traced. On this ground the Partition of Bengal has been open to serious objection.

But it needs to be added that, in India today, partitions, far more artificial than that of Bengal, are being made by the people

themselves,—partitions which are even more disastrous in their general consequences. The innumerable sub-divisions of caste, which imply that most fatal barrier, refusal to intermarry or interdine, are a standing weakness to national unification. They make the problem far more complicated than it would otherwise be. They are also the potent cause of those child-marriages, which sap the vigour of national life.

I would venture here, in a parenthesis, to add one word of encouragement to those in this country who see with painful clearness the weak points within the present social system, but groan over the slowness of the progress that is being made to remedy them. I would urge them, for their consolation, to look at the pathway of any great social or humanitarian reform in Western Europe or America. Where the evil has been deep-seated, the progress, even in those busy countries, has been so slow as to be almost heart-breaking. The simplest reforms of factory legislation took nearly a life-time to accomplish. The cruel Test Acts in England had a lease of more than a century before they were abolished. The corruption at elections in the United States continues, though every educated American abhors it. India is not alone in slowness of reform, and those who are inclined to charge her educated classes with cowardice and inertia should first look nearer home.

This consideration brings me to the next general principle, which has become fixed in the experience of the modern world, and applies with peculiar force to India. Education, both of boys and girls, has been found to be the greatest solvent of abuses of a certain type which mankind seems yet to have discovered. The exploitation of the weak by the strong, the despotism of a class or caste, the inveterate fungoid growth of superstition, the tyranny of irrational custom,—these are but a few of the crying evils of humanity with which education alone can finally deal. I do not wish to imply that education itself can finally cure them; but without widespread education, intelligent and intelligible reform becomes supremely difficult, if not impossible. For this reason the spread of education among both sexes is of such



vital importance, that I would myself be ready to urge that it should be placed in the very forefront of all political programmes, and that every area should be seized along which its progress can be accelerated. Japan has already learnt this open secret of the modern world. China is rapidly learning it. India is now in danger of lagging behind, at a time when delay is more than usually dangerous. It may be that, in public ways, the education of girls in India is still beset with difficulties, but within the home itself much can be done, even under present conditions, if only there is the will. I have recently come across one of the most interesting examples of this, which it is a great pleasure to record. An orthodox Hindu father in Delhi has educated his own daughter by his own personal tuition in the midst of a very busy public life. During a long absence from Delhi, extending over many years, he kept up his tuition by correspondence, and every single day wrote a letter in Hindi to his little daughter pupil, thus carrying on his instruction. I have seen the whole volume of correspondence, and it is a striking testimony of a parent's affection and devotion.

The further question of education in the mother-tongue, requires far more serious attention than has yet been given to it. I can only state here, that all modern educational theory is unanimous in the assertion, that *thinking* should always be done in the mother-tongue. The present system which demands not merely speaking, but also thinking, in English, must be ruinous to self-respect in a great nation. The sooner such a system is changed the better.

With regard to commercial and industrial progress, and the important part it has played in the modern world, I have little to say in this paper. Development along these lines is proceeding rapidly in India, and much has been written about it. It is too technical a subject and too much outside my own province (though of the deepest human interest and national importance) for me to venture to deal with it. I would rather utilize the space that remains to me in sounding a single note of warning. Living as I do in a great commercial centre, I seem to see those very evils making their appearance here in India, which form the darker side of modern

civilisation in the West. In Europe and America, the greater things of life, art, music, literature, culture, even religion itself, the greatest of all, seem in danger of being sacrificed to the insane and insensate race for wealth. Wherever this has taken place, the result has been disastrous. The saying of Christ has been found sadly and terribly true,—‘What shall it profit a man, if he gain the whole world, and lose his own *soul*, or what shall a man give in exchange for his *soul*?’

I do not mean by this to suggest that the West is unspiritual as a whole, or irreligious as a whole. That would be untrue. I do not mean again that literature, music, art, religion, have lost their power. That also would not be true. There are numberless lives that fulfil Wordsworth's test of ‘plain living and high thinking.’ But there are large areas of Western civilisation which have fallen under the curse of that ‘love of money’ which is ‘a root of all evil’, and I pray earnestly, from what I have already seen of its bad effects in this country, that Indians may never grow rich at a like expense. The history of American literature during last century is full of deep significance. The one city of Boston and the simple country life of New England, where for some generations the race for wealth had no entrance, produced more great literature, between 1800 & 1860, than all the rest of the United States put together.

If it is true, as I have tried to show in another place, that these more spiritual qualities are the inspiring forces of national awakening, ushering in the new dawn, then the warning to India not to overlook them, as she comes in contact with the impressive material progress of the West, is one that needs to be laid to heart by every Indian worker. I do not for one moment imply that India should not struggle hard to obtain, by Swadeshi enterprise and other means, a higher level of material comfort. The verge of starvation at which so many of her children live, is no satisfactory basis for revived national hopes to build on. The general material level must be raised. But it is possible to effect this, without losing at the same time the greater things of life,—the moral and the spiritual, the artistic and the intellectual. India has priceless treasures

of this kind which are an heirloom for the future of mankind. To see the old beautiful Moghul art of Delhi passing away before one's eyes, to see the old beautiful poetry and music perishing unheeded,—this is a sight to make one sad indeed! Yet this is happening today in imperial Delhi itself.

This thought brings me to the last point I would emphasise in this paper. India needs, if I, a foreigner, who have learnt to love her, may dare to speak,—India needs to feel thrilling through and through her the impulse of the modern world, but that impulse, as it thrills her, *must drive her thoughts inwards on herself*, not outwards towards base and feeble imitation. There

lie dreaming, sleeping, brooding, in her own sub-conscious self

Desires, and Adorations,  
Winged Persuasions, and veiled Destinies,  
Splendours and Glooms, and glimmering Incarnations  
Of hopes and fears, and twilight Fantasies,  
And Sorrow with her family of Sighs,  
And Pleasure, blind with tears, led by the gleam  
Of her own dying smile instead of eyes,—

all that mystic spiritual train that makes the poetry and music of the world. Let only the shock come, however roughly, that will drive her to re-create her own spiritual vision, and give it forth to mankind, and this will be a gift and blessing more magnificent than all the fabled splendour of the East.

DELHI.

C. F. ANDREWS.

## LEATHER INDUSTRY—TANNING AND A FEW SUGGESTIONS FOR OUR INDIAN TANNERS

"And it is not only against cheap continental labour that we shall have to contend in the future. It is merely a question of time, and possibly only of a short time, when we shall have to face the competition of the Indian labourer at a wage of about 4d per day, not only in rough tanned goods, but in curried leather and finished moroccos".—Lecture by Prof. H. R. Procter of Leeds. Advice to English tanners. The principles of mineral and combination tannage.—*Leather manufacturer*, 1904, page 339.

ONE of the Industries which has a promising future in India and one which is already yielding satisfactory results is tanning—an operation or rather a series of operations by which skins are transformed into leather. "The skin as removed from the animal soon becomes putrid, if kept moist, and hard and horny when dried; in either case boiling with water converts it into soluble glue." Tanned skin or leather is more or less soft and pliable, nonputrescent and unchangeable by boiling with water or soaking and drying. The animal skins are made up of three layers: (1) the outer thin easily abraded but less easily chemically acted upon *epidermis*, largely consisting of *Keratin* cells, in which the roots of the hair are attached, (2) the innermost *fatty tissue* and (3) the inbetween *dermis* or *corium*, consisting of fibrous *collagen* (the glue producing

substance) and *coriin* (a silk-glue like substance) probably serving to cement the fibres together. The exact chemical nature and composition of these substances are not known except that they are of an albuminoid character.

A butcher has to be particularly careful to produce skins free from knife marks on the skin substance and to give the longest and broadest possible size in every direction with no "bendings" if that were possible. A clumsy butcher can never command a high price for his skins nor can he ever be a favourite of the tanner.

The pelts are classified as (1) hides—skins from large full grown animals as cow, buffalo, etc. Leathers made from these are thick, heavy and stiff, generally used for shoe soles, trunks, machinery beltings, harness, etc. (2) Kips—skins from undersized animals or yearlings of the above species (3) skins—from calves, sheep, goats, dogs, etc.—These are used for a variety of purposes, according to quality.

Leather is turned out of skins from rats, snakes, crocodiles, etc. for a variety of purposes and often command very high prices.

The tanner's first difficulty comes in in the

choice of pelts. The quality of the leather turned out will depend upon the quality of the pelt. A sorter has to see that the pelts are not from diseased animals, marked by flea bites and otherwise defective. No amount of good tanning can turn a defective skin into good whole leather. "Purchase of raw skin is highly difficult" observes Mr. Chatterton as one of the causes of failure of chrome leather in his report on chrome tanning Industry of Madras.

The pelts as they come to the tanner are either "green" (fresh from the animals), "salted" (flesh side rubbed with salt and sometimes with antiseptics such as white arsenic), and dried. The pelts are given a soaking in water, changing the water from time to time, until all the dirt, blood, and in the case of the salted pelts, the salts have been washed away and the hides have become thoroughly pliable. Care must be taken that soaking does not induce putrefaction. In order to avoid this, sometimes a very dilute solution of sodium sulphide is added to the "soak water".

The choice of water and hence of the locality where a tannery should be situated is of some importance, as hard water containing sulphates of calcium and magnesium though good for "plumping" (swelling the hide) and thus exposing larger surface for subsequent tanning operation and fixing larger quantity of tannin required for the manufacture of heavy hides, is detrimental if present in water used for washing after liming operation, as these have a tendency to fix themselves on to the hide substance and turning out harsh, coarse, cracky and spotty leather and of uselessly using up much of tanning material. Chlorides in water make the hide "f·ll", owing to the solubility of coriin in saline water. Presence of organic impurity may engender putrefactive change. After the soaking of the hides they are sometimes put into the "stocks" and rolled and pounded under wooden rolls and mallets to make them thoroughly pliable. The time taken in this operation may vary from days to a week according to the thickness of the hides, the time of the year, etc.

The next operation is the *depilation* or *unhairing* process. This is generally effected through the agency of alkaline solutions, which act upon the epidermal cells loosening

the hair; the final unhairing is completed by scraping by blunt knife on a sloping "beam" of wood, by which operation the inner fatty tissues too are also got rid of. The most common depilating agent is the milk of lime, sometimes with the addition of certain sulphur compounds such as calcium sulph-hydrate, sodium sulphide, and arsenic sulphides (realgar and orpiment). Sodium sulphide is sometimes used by itself for rapid depilating, the liming following it. Sodium sulphide solution is applied on the flesh side or else the hair such as wool would be quite useless owing to the destructive action of this compound. Liming has the effect of forming soapy matter with fat and of dissolving the coriin, thus loosening the fibres and swelling and "plumping" the hide. The amount of lime required varies from one to four pounds according to the size and thickness of the hides. The hides are frequently "handled" and the time given in the lime pits varies from a few days to 15 or 20 days, according to the quality, etc., of the leather required. The shorter the period of liming the stiffer the leather.

For stiff leather (such as for example for sole, etc.) "sweating" is often resorted to, for unhairing. The hides are hung up in a moist, dampy, close room to putrify for a few days until the hair gets loosened. The "plumping" is effected by immersion in dilute acid.

After the beamhouse operations consisting in unhairing and removing of fat (beaming), trimming off of waste parts of skin, thoroughly washing the hide to remove as much as possible of the lime and of usually again scraping on the beam (scudding)—the hides required for soft pliable leather are often subjected to "bating" or "puering" process. Heavy hides are not bated. Bating consists in carefully soaking the hides from the beam house into a mixture of *dog or bird dung* in warm water. What exactly is the action that takes place is not known but attempts to substitute dung by chemicals have not been quite successful. "After bating the fibres become soft pliable and the whole skin has a smooth slippery feel". But overbating may "burn" the hide. To complete the removal of lime the hides are next given a "bran drench". The infusion of bran and water by fermentation probably gives rise to lactic, butyric and

acetic acids, which dissolve away the lime. Substitutes in solution of the acids have been tried with success.

The pelts freed from lime and after trimming (*butts*) are now ready for actual tanning or conversion into leather—This is effected in various ways.

The fibrous pelt after liming and bating is swollen with water and if dried would give a hard, horny translucent mass, the fibres again sticking together. But if the water could be driven out yet keeping the fibres separate, the pelt would be a sort of leather—more or less felt like. Tanning effects this permanently and does further more by depositing additional matter on the fibres making the leather fuller and somewhat heavier.

Tanning is effected by (1) vegetable tannage—extracts from barks of certain trees—in India such as *Babul* and of fruits such as *myrabolans* and of exudations from trees such as *mimosa catechu*. There are some more which are being used and many more in India which can be profitably used—to name only two, myrtles ( *मिर्च* ) in the plains and maples in the hills. The chemicals that effect the tanning in this process go by the name of tannins—tannic acid (digallic acid)  $C_6H(OH)_3CO_2C_6H_2(OH)_2COOH$  being the most important amongst them.

(2) Mineral tannage or tawing:—In this the tanning is effected through the agency of metallic salts such as those of aluminium, iron chromium, &c.

Dongola or combination tannage is simply a combination of the above two.

(3). Oil Tannage—consists in saturating the flesh side of split skins with oil (whale or cod-liver generally) and allowing a certain amount of fermentation and oxidation by suspension, when the excess of oil is pressed out. The skin is next washed in soda or potash to remove adhering oil and finally in dilute mineral acid. The oil-tanned skins are bleached in the sun or by sulphur dioxide. The semioxidised pressed-out oil goes by the name of “degras”. The fatty acid substance skimmed off from the dilute acid wash goes by the name of “Sod oil.” Both these latter substances are much used in the “currying in” room.

In vegetable tanning the hides, after bating and deliming, are first hung from

bamboo frames in pits (*suspenders*) containing *weak tan liquor or already several times used spent liquor* moving them from time to time for uniform tanning. Then they are transferred to the “handlers” where the hides lie flat in a pile in much stronger liquor strengthened by fresh additions or the hides are removed to stronger ones at intervals. The piles are worked once or twice daily for a month or more. Next the hides are placed in “layers” alternately with powdered bark, myrabolans, etc., submerged in strong  $35^\circ$  barkometer tan liquor (*ooze*)—the whole being covered over with powdered bark.

After a week or ten days the hides are taken out, scraped and cleansed, and again given a dip in strong tan liquor for a long time. The time taken in this way is from 8 to 10 months. The process may be hastened by using strong liquors and constant stirring and by other means such as electric tannage but the quality of the leather thus turned out is said to be poor, lacking in substance (*hungry*) and being brittle.

The tanned leather now requires finishing. Sole leather is finished by slow drying retarded by oiling now and again on the grain side and then piling in a heap (*sammed*) and finally “striking out” or stretching by a blunt *sleeker* or rolling under pressure.

Better class of leather, *upper or dressed* leather, is finished by “currying.” The leather after scouring is freed from creases and wrinkles by a smooth stone or glass *sleeker* and then *fat liquored or stuffed with an emulsion of oil and soap solution best in revolving drums*. Finally they are coloured or painted with a *proper dye solution*, or if required to be coloured through and through they are worked in a tumbler or revolving drum.

Hides are often split into two or three layers by machine driven knives. The grain side is finished into “*skivers*”, the flesh side made into *patent* leather, wash leather (*chamois*) or into cheap leather with artificial grain given (*pebbled*) by rolling or pressure under electrotyped or engraved die copies of natural leather.

A method suggested for making these die copies is to combine the “*thumb print process*” for making a *photonegative* and



then to take a print out of the negative on copper, brass or any other suitable metal or alloy with a gelatine or glue-albumen (sensitised with Bichromate) coating, developing in water and burning to produce enamel and finally etching with ferric chloride or nitric acid. In this, of course, a photo-engraver can help the leather manufacturer. I think by preparing several copies—"blocks"—in this way, it might be possible to get leather painted in different colours on the same principle as the "colour blocks."

Leather is finally softened by "staking" i.e. pulling across the edge of a blunt knife placed in a vertical position on a post. The flesh side is shaved and the grain glazed or polished carefully by rubbing with a sleeker or in a glazing machine.

A modern method of tanning which is making rapid progress and is the result of pure chemical investigation is chrome tanning. In this the hides after liming and bating are given a through and through soak in chromic acid solution—generally 1 to 3 per cent. solution of potassium bichromate in hydrochloric or sulphuric acid; this chromic acid is then reduced within the fibres depositing  $\text{Cr}_2\text{O}_3$  before the acid has had time to "bleed" from the hide. The reduction is generally brought about by sulphurous or thio-sulphuric acid (their sodium salts with or without hydrochloric or sulphuric acid being used). The chemical reaction is of the simplest kind and easily understood. This reduction may be in fact brought about by any suitable reducing agent, with an eye to their adaptability in tanning. Glucose, molasses, starch, dextrine, alcohol, etc. have been used with success. The action of such organic substances is not merely of reduction of the chromic acid ( $\text{CrO}_3$ ) but they themselves by their oxidation give rise to substances which act as tanning agents. One of very great importance amongst these products and one which has been most successfully employed, by itself, it is said, is *formaldehyde*. This substance is not only a *deodourant* and *preservative* but has the power of making fibres and gelatine perfectly insoluble. The action seems to be not merely physical, for formaldehyde is itself a gas highly volatile and could not possibly remain on the dried fibres of the hide unchanged.

Chrome leather is tough and resists moisture very thoroughly and has many other advantages. It takes very short time—only a few hours—for tanning, which is a very great advantage indeed. The chromic acid dip takes say from 1 to 3 hours or even less according to the thickness and liming condition of the hide; and the reduction takes even shorter time say 30 minutes even.

Chrome-tanning is also done in a single bath, the principle being that the oxide of chromium is deposited from basic chromium salt solutions—generally *chrome alum* or *chromium chloride* (as in "Tanolin" so largely used in Madras) made *alkaline almost to the point of precipitation* by the addition of alkalis or better alkaline carbonates. Most of the single bath chrome tannage on the market are made on this principle. Other chromium salts have also been used with success—amongst them, nitrite and formate (especially the latter) are said to be excellent tanning agents.

Theoretical consideration and a few suggestions:—It will have been noticed that there are a variety of tanning agents, whose chemical nature differentiates them altogether from one another. In bark tanning, the tannins are of acid nature, in mineral tanning they are of basic nature, and in aldehyde, glucose, etc. tanning they are of neutral nature. Further after a hide has been tanned by one process, it can undergo further tanning by another process. So sometimes it is of advantage to combine one with other of the processes to develop certain qualities which it would not be possible to get from one single operation. Now, we are forced to the conclusion that the hide substances combine in them (probably in the same molecule) various different chemical qualities—characteristic groups as for example  $\begin{smallmatrix} \text{COOH} \\ | \\ \text{CH-OH} \\ | \\ \text{CH-OH} \\ | \\ \text{COOH} \end{smallmatrix}$  Tartaric acid in its single molecule has two acidic— $\text{COOH}$  groups as well as two alcoholic (we might almost say basic)  $\text{OH}$  groups. Probably the hide fibres and other hide substances are of similar character, thus having the power of combining with both acidic and basic tanning agents with equal facility. Further the same hide substances might also be aldehydic—characteristic group— $\text{C}^{\text{H}}=\text{O}$  in certain directions thus making it possible for them to give

innumerable "condensation" and "addition" products so characteristic of aldehydes. It can thus be argued that a tanner from purely chemical considerations may be led to try new chemicals leading to fruitful results, although it must be admitted that the chemistry of tanning, as it is, is very little understood and the *laboratory chemist* is often looked upon as a *pure theorist* by a practical tanner and is as often barred out from the tannery. In this connection I must acknowledge my indebtedness to my friend Mr. B. A. Taher, B.A., tanning expert of the Boot and Equipment Factory, Limited, who did not bar me out from his tannery. Had it not been so I would not probably have been writing this article, the aim of which is to bring about a happy co-operation between our practical Indian tanners and the laboratory chemists.

I shall attempt to explain the use of certain chemical agents in tanning operations from chemical stand point and shall suggest the application of certain other chemicals from the same point of view, which I argue may lead to successful results. I have been led to this conclusion from discussions, I have had, with practical Indian tanners, who had their training at the Madras Tannery under Mr. Chatterton, as also with other Indian tanners\* (Mr. B. A. Taher of Bengal and Mr. Kader Bux of the Punjab) who have come out as tanning experts and are running tanneries here in India, having been trained in America and England under the best living authorities in tanning matters.

In tanning, during the operation of a certain reaction, over and above the chemicals that are actually needed for the reactions, there are often added sodium chloride (common salt), sodium acetate, borax, etc.; these although they may not be actually taking any part in the tanning of the hides, stand by as a sort of "Policemen" (So styled by Mr. Payne) not interfering with the tanning, so long as, that is proceeding regularly but check any excess of acid or alkali at any point of the reaction by their presence and interaction thus giving rise to weaker re-agents instead. Again probably they moderate the reactions by the increased osmotic pressure of the solutions as also by their power of hydration at different dilu-

tion—a high concentration however will make the *fibres too dry*.

While referring to colouring of leather I laid stress on the *proper dye* solutions. The fact is, just as the tanning materials vary in their chemical nature so do the dyes. In vegetable tanning, the tannins are mostly of acid nature, although there may be basic groups as well in their constitution. The vegetable tanned leather is, therefore, coloured by dyes of the type of *Aniline dyes*—basic dyes with which the acid tanins combine easily. Metallic (basic) oxides may also serve the same purpose, if those metallic salts were coloured. The latter method would be preferable as the aniline dye colours are subject to fading by the action of light—especially here in India where there is the strong tropical sun.

A Chrome tanned leather is very difficult to colour. The natural chrome ( $\text{Cr}_2\text{O}_3$ ) is of (chrome) green colour, and does not take up basic dyes.  $\text{Cr}_2\text{O}_3$  is itself of basic nature and has very little affinity for bases; further when once *precipitated and dried* it is rather a *refractory substance* to deal with. Ignited  $\text{Cr}_2\text{O}_3$  is one of the most difficultly acted upon chemicals, so that chrome leather is coloured while yet wet. The choice of the dye in this instance is a difficult problem—it should be of an acid nature and even then the fixing of the dye is brought about with difficulty owing to the refractory nature of the  $\text{Cr}_2\text{O}_3$  and more over chromium salts generally give but one colour—green—which has not much market. Hence it is that chrome leather is often given a dip in vegetable tannage and dyed by metallic salts or mordanted with such solutions as Tartaremetic—a salt of Tartaric Acid with Antimony and Potassium and then dyed with artificial dyes. The nature of Tartaric Acid, I have already hinted at. Antimony though a metal in its physical properties is also acidic in its chemical properties. In fact personally I look upon the constitution of this salt as an example at Dynamic Isomerism—I do not refer here to the tetrahedral nature of carbon atom and to the two assymmetric carbon atoms in the Tartaric Acid molecule and the stereoisomers resulting from such consideration;

\* Mr Kader Bux has just been appointed tanning expert by His Majesty the Amir of Afghanistan.

$\begin{array}{c} \text{COOH} \\   \\ \text{CHOH} \\   \\ \text{CHOH} \\   \\ \text{COOH} \end{array}$	The ordinary formula,	$\begin{array}{c} \text{COOH} \\   \\ \text{CHOH} \\   \\ \text{CHOSbO} \\   \\ \text{COOH} \end{array}$	The dynamic isomer,
--	--------------------------	--	------------------------

Sb. in the latter formula forms part of a negative (acidic) radical. My reason for putting forward this view is that this salt, in some of its re-actions does not show the presence of antimony as a base, although it is precipitated by sulphuretted hydrogen. Fehlings solution might be looked upon from the same point of view. Sb. and Cu. in such salts are "*copulated*"—to use a term long fallen into disuse. I can also urge ionic considerations to support me. Other mordants used in tanning industry are iron and aluminium salts—though against iron there are said to be many objections, one of which is that iron tanned leather gets blackened by astringent juices in general; or else one gets a *fine ochre* (to me at least) coloured leather by using ferrous salts as one of the reducing agents in double bath chrome tanning.

Natural chrome is green and it is difficult to mask it. The so-called *white chrome* (which is only lighter green) is probably chrome leather where the reduction has been brought about by Thiosulphuric acid, which on decomposition yields sulphurous acid and *sulphur*. The sulphur so liberated is for some time in *colloidal solution* and is only slowly deposited as *amorphous white sulphur* on the leather already tanned by the reducing action of sulphurous acid. Leather so turned out is said to have a *better feel* (at least it ought to have when just tanned) and may be fuller owing to the sulphur deposit. Here is an apparent advantage in the use of sodium thiosulphate. But I think it is more difficult to dye such chrome leather owing to the presence of sulphur; if this could be made to combine with something to give a colour it would be a different matter. As it is, it acts as a sort of "*bleach*." Lead sulphate is sometimes precipitated on the fibres for the same purpose. In this connection antimony, stannic, cadmium, arsenic and some other salts which give suitable coloured sulphides might be tried in conjunction with thiosulphate. Antimony salts with thiosulphate in fact are used in cotton dyeing for reddish brown or orange.

Amongst other salts which are used as mordants may be mentioned salts of Titanium (lactate, oxalate and sulphate) especially for chrome tanned leather, as the wood extracts give beautiful yellow with

these salts. Titanium oxides have the additional advantage of being tanning agents themselves.

"Tin (as stannous chloride) is occasionally used to brighten dull coloured leather, or as a mordant for dye-woods, though for the latter it has been a good deal superseded by direct dyeing of aniline colours."

(Procter—Leather Industries Laboratory Book, 1908.)

I suggest that stannous chloride with sodium sulphite (or sodium thiosulphate) be used as the reducing agent after the chromic acid soak in double bath chrome tanning. In this process the  $\text{Cr}_2\text{O}_3$  will not be the only tanning material. I contend that with suitable dilution, the stannous chloride and the stannic chloride, formed during the re-action, will by hydrolysis deposit oxides of tin, which, in addition to the advantage that they are white, have both acidic and basic qualities so suitable for taking up dyes. The leather turned out by this process will be whiter than pure chrome, and can be made heavier (even after thorough liming which in pure chrome tanning would be light) by adjusting the quantity of the tin salt used. Tin salt by itself would probably give too full and heavy a leather.

Tin salts have the additional advantage that they take up the aniline dyes very easily. I have found myrtle (মেরু) give, beautiful yellow to slight brownish yellow (one might call it বাদামি) on chrome tanned leather. Myrtle may be used with the addition of cutch or without. There are varieties of myrtle and the smaller-leaved ones are better than the class called মেরু locally. This dyeing with myrtle may be immediately after reduction by sulphite with or without stannous chloride (better if with); and further the reduction and dyeing may be brought about in one single bath. The colour is a fast one.

The various dyes which are sold in the market are generally mixtures of several chemicals, as for example the dye phosphine a beautiful yellow dye, contains amongst others as its chief constituents crisaniline  $\text{H}_2\text{NC}_6\text{H}_4$   $\text{C}_6\text{H}_3\text{N}_2$  an acridine dye of complicated constitution. It is not possible from these market names to know even the chief constituents of the dyes. In fact the same name may be given to two different dyes by two different firms

and sometimes different names to the same dye substance.

It is the basic dyes that are most in use. The acid dyes are often Nitro-bodies and are often explosive. A basic dye is often times converted into an acid dye by sulphonation—by the introduction of  $\text{SO}_3$ , OH group—through the action of fuming sulphuric acid on the basic dyes. It is in general their sodium salt that is used, and they have to be used in acid solution. The choice of the acid is also of some importance. Even acetic acid may be rather too strong and may sometimes act upon the leather. It is advisable to use formic acid  $\text{H}-\overset{\text{OH}}{\underset{\text{C}}{\parallel}}=\text{O}$  a substance from its constitution both acidic and aldehydic.

The quality of the water used as I have had occasion to notice is of importance; in fat liquoring hard water would give curdy soap and acidic water (or acid not having been fully washed out of the leather) would give fatty acids inducing the emulsion "to break". In dyeing, too, the quality of the water is of importance, as alkaline water might precipitate the basic dyes, thereby using up not only larger quantity of the dyes but also of producing streaky coloured leather.

If we now go to examine the elements whose compounds play such an important part in leather industry we cannot but be struck by the positions these elements occupy in that great generalisation—the periodic system of Mendeleeff, and that beautiful periodic curve of Lothar Meyer's. A mere cursory glance at Lothar Meyer's curve will show the positions of Carbon, Nitrogen, Aluminium, Titanium, Chromium, Iron, Arsenic, Tin, Antimony, etc., all occupying positions near about the troughs of the curves. There are other elements occupying positions in between some of these or in corresponding positions in

other curves which have not as yet found application in tanning industry. Would it not be worth while to try the compounds of such elements as tanning and mordanting agents? Another peculiarity of these elements is that *most of them give hydrates of colloidal nature*; and it is probably the colloidal compounds that are the most important factors in leather industry. Crystalline constitution go with cleavage planes and brittleness, whereas colloidal constitution is associated generally with elasticity and pliability.

I do not know if colloidal silicic acid (mark the position of silicon on the curve), solution has been tried as a tanning agent. Might not the ores of manganese be utilized, as permanganate or otherwise in both acid and alkaline solution for the oxidation of glucose, dextrine, etc., in tanning, if not as tanning agents themselves? The position of Manganese is between iron and chromium both of which have extensive application in leather industry. Then there are other elements similarly situated to those already in use.

I have to acknowledge my indebtedness to the works of Prof. Procter and to Prof. F. H. Thorpe's Industrial Chemistry from both of whom I have drawn extensively and freely. I have also consulted an excellent book "Modern American Tanning" and the copies of "Leather Manufacturer" from 1904 to 1907.

P. S. My attention has lately been drawn to the use of Potassium Permanganate in an American Patent by Norris.

P. P. S. Action of sodium peroxide solution might be tried on the grain side of chrome tanned leather. It may be possible to clear out the chrome as chromate and then replace it by some suitable mordant and dye.

NAGENDRA C. NAG.

Agra 3rd. December, 1909.

## MEDIÆVAL INDIAN PAINTING

INDIAN painting, historically considered, falls easily into three main divisions, of Early, Mediæval, and Modern. The paintings of the early period range from

the second century B. C. to about the seventh century A.D., the latest examples thus belonging to the time of greatest attainment in Hindu and Buddhist sculp-





FIFTH CENTURY FRESCO,  
*From Sigiriya in Ceylon.*

ture (the seventh and eighth centuries). The best known examples are those of the Buddhist caves at Ajanta; but even these have been only imperfectly described and reproduced. These wonderful caves, in some thirteen of which there still survive remains of painting, are magnificently situated, being cut in the face of a steep-sided gorge in which in the rainy season there flows a rushing torrent, just where the northern hills of what is now the Nizam's dominions abut upon the plains. The walls and roofs of the caves are still in many cases covered with religious and historical paintings, generally much injured, but here and there well preserved; the effect is that of the tattered and faded remnants of great mediæval tapestries half-seen in darkness. The paintings are an encyclopaedic record of the life and thought and manners and costume of the time; they are as re-

markable for freedom and sureness of technique as for sincerity of emotion. Their achievement has won the admiration even of archæological and academic writers on Indian Art; and compared, quite legitimately, with Italian painting of the Quattrocento. As might be expected, the later paintings are the best and most interesting, and the most thoroughly Indian in sentiment. The subjects are mainly Buddhist; there are also some historical representations of secular events of much interest.

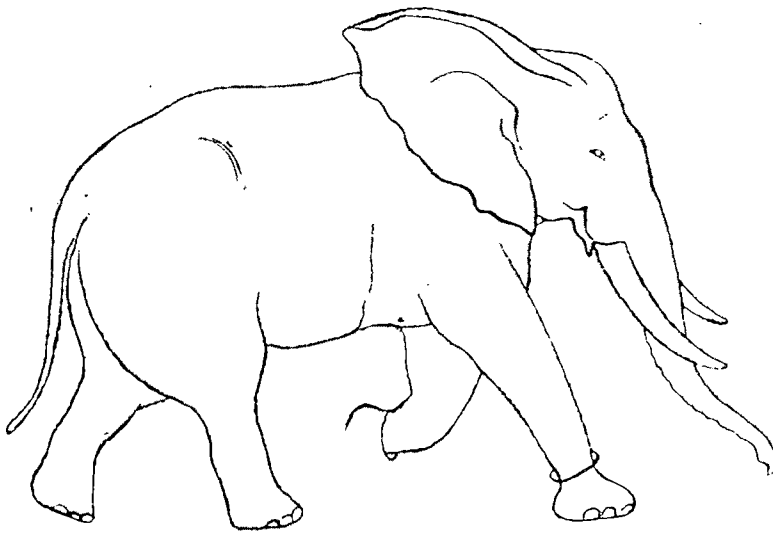
A surprising feature of these times is the evidence of unity of culture and style prevailing over India, and even beyond its shores; a unity as great as that observable to-day in Europe, where communication is so easy as to tend to the effacement of local characteristics. An illustration of this point is found in the existence at Sigiriya in Ceylon of sixth century rock paintings, so closely related in style to those of Ajanta at the same period, as to be evidently the work of one school. The Sigiriya frescoes present examples of the same freedom and mastery as those of Ajanta. A recent English writer (Mr. Roger Fry, in the Quarterly Review for January) remarks that they "have a strange and disquieting charm, as of some one who should combine the arts of Fra Angelico and Felicien Rops."

After the seventh century we know nothing of painting in India, except for occasional literary references, until the time of the Great Mughals. A great change has passed over the land; Buddhism has, as such, died out everywhere except in Nepal and Ceylon; elsewhere it has been absorbed into the final synthesis of Hinduism. Still more significant, the north of India has been invaded, and to a great extent subdued by Musulman conquerors. Islam, with its artistic puritanism and hatred of idolatry on the one hand, and its forcible conquest and disturbance of Hindu polity on the other, had certainly wrecked a great deal of the artistic tradition previously existing; and as far as sculpture is concerned, practically put an end to its development, except in the South. Even there it declines after the thirteenth or fourteenth century. Hindu tradition in painting however survived in certain districts, as will presently be seen.

It is not until the time of Akbar (1556-1605) that we find evidence of a new deve-



RUNAWAY BUFFALO. DRAWING OF THE MUGHAL PERIOD.



A DRAWING OF THE MUGHAL PERIOD.

lopment in art. Akbar though himself unlettered, was one of those great men whose natural endowments are such that it seems as if the learning of the schools could add little to their glory. In his government he displayed a profounder statemanship and more truly approached the Indian ideal of

kingship, than probably any ruler before or after him. By wise impartiality he made it easy for Musulman and Hindu to live side by side in peace. In religion, he was able to penetrate beneath the divergences of sects, as Hindu, Musulman, and Christian, and to perceive the fundamental unity behind all forms of faith. He was a patron of literature and music. The buildings of Fatehpur Sikri, with their wonderful synthesis of Muhammadan and Hindu style, testify to the greatness of his inspiration as a builder king. It is,

however, with his love of painting that we are here most concerned. He is reported to have said—

"There are many that hate painting, but such men I dislike. It appears to me as if a painter had quite peculiar means of recognizing God, for a painter, in sketching anything that has life, and in devising the limbs one after another, must come to feel that he





PLATE I. THE PERSIAN EMBASSY.

cannot bestow personality (a soul) upon his work, and is thus forced to praise God, the only Giver of Life, and will thus increase his knowledge".

Upon the walls of some of the palaces at Fatehpur Sikri, particularly in the room used by Akbar himself as a bedroom, there remain still the traces of the paintings that adorned them. But these are few and ill-preserved, and if we would seriously study Mughal painting we must do so principally in the portfolio pictures. It is mainly in

the development of portfolio pictures, and the treatment of each as a matter of complete and independent interest in itself, that the Mughal painting departs from the Persian tradition, which is essentially one of the illuminators of manuscripts.

The importance of the Persian tradition has led to the name Indo-Persian being sometimes applied to the Mughal paintings. It has indeed been stated by writers who should have known better, that they are merely "debased Persian",\* and that "Persian painting dies away in India".† A more true, though brief, account of the matter is given by M. Gaston Migeon, who says that—

"The Indian painters strove to express something individual, tending to approach rather painting than illumination... We must not study the masterpieces of Indo-Persian art in books, where there are only reflections, without the beauty of colour. We must study them in the separate sheets, works of a personal character, little pictures representing domestic scenes, epic spectacles, jousts and combats. Everywhere the land-

scapes, penetrated by a quite modern feeling for nature, present to us beautiful representations of light. In other cases the artist has studied the human figure, to produce a portrait; the keenness of his observation, the mastery of his drawing, the firm line so well adapted to emphasize the special characteristics of a figure have combined to produce works which equal the most beautiful miniatures of our Western schools".‡

\* Roger Fry, *Quarterly Review*, Jan. 1910.

† Laurence Binyon, *Painting in the Far East*, p. 158.

‡ Migeon, *L'Art Musulman*, II, p. 56.





PLATE II. PORTRAIT OF A WRITER.

On the question of originality, which is sometimes denied on account of the Persian and also Chinese influences which are apparent in Mughal art, very little need be said. In the sense of total independence it could hardly be claimed that any art in the world is original,—certainly not, for example, the art of the Renaissance in Europe. But the Mughal art is a good deal more 'original' than that; for just as in architecture the masterly combination of Muhammadan and Hindu motifs to form a new and noble style of building, the direct product alike of the sentiment and practical requirements of the times, shows originality, so in Mughal painting the

combination of Persian with Indian technique and sentiment produced an independent and great art and the same could be said as regards the music of Northern India. Akbar himself, indeed, was impressed with the superiority of Hindu painters; "their pictures", said he, "surpass our conception of things". We have some reason to suppose that Akbar's views of art were to a certain extent popular in character (for his methods of encouraging and rewarding his painters must have been rather trying at times); but the indication at least is given that the work of Hindu painters possessed a character of its own sufficiently distinct and vigorous to make a considerable impression on the mind of an unusually gifted man, well acquainted with the contemporaneous Persian tradition.

It appears that the greatest perfection of Mughal painting was hardly attained in the reign of Akbar himself, but rather in the time of his son Jehangir (1606—1627) and in the time of Shah Jahan (1627—1658) and Aurangzeb (1658—1707). The

decline of the artistic traditions coincided with the break up of the Mughal empire, and the accompanying disturbance and unsettled conditions, and by the close of the eighteenth century very little work of any importance was being done; in the nineteenth century British Philistinism and Indian snobbishness combined to finally destroy almost all that remained of living tradition.

We shall now enquire more closely into the character of the Mughal painting, and afterwards refer to the contemporaneous work of the more purely Hindu school.

The Mughal portfolio paintings are as a whole secular in character; they reflect the splendid and varied and adventurous life of





PLATE III. UMA WORSHIPPING SIVA.

one of the most romantic periods of the world's history. The painter deals with love and war; the lives and likenesses of courtiers and kings, and those fair ones that were so dear to them; he shows to us the tame and wild animals, scenes of the chase and exquisite tiny flowers. Pictures of saints, and illustrations of classic romance, often with an undercurrent of Sufi significance, represent a religious phase. The whole is a courtly art, not like the Ukiyoye of Japan, but designed to appeal to a cultured and leisured aristocracy, the leading spirits of a time close akin in temper to the

Elizabethan age in Europe. The details of life are presented to us with such vivid sympathy and with such intimate refinement that we seem to hear the joyous music that hails an approaching king, and to feel the warm air and smell the scent of flowers in gardens where princesses lightly clad in filmy muslins talk together or listen to singers or players on the Indian lute. Or, again we hear the tramp of mailed chargers, ridden by heroes and men of war whose golden and enamelled armour reflect the glory of the sunset sky. Light itself is painted with pure gold. Everywhere there is overflowing life.

Probably the most noteworthy technical qualities of Mughal painting are its restraint, rhythm, and mastery of composition. The command of outline shown in some of the drawings is astonishing; a feature to be connected with the great contemporaneous development of calligraphy. In portraiture the essential qualities are a certain architectural dignity, and the successful presentation of character. In domestic subjects, which sometimes include love-scenes of the most intimate character, we perceive a most charming tenderness and purity, and almost the untroubled joy of children.

Most surprising of all perhaps, is the intensely keen and loving observation evident in drawings of animals and flowers.

One further point must be noted, that is the unrivalled decorative sense and refinement of the mounting. In some cases the borders of the picture, always ample, are filled with the most delicate flowers, reminding us of those inlaid in marble in contemporaneous architecture; or there may be only a border of narrow gold lines, with a band of brushwork design, and a wider

margin of gold-splashed paper of ivory or brownish tone beyond.

As regards details of technique, it will suffice to say that all the pictures are done in water colour; the colours, brushes, and sometimes even the paper were prepared by the artists themselves. The ground is usually prepared with a layer of Chinese white, and the picture painted on this in pure and limpid tones. Many examples consist of outline only, or with only faint touches of gold and colour. The pictures are kept in portfolios; we can imagine for ourselves the manner in which the contemporary connoisseurs, men or women (for the Mughal queens were great lovers of literature and art), seated at leisure in some garden pleasure or cool verandah, turned over their pictures and discussed their merits. Needless to say the modern and inartistic custom of dotting the walls of houses with framed pictures more or less irrelevant in subject and quite unrelated to the unity of architectural style, was unknown; pictures were either painted upon the walls themselves, and entered into the whole scheme of decoration, or formed a part of a book, or portfolio drawings, having a unity independent of architectural environment.

It is possible to illustrate here only two examples of purely Mughal painting; but others are not uncommon in the museums and libraries of India and Europe, though usually neglected and uncatalogued. The first (Plate I) is a historical subject, representing the arrival of a Persian embassy, bringing presents for Jahangir; the two chief ambassadors are named.\* Jahangir himself is evidently about to arrive, and the spokesman of the party is bowing to him in salutation, whilst the orchestra above fills the air with the sound of welcoming music. The small reproduction does scant justice to the delicacy of the drawing, but gives some idea of the pomp and majesty of the design. The second example (Plate II) is the portrait of an unknown person, probably a clerk or recorder at Akbar's or Jahangir's court. In this exquisite drawing, with its Rembrandesque contrast of light and shadow, there will be recognised some of the qualities I have spoken of already; and the little

flowers so tenderly drawn seem to add the very touch of lightness and grace required to make a perfect whole. I turn now to contemporary painting of the Mediæval Hindu school. These fall broadly into two groups: those which are closely related in style to the majority of Mughal paintings, being however Hindu in subject; and those of the Kangra Valley school, which have very clearly defined characteristics of their own. The subjects of both these schools are chiefly religious: in the case of the Kangra Valley work this is almost exclusively the case.

In Plate III, I illustrate an example of the first kind, probably of the Benares school. This is a night scene, such as the Mughal painters are so fond of, and there is all the mystery and soft atmosphere which belongs to their best work. The subject is Uma worshipping (one might almost say courting) Siva; she is represented as a princess who with two attendants has stolen away in the evening to a quiet mountain shrine, to serve the Great God in the symbol of the *lingam*, which appears in a little cave on the right. A stream of water is falling from the hillside on to the *lingam* and runs on as a tiny rivulet; this is the Ganges, falling first on Siva's head and thence to earth. There is significance also in the forest and the mountain, for Uma is Parvati, daughter of Himalaya and the very trees are conscious, as a fair breeze stirs their hanging roots. Lastly the moon itself, half hidden by a drifting cloud, suggests the crescent moon on Siva's brow; and this reveals to us perhaps the real source of the picture's mysterious charm,—the whole landscape is the living garment of Siva Himself! The *lingam* is only a symbol, but He is everywhere.

This picture is probably the work of a Hindu painter, done for a Mughal patron; it is associated with a number of purely Mughal works, and has a Persian version illuminated on the reverse.

Plate IV illustrates the work of the Kangra Valley School; it shows the central figure, of original size, in a larger picture representing the Dance of Siva before all the gods, and before Sakti, who is seated regarding him with beauty in a mirror. The motif has both legendary, and an esoteric significance; it will suffice to indicate the latter here. "On

\* The names appear to be Kanja Ali Khan and Ali Rawan Khan. I should be very grateful for any information concerning these persons.





PLATE IV. SIVA'S DANCE.

Lord", says a Tamil text, "is the Dancer who, like the heat latent in firewood, diffuses His power in Mind and Matter, and makes them dance in their turn". He is the Life in all things conscious, from gods and men down to the smallest particle of dust,—“All this Universe is strung upon me as gems upon a thread”.

The race imagination saw in the form of Siva's dance, what men of science now express in mathematical discussion of the ether; and what they saw they expressed

in their own language of poetry and form; and we of modern times, prove only the littleness of our imagination if we think that we are greater because we express in mathematic formulae, what others saw in form and colour or heard in music. “Into deep darkness do they go that bow the knee to ignorance; into yet deeper darkness, as it were, they go, who bow the knee to knowledge.” Are we not in danger of this deeper darkness now; and is there not a more profound superstition of facts, than any possible superstition of the imagination? Perhaps the greatest value in any art for us may lie in its power of helping us to grow out of this new superstition of today; if this be so, how far has modern art departed from its real self, in seeking merely to reflect the appearances of things with photographic vision!

In India, the religious, philosophical, and artistic consciousness is unified in a way incomprehensible to the Western mind; and however great the effort, it is necessary to realize this before Indian, or any Oriental art can be really studied or fairly judged.

Turning now to the more purely technical peculiarities of the Kangra Valley work, we are at first impressed with the rather unaccountable fact of the survival of such a purely Hindu tradition in a remote Himalayan valley, until some fifty years ago. Until we know more of Indian art history than we do now, we cannot fully account for this. As regards the work itself, it is always easily recognizable by certain peculiarities in drawing, especially of the eyes, and secondly by the marvellous purity and

brilliancy of colouring, and absence of atmospheric modification; the general effect of a picture like that just referred to is rather that of mediæval European stained glass or enamel, than of painting as now generally understood. There is no doubt that the whole, both in subject and treatment is more remote from modern European thought and feeling than the work of the Persian and Mughal schools; and this makes its acceptance slower and more difficult. The same applies to a great part of Hindu and Buddhist sculpture. But it is most true that

"Wer den Dichter will verstehen  
Muss in Dichter's Lande gehen"

still more must he who would understand the poet, enter into the poet's heart; and those who cannot enter into the heart of India, can never fully understand or appreciate Indian art.

Comparatively little now survives of Mughal and Mediæval Hindu painting. Little organised effort, such as has been directed towards the rescue and preservation of manuscripts, has been devoted to securing the preservation of these no less valuable and beautiful records of Mediæval Indian life and thought and feeling. Yet it is more owing to the inaccessibility of the pictures that exist, and to the lack of adequate reproductions of them, than to their rarity, that so little is known of them.

The very few writers who have treated of this subject at any length may be briefly referred to as a guide to those who would pursue the study further. Mr. Havell's recent work on Indian Sculpture and Painting contains beautiful reproductions of Mughal painting; but he entirely ignores the contemporaneous Hindu schools. Wall paintings are reproduced in Mr. E. W. Smith's *Mughal Architecture of Fatehpur Sikri*. Portraits of four of the Great Mughals are reproduced in S. Lane Poole's *Mediæval India*. A good reproduction from the Akbar Nameh in the Indian Museum in London is given in Countess

Evelyn M. Cesaresco's "Place of Animals in Human Thought." Some other reproductions are given by G. Migeon, in 'Les Arts' for April, 1903. A few picture postcards of good examples have been published by the Indian Society of Oriental Art. There is a good collection at Paris catalogued by M. Blochet in the *Revue des Bibliothèques* 1198-1900. Colonel Hanna's fine collection has gone to Washington, after the Indian Government's refusal to purchase at the price asked. There are a good many examples in the British Museum Library, but scarcely anything worth mentioning at South Kensington. In India there are important collections in the School of Art, and at the Victoria Memorial building in Calcutta, at the Khuda Bakhsh Library in Bankipore, in the Museum at Lahore, besides various private collections.

Mr. Vincent Smith has in hand a History of Indian art, to be published by the Clarendon Press this autumn. Mr. Heineman announces a volume on Indian Art in his International series of Art Manuals, but the author's name has not been mentioned. I have myself in active preparation a volume of selected examples of Indian Art, which will contain a number of coloured and plain reproductions of Mediæval and modern painting. All this work will make possible a better knowledge and understanding of Mediæval Indian painting than is now general.

Perhaps the most lamentable thing at the present time, is the fact that it is much easier to find an European audience capable of admiring fine examples of Indian art, despite the strangeness and peculiarities of sentiment which offer many obstacles to the European student, than to find such an audience in India. One does not wish to think that only after European's have realised the value and significance of Indian art, will Indians themselves begin to understand it. From the present educational system, however, not much else can be expected than this.

A. K. COOMARASWAMY.



## THE BASIS OF AMERICAN GREATNESS

THE remarkable event, known as the Hudson-Fulton celebrations, which have recently been taking place in the city of New York, attracted wide attention throughout the civilised world. The daring navigator, Henry Hudson, discovered the river which he named after himself. Robert Fulton was the man who first placed upon the river a vessel propelled by steam (1807). And it was to celebrate these two memorable occasions that the festivals were arranged. All the leading nations took part in the celebrations by sending out squadrons of war-vessels. It is said that it was the largest international fleet ever gathered in the world's history. Publicists are trying to find out the significance of this gathering. It seems to be pretty generally agreed that it marks a new epoch in the advancement of international peace. This, of course, is a sentiment of diplomacy. Men of common sense not used to diplomatic ways of speaking, however, do not see any thing showing the advancement of peace in this event. The real significance of the occasion seems to be that this gathering means a triumphant declaration on the part of America, and a formal recognition on the part of other nations, of her present position as one of the greatest factors in the comity of modern national systems. The Hudson-Fulton celebrations also unmistakably indicated the true basis of American greatness. The Hudson though not so rich in historical associations as the Ganges and the Rhine is yet commercially as important as those two rivers. Her contribution to the American material progress is considerable. Fulton's services to his country also has been chiefly economic. The Hudson-Fulton celebrations, therefore, mainly emphasised the economic basis of American greatness, and, as the *London Times* (October 1, 1909) expressed it, gave a striking "object lesson...of the wonderful advance of material civilisation during the last century." The occasion,

therefore, aptly suggests a fresh review of the national situation of the United States.

National greatness does not, of course, consist in dollars alone; and Americans do not lack the higher aspects of life. Popular notions in foreign countries to the contrary notwithstanding, Americans, as the distinguished Italian scholar Signor Ferrero pointed out, are not less idealistic than any other people. But the empty stomach does not worry over ideals. We have in our own literature a famous expression, "Dáridryadosho gunaráshi náshi" (Poverty destroys heaps of virtues). Economic sufficiency is after all the true basis of civilisation and of national greatness. America has no special claim in respect of the contribution of ethical and humanitarian ideals to mankind, though Americans spend more, perhaps, for charitable and philanthropic purposes than any other people. Neither does the basis of American greatness lie in her achievements in political liberty; for practically speaking the Englishman's political position is not inferior to that of an American citizen. What America has specially contributed to the world is her achievements in science and industry. And the true basis of American greatness must be sought in her economic life.

The history of the United States is of very great importance to students of sociology from various points of view; for here one obtains an authentic and scientific account of the evolution of a great social system from its very beginning—from the frontier pioneer of primitive life to the urban citizen of wealth and "society", whereas the early development of other social groups (in Asia, Africa and Europe) can only be guessed from mythological mysteries or monumental remains. Nothing, however, appears so remarkable in American history as the evolution of her economic life. A vast continent, the largest area in the world under one political system, has been redeemed from barbarism. The wilderness has been

turned into happy homesteads and prosperous farms. Magnificent cities have been built. The whole continent has been covered with a highly efficient system of transportation facilities. Health, cheerfulness, education, arts and industries flourish in places which not more than 250 years ago were an abode of wild animals, and a hunting ground of less wild Indians. America of to-day is perhaps the greatest achievement of man in all history. There is undoubtedly a dark side of this picture, but that is beyond the scope of this paper to discuss.

The achievements of a century of economic activities have been recorded by the officials of the Twelfth Census with a thoroughness unequalled by statistical investigations of other governments. These census reports have already been exploited by writers and publicists in America. A few facts presented to Indian readers may not however be altogether uninviting.

The British colonies in North America, as is well-known, were consistently discouraged by the mother country in the matter of manufacturing industry. The colonial industry was, therefore, mainly agricultural. The new nation born out of the revolutionary war, however, inaugurated a broad system of industrial development. The statesmen of the period were influenced by the economic doctrines of Frederick List, then for some time a refugee in the United States. America, therefore, easily adopted a system of economic protection. Yet the general industrial condition of the United States was domestic till so late a time as the middle of the nineteenth century. The so-called factory system which revolutionised the British industries more than fifty years ago had not yet got any broad foothold in America, except in a few cases, the textile industries of Massachusetts, for instance. Since that time, however, especially since the conclusion of the Civil War, the modernisation and expansion of American industries has gone on at a rapid stride. The great demand for manufactured articles and a high system of tariff occasioned during the Civil War, the new national life awakened during the period of reconstruction, the building of rail roads connecting the western frontiers and even the Pacific

Coast with the Atlantic Seaboard, the coming of able-bodied immigrants with capital, the opening of the vast West—the richest store-house of agricultural and mineral wealth in the world,—the discovery of gold in California, and a general advance in scientific and industrial knowledge—all these factors—worked in favour of American industrial development. Each decade between 1860 and 1890 recorded increasing prosperity in American industry. Before 1860 America depended for many important articles on England. But between 1860 and 1870 the home market was almost entirely supplied with domestic products. Yet till 1880 America could not technically speaking, be said to be a manufacturing more than an agricultural country. It is since 1890 that she has passed into the category of manufacturing nations. In that year, as disclosed by the Eleventh Census, the value of the farm products was exceeded by that of the agricultural products. And what is more important, some of the most notable features of American industry occurred since then.

Before 1890, in industrial matters, America was a debtor country. Her rail-roads and industries were heavily mortgaged to foreign, especially English bondholders—in a far greater degree than since. But the great world-crisis of 1873 and the subsequent depression and liquidation, and the later crisis in England caused a contraction of foreign capital engaged in American enterprises. As a consequence American business faced a very critical situation. To save the business structure from collapse American captains and financiers of industry started a new process of re-organization and capitalisation of their industries. It was a blind move. The new investment and expansion went beyond legitimate bounds. High speculation, over-investment, and hence over-production occurred. A regular business crisis set in about the year 1893 and lasted till about 1897. Normal business conditions came in naturally. But the permanent effect of these vicissitudes on American industry has been revolutionary. It was during this period that American industry passed through most profound changes—its great economies and improvements, capitalistic consolidation and its newly adjusted competitive position

"The decade" says the Twelfth Census "will remain conspicuous in our manufacturing history for two things: The entrance of the United States into international trade in manufactures, and reorganization of industry on broader lines, through industrial combinations, which has placed many branches of manufacture on a new basis in relation to competition." In one word, it was in this period that America generated those industrial forces which have brought her to the front rank of industrial nations, and have enabled her to conquer foreign markets for her surplus products.

According to the late British Statistician Michael Mulhall, America has been the foremost manufacturing nation since 1894. At the present moment, the advanced industrial countries, according to their respective ranks, stand as follows: The United States, the United Kingdom, Germany, and France. It is not only interesting but also profoundly significant to compare the present order of industrial nations with that order in 1860. At that time the order was as follows: The United Kingdom, France, Germany, and the United States. Thus, while in 1860 the United States was fourth in the order of great industrial nations, she became first in that order in 1894. Some idea of the rapid growth of the United States as a manufacturing country may be formed from the fact that while in 1870 the total value of her manufactured products was about 4 billion dollars, in 1880 it exceeded 5 billion dollars, in 1890, 9 billion dollars, and in 1900, 13 billion dollars. The manufactured goods of the United States at the present time are worth twice the value of the British manufactured goods. The United States occupies a leading place in the manufacture of textiles. The production of machine-knit goods in that country is greater than the total production of the rest of the world. The production of her carpet mills exceeds that of any other nation. She leads the world in the cotton and linen manufactures. She is now one of the greatest silk manufacturing countries in the world, using nearly one third of the world's entire production of raw silk. She furnishes nearly one half of the world's annual production of 8,000,000 tons of paper. She occupies the first place among the pig iron and

steel producing countries. In the production of copper goods she leads the world. In the production of leather goods, again, she occupies the first place. Thus we see that in most of the great industries of modern times America holds the supremacy in the world. It is only in the woollen (in which she is behind Great Britain and France), silk (in which China, Japan, and Italy come before her), and chemical (in which Germany leads the world) industries that she recognises any superior. Even in the two former industries her position, though not the first, is at any rate a leading one.

Naturally the question will be asked here: What are the forces that acquired for America the industrial hegemony of the world. The census authorities have not neglected to answer this question. They point out the following manufacturing advantages of the United States:—

1. Agricultural resources;
2. Mineral resources;
3. Highly developed transportation facilities;
4. Freedom of trade between states and territories;
5. And freedom from inherited and over-conservative ideas.

In agricultural products, not only food supplies but also agricultural and allied materials used in manufactures "are more abundant, cheaper, and more varied in the United States than in any other manufacturing country." Thus in cotton production the United States leads the world producing 86.1 per cent. of the world's production in 1899-1900. 37 p. c. of the tobacco crop of the world is produced in that country. She produces about 75 p. c. of the world's supply of corn. This agricultural produce is of great commercial importance, because much of the corn crop is utilised in feeding live stock. And it should be observed that the United States leads the world in the production of all kinds of live stock except sheep. She holds a leading position in the production of hides.

As regards mineral resources, the United States leads the world in the production of iron ore, copper, lead, silver, and coal—producing—

37 p. c. of the iron ore product of the world,  
50 p. c. of the world's total output of copper,

25 p. c. of the world's output of lead,  
 35 p. c. of the world's total output of silver,  
 33 p. c. of the world's total output of coal,

and about 50 p. c. of the world's entire output of aluminium. She is also one of the chief gold producing countries. In this connection it should be noted that America has a special advantage in the iron industry in as much as the minerals needed in that industry together with the fluxing material are found together. The growth of Pittsburg as the chief centre of iron industry in the United States is chiefly due to this fact. Even where the materials are not found together, the distance has been minimised by a system of transportation and transshipment which is really a wonder of the age, and is characteristic of American mechanical genius and industrial enterprise. The way in which the iron ores of Minnesota and Wisconsin are loaded directly from mining shovels on the cars which carry them to the Lake Superior ports to be hauled mechanically into splendid fleets of boats for transportation to Pittsburg, Chicago, Detroit, Toledo, Cleveland, and elsewhere, is truly marvellous. In this way the cost of transportation has been reduced to the minimum. This point is to be sufficiently emphasised, because one of the drawbacks of England's competitive position in the iron industry is the fact that she has to import much iron ore needed for her industries from Spain, Sweden, and even from Greece. It may also be added here that, according to authoritative opinion, one of the chief drawbacks in the development of the iron industry in India is that all the materials needed for that industry are not sufficiently near to each other. Another advantageous situation in the American iron industry is the fact that much of the ore is red hematite, free from sulphur and phosphorus, and hence capable of producing excellent pig iron suitable for the manufacture of Bessemer Steel. Here Germany has a decided disadvantage, because much of her ore contains sulphur and phosphorus. And it is said that India also has this disadvantage.

In the development of transportation facilities in the United States, Nature has generously helped man's efforts in that direction. Here we find 18000 miles of navigable rivers and about 1450 miles of the

lake system co-operating with 200,000 miles of railroads in the development of American industry and the accumulation of American wealth. The railroad mileage of the United States exceeds the total mileage of Europe, and constitutes about two-fifths of the mileage of the world. Though passenger fares are higher in the United States than elsewhere, the freight rates are cheaper. This is partly due to the economies and efficiencies effected in the transportation of freights, but partly also due to the competition of water routes. The lake system constitutes the greatest inland waterway in the world, and affords transportation facilities of a highly important character. It has been estimated that in the year 1899 more than five times as many vessels passed through the United States and Canadian canals at Salt Ste Marie as through the Suez canal. Commodities like iron ores, lumber, and grain are eminently suited to water transportation and it is to a great extent due to these magnificent water ways that the American iron industry is so prosperous, and that American wheat (produced by dearer labor) can compete with the wheat from Argentina, Russia, or India, in the Liverpool market. To what extent the transportation facilities have been developed in the United States is interestingly illustrated by the single fact that in the transportation of oil railroads have been greatly dispensed with. The Standard Oil Company has its own pipe lines connecting many of its oil fields in Kansas, Ohio, and Pennsylvania with the Atlantic Seaboard. Through these pipelines of hundreds of miles the crude oil is transported directly from the mines to the refineries in New Jersey, and other seaboard regions, and thence to the tanks, whence oil is taken to the oil-vessels for transportation to different parts of the world.

The fourth point mentioned by the Census,—*viz.*, freedom of trade between states and territories, is not apparently a novel one, because at present all the leading nations have done away with the old feudal restrictions within their respective territories. But, as the Twelfth Census adds, it should be remembered that "the main land of the United States is the largest area in the civilised world which is thus unrestricted by customs, excises, or national prejudices, and its population possesses, because of



its great collective wealth, a larger consuming capacity than that of any other nation." This situation created a wide and free market, and thus promoted industrial expansion.

As regards the last point with regard to the manufacturing advantages of the United States, *viz.*, freedom from inherited and over conservative ideas, the Twelfth Census points out that European industrial development was much hampered by guild restrictions and slowness on the part of the European peoples to adopt machinery and improved methods in place of the old handicraft system. We are further reminded that even today in some European countries, France for instance, many industries are still carried on under the old domestic system, in spite of the fact that great mechanical and other improvements are quite possible in those industries. This situation is in sharp contrast with the "go ahead" spirit of the Americans, who are always ready to utilise new inventions and adopt up-to-date methods in industrial matters.

Besides the above points, the Twelfth Census refers to but does not discuss the political and educational advantages, and the superior business organization of the American people. One more factor is specially pointed out, *viz.*, the highly specialised tools and machinery used in America. Here there is a rapid increase in the use of *machines of interchangeable parts*—a system peculiarly American. On this point the following passage quoted from the report of an American professor is instructive:—"The general growth of the interchangeable system in manufacturing has had an influence in the development of manufacturing, agriculture, and other industries which but few have heretofore appreciated. It may not be too much to say that, in some respects, the system has been one of the chief influences in the rapid increase in the national wealth. Two of the greatest industries which constitute the basis of the wealth—agriculture and manufactures—depend now largely upon the existence of this remarkable feature in manufacturing, which has reached its highest development in this country. The growth of the system is due to the inventive characteristics of our people, and the peculiar habit of seeking the best and the most

simple mechanical methods of accomplishing results by machinery untrammelled by traditions or hereditary habits and custom" (Twelfth Census Reports on Manufactures, Part I, p. lix). The great utility of this interchangeable system is obvious. A farmer in Wyoming for instance, who intends to buy a modern plough knows that if a part of his plough is spoilt the entire plough will not be useless, for he can get that single part by writing to the manufacturing firm. For this reason, the farmer does not hesitate to introduce costly machinery in his work nor to buy that machinery from a distant firm, say one in Chicago. For the same reason a gentleman in Calcutta will be more inclined than otherwise to buy an American lawn-mower for his lawns; because if a wheel for instance of the mower is broken the entire mower will not be useless. The gentleman can get another wheel of exactly the same nature by writing to the American firm where the mower was made or by reporting to the firm's agent, if any, in Calcutta. With regard to the highly specialised character of American industry the Twelfth Census quotes the following passage from a report of the British Commercial Agent, resident at the American capital:

"Any one visiting American factories cannot but be struck by three things which are very conspicuous. (a) The way in which machinery is used and all sorts of devices are employed in order to save, wherever possible, manual labor; (b) the division of labour; and (c) the methods employed for handling large quantities of materials. Probably in no country in the world is the principle of division of labor carried out to a greater extent, or with greater success, than it is in the United States. That the results obtained justify the theory is too evident, everywhere, to be disputed. It is only necessary to visit, for instance a musical instrument factory, and see the thousands of instruments that are being made, and the millions of small pieces being handled which are necessary to complete them; or again, a boot factory where some 400 hands are turning out as many as 3,000 pairs of boots and shoes a day."

A word need be said with regard to the superior business organization of Americans. It is well-known that the corporate form of business organization is the most remarkable feature in American industrial enterprise. Statistical investigations have shewn that since 1870 the *number* of companies engaged in American industry and commerce has diminished, but the amount of capital invested in the same business, the number of

hands employed therein, the wages per head of the employees and the amount of output have greatly increased. This fact shows that in America a decided tendency is towards the amalgamation of small business concerns into larger groups. Now, whatever the evils of the so-called "trust" form of industrial organization, it is generally agreed that in manufacturing business large concerns have great advantages over small ones in respect to economical production, and hence cheaper prices for which the products can be offered in the market. This corporate form of business organization is more extended and conspicuous in America than in any other country, and must be considered as a great advantage in America's competitive position. There is another advantageous factor in the American industrial life which the Twelfth Census, following the traditional method of economic writers, failed to take notice of. Yet it is a very important factor, *viz.*, industrial leadership. No country, however rich in other factors of industrial life, can succeed in the modern industrial field of intense competition unless it possesses efficient industrial leaders. That the United States does possess such leaders in large numbers is well-known. Every careful student of industrial history and of contemporary industrial life will also admit that American captains of industry are superior to those of other countries in their knowledge of industrial and financial affairs, in their power of organization, in their shrewd business policy, and in their foresight and perseverance. No other country than America can show such a remarkable group of men as Carnegie, Rockefeller, Hill, Harriman, and Morgan. If there is one man more than any other to whom the prosperity and present international status of the American iron and steel industry is due, he is Mr. Andrew Carnegie. The oil industry of the United States is almost solely the creation of Mr. John D. Rockefeller. The splendid transportation facilities which have connected the Pacific Ocean with the Atlantic, and which are so much responsible for the growth and prosperity of the American Republic are largely to be credited to the genius and foresight of the late Edward Harriman, and Mr. James J. Hill. When Mr. Hill first declared his intention of building a transcontinental railroad through the

north-western regions of the United States connecting Seattle with St. Paul, people took him to be a visionary, because they thought that Mr. Hill's dream of a highly developed north-west would never be realised. Yet today Mr. Hill is recognised as one of the greatest factors in the upbuilding of those regions. And the growth of Seattle as one of the greatest ports of the United States offering an outlet for the agricultural and forest products of the great north-west and welcoming the rising commerce of the newly awakened Far East is almost entirely due to Mr. Hill's railroads. Mr. Roosevelt as the chief executive of the United States declared Mr. Harriman as an undesirable citizen. Yet the *New York Outlook*, of which Mr. Roosevelt is the contributing editor, paid the following tribute to Mr. Harriman after the great financier's death: "That he (Mr. Harriman) was a man of real constructive genius as well as a financier of adroitness and audacity is beyond dispute; to him more than to any other American might reasonably be applied the much abused phrase a railroad King." The *New York Times* characterised Mr. Harriman as "the world's greatest railroad man", and the *New York American* styled him "the master-builder of the century. A great man. The incarnation of material progress and material power." Mr. John Pierpont Morgan is the greatest living figure in American finance. He holds the balance of American finance in his hand. He has promoted and underwritten more industrial and business concerns in America than any other man. He has credit not only in America but in every financial centre of Europe. During the financial panic of 1907 Mr. Morgan rendered such a conspicuous service in restoring the American financial world to its normal condition that the Yale University thought fit to confer upon him the honorary degree of LL.D. in recognition of his services. In these remarks I should not be misunderstood. I am aware that the men whom I have held up as examples of industrial and financial genius are at the same time the best hated men in America—hated because of their alleged financial jobbery and the unscrupulous methods employed in the advancement of their interests. I know that the great mass of the American people consider the wealth

acquired by Mr. Carnegie or Rockefeller as "tainted money." Only a few months ago when I was a student at the University of Nebraska, I had an opportunity of knowing this attitude of the American people when the Commonwealth Legislature passed a bill forbidding the State University to receive any money from the Carnegie pension fund for University Professors, considering that such a course will demoralise university teachers and hamper independent thinking on economic and social questions. Economic students, however, should be above popular prejudices and passions. And it is not at all necessary or desirable on our part to be blind to the great services of those men in order to condemn their crimes. We do not believe that financial manipulation and stock jobbing are at all necessary for industrial development. And when we hold up a Rockefeller or a Harriman as examples of great builders of wealth we of course mean to emulate their virtues and not their crimes.

In fully understanding the economic position of Americans it is necessary to note that, unlike England, her industrial advancement is based on her agricultural prosperity. She not only does not depend upon any other country for food stuffs, but she is also feeding a great part of the Western world with her surplus wheat and meat. Ex-President Roosevelt, on a notable occasion, said that perhaps the civilisation of the Western world depended on the Mississippi valley. That of course was a piece of exaggeration characteristic of the man. Yet the profound fact remains that if the United States cease to export any wheat the people of the United Kingdom at any rate will perhaps have to suffer terribly.

The immense industrial growth of the United States has been necessarily followed by her commercial expansion. In many branches of manufacturing industry she is now producing more than she wants for herself—and producing them more economically than other industrial countries. Till the end of the last century her main object was to conquer the domestic market. Now that has been accomplished, and she is now working to conquer foreign markets for her surplus products.

Thus while she is protecting her domestic market by a high tariff system she is dumping her surplus products on foreign markets, by taking advantage of free trade in some regions and necessary wants in others. This "American invasion" has created a veritable consternation in the minds of European statesmen. It is this fact which led to the propagation of the idea of a *Middle European Zollverein*. Whether the national prejudices and political jealousies of the European peoples will allow them to form a tariff union against the common enemy, America, is open to serious doubt. The remarkable fact is that such a contingency should be seriously discussed at all. It is this "American invasion," again, which, with the fact of Germany's tremendous industrial growth is mainly responsible for Mr. Chamberlain's new protectionism—for whatever name Mr. Chamberlain and his fellow Unionists may choose to give to his newly advocated commercial policy, it is protectionism pure and simple so far as it is consistent with England's present industrial and commercial position. In the "Tariff Reform" propaganda Mr. Chamberlain may have his political design for rehabilitating a party which is daily growing feeble so far as home-politics is concerned, just as Cobden had his political design in his agitation for the repeal of the Corn Laws and the inauguration of free trade in England. Yet it must be admitted that, like Cobden, Mr. Chamberlain, as a shrewd politician, has put his finger on the most delicate part of contemporary English economic life. England is steadily losing her commercial supremacy in the world; and the forces acting on her economic life are rapidly drawing her to a situation whence "tariff reform" and a sort of imperial protection seems to be the only escape, just as the forces operating in England in the 40's necessarily drifted her to a free trade system. Careful students of economic history will not, therefore, be at all surprised if the same Manchester which led England to a free trade system, through a Cobden and a Bright, leads her back to protectionism through a Chamberlain.

HAMNER SMITH, } SATIS CHANDRA BASU,  
London. }

## A SCIENTIFIC RELIGION AND ITS WOMAN-FOUNDER

BY SAINT NIHAL SINGH.

## I.

OVER in a suburb of Boston—that renowned hub of American culture and civilization—dwells, in a well-appointed mansion built in cheerful surroundings, an aged woman who, 42 years ago, discovered and gave to the world a religion which is credited with being scientific in every particular. The Reverend Mary Baker G. Eddy is just past the 88th milestone of her life, but she still continues to be the “Leader” of her cult—the Church of Christ, Scientist—which is estimated to have over 1,000,000 adherents, every one of whom professes to have been rendered healthier, more prosperous and happier as a result of Mrs. Eddy’s discovery. The text book—“Science And Health, With Key To The Scriptures”—of the Christian Science denomination, written by Mrs. Eddy and first published in 1875, already has passed through about 500 editions and over 500,000 copies of it are said to be today in circulation. Just at present the demand for this book is so great that the Christian Science Publishing Concern is turning out about 2,000 copies of the volume per week, and withal cannot supply all the orders.

The creed that was “discovered” in 1866 in a small New Hampshire town has already encircled the globe. The disciples of Mrs. Eddy are to be found in every state and territory of the American Union, in every province of Canada, in Mexico, in the Bahamas, in England, Ireland and Scotland, in Denmark, France, Holland, Italy, Norway, Sweden, Switzerland, the Sandwich Islands, Australia, Japan, China, and even in India.

Mrs. Eddy is very much loved by Christian Scientists, but it is related by those who know her best that she ceaselessly admonishes her disciples not to lean upon her personality, but give to God His due. The

opponents of Christian Science allege that Mrs. Eddy receives adoration from her followers, but Christian Scientists say that the deification of their leader would be inconsistent with what she teaches. However, they do not seek to hide the fact that they hold her in the highest esteem.

It may be hard for you to subscribe to the tenets which this woman preaches. You may fail to understand the significance of Mrs. Eddy’s pleas, find it impossible to believe with her. But you cannot help feeling that the head of the Christian Science Church is a most remarkable personage. Born with a frail physique, crippled for many years of her life, she has, quite unaided by others, risen superior to her physical ails, conquered the many obstructions that lay in her path and organized a denomination whose virility is unquestionably established by its wonderfully quick growth. It was but in 1876 that the Christian Science Movement took definite shape. At that time the organization consisted of merely 7 members. The first Church was formed three years later, the total membership being twenty-seven, and the meetings of the Order were held in the parlours of the various members. Mrs. Eddy was ordained in 1881. Not until the end of 1883 was a single Christian Science Service held in a public hall. It was still three years later, in 1886, that the first church edifice of the Christian Scientists was erected at Oconto, Wisconsin. Yet today, less than a quarter of a century later, the denomination owns more than 175 churches built at an expense ranging from Rs. 9,000 to Rs. 60,00,000. Just what the total valuation of all the Christian Science Churches is, is not known; but without doubt, the amount is enormous in the aggregate. It is really a matter of wonder that a denomination whose listed membership is limited to



considerably less than 1,00,000—the majority of the members being engaged in ordinary walks of life and being far from extremely wealthy—should have been able, in the course of less than twenty-five years, to expend a vast sum of money in building and maintaining imposing church edifices. This is incontrovertible proof of the virility of Christian Science, and is an accomplishment in itself. Its author, judged by the manner in which her church has fared, especially in view of the fact that the expansion of the Christian Science Denomination is largely due to the perseverance and ability of its founder to harness and mobilize the forces to spread the propaganda, deserves to be ranked as one of the most brilliant women this or any other age has produced.

To one disposed to study contemporary history with unprejudiced mind, the story of Mrs. Eddy as well as of her church, can not but appeal as a most fascinating theme. We will briefly sketch here how Mrs. Eddy was well-born and educated for her distinguished work; how physical suffering proved instrumental in her solving the problem of pain and disease, not only for herself but for the world at large; how she worked hard and incessantly to organize a campaign for systematically enlightening members of all nationalities how they could be purged of their sins and physical infirmities; and how, despite initial harrassment and difficulties, she has succeed in building up a denomination which ranks 8th amongst the religious bodies of the United States of America. We will also outline the important principles of Mrs. Eddy's Church.

## II

Mrs. Eddy is a public personage of note and her career as well as her genealogy has been discussed to shreds. Like other important personages, her character has been subjected to much slander by garrulous and irreverent natures, as well as by unprincipled opponents interested in injuring her cause. Some so-called enterprising newspapers and magazines that derive their support and income by retailing undiluted sensation and that are popular in the United States for the reason that most Americans hunger after raw-head-and-bloody-bones news narratives, have not only twisted the incidents in Mrs. Eddy's life in

order to make them appear live and animated with "human interest"—to use the phrase in vogue in yellow journalistic circles in America—but they have actually gone to the length of manufacturing fiction calculated to tickle the taste of a certain grade of newspaper-readers who, unfortunately, happen to constitute the majority of readers in America. Casting all much aspersions aside, and taking into account merely established facts, Mrs. Eddy's life may be studied to advantage; for a true understanding of Christian Science is not possible without comprehending the evolution of its founder.



REV. MARY BAKER G. EDDY.

Mrs. Eddy first saw the light of day on July 16, 1821—just forty years after the war of the American Revolution. Her birthplace was at Bow, a village in New Hampshire, which forms one of the New England States. It was in a farmhouse that she was born. This farmhouse was located amidst cultivated land upon a bluff overlooking the broad valley of the Merrimac River. Mrs. Eddy's parents, Mark and Abigail





THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON.

Baker, both were descendants of the choicest New England stock and were people of consequence in their part of the country. Mark Baker is described as an honest, patriotic man, with abundant business tact and considerable financial ability. Abigail Baker was of a deep religious nature, and a most capable housekeeper and amiable hostess. At the time of Mary Baker's birth and for a few years afterwards, an important personage in the Baker home was old Grandmother Baker, of Scotch ancestry, a God-fearing, intensely religious soul. While Mary's mother went about performing the multifarious duties incidental to the then more or less primitive life on the New England farm, while Mary's father was kept busy attending to the affairs pertaining to his farm work or to the Bow community, Grandmother Baker was the child's constant companion, telling little Mary exploits of her Scotch religious warrior-ancestors who dared to profess what they thought was right, even in the face of death.

The time and place of Mrs. Eddy's birth, as well as the character of her ancestry, one and all were of an inspiring nature. Her childhood days were spent in a period that is probably the most vital in the history of the United States. Forty years after the War of the Revolution, the men whose grandsires had been backwoodsmen and whose sires had fought with Red Indians in

a battle for existence, found themselves at the parting of the ways. Behind them were the pioneer days, with life filled with hardship and toil, and war with the unruly elements and the equally turbulent natives of North America. Before them lay a more settled life—a life not solely devoted to the mere physical man—a life that would permit of the culture of the inner man. This was a period when transcendentalism was just dawning. The people of this age were essentially democratic. Not many years since their fathers were engaged in fighting the formula of "Divine Right" and establishing a popular rule—a government wherein the people were supreme. The feeling of caste based on wealth or on

affiliation through marriage with empty-headed, titled, nincompoop Europeans was altogether absent at this time. This caste in America is of a later origin. At this stage Americans were essentially democratic and liberal-minded. Born and bred at this period, Mrs. Eddy could not but have imbibed the spirit of the age. From her forbears she inherited a deep religious nature; but the *esprit de temps* early whispered in her ears that she was to worship God according to her own conscience.

Mrs. Eddy's parents were Calvinists—staunch believers in predestination, with its essential clauses regarding the eternal punishment of sinners. Early in her life the subject of our sketch realized that "God is love", and nothing could persuade her to believe that a Loving Providence would decree everlasting damnation to anyone, no matter how heinous a sinner he be. Naturally, Hell lost its orthodox significance to her as she grew older, and today eternal damnation or Hell does not form a part of the creed Mrs. Eddy has given to the world.

While Mrs. Eddy is credited with "hearing voices" when she was but eight years old, while she is said to have expressed "doubts" on certain orthodox religious tenets when she was only twelve, it was not until many years later that she began actually to formulate her experience into the creed



that she was to promulgate. Mary had gone to public school, studied Latin and grammar with her brother, who had gone to college and studied law with Franklin Pierce who subsequently rose to be President of the United States; and also attended the private academy of Professor Dyer H. Sanborn, who had written a grammar and was an excellent rhetorician. She had joined the Congregational Church when she was 17 and taught a Sunday School class in it for many years. All these years she had read voraciously—unless, on account of ill-



A CHURCH BUILT AND PRESENTED BY MRS. EDDY TO HER CONCORD NEW HAMPSHIRE CONGREGATION.

health, she was kept away from her books by order of the doctor—she had mingled with the people who came to her father's home to discuss political and communal affairs. Mary was known to be fond of listening to and taking part in worth-while conversation and talked in unusual terms for a girl of her age, employing large and uncommon words. During the latter years of her girlhood intellectual comradeship

had grown up between Mary and her pastor the Reverend Enoch Corser, a benign-looking old Predestinarian, and the twain spent a good deal of their time talking on abstruse topics. She had ruminated on what she read and heard and made her own deductions therefrom. Slowly and steadily she had thus developed from a child into a girl and from a girl into a woman.

The Christmas of 1843 saw Mary Baker united in marriage with George Washington Glover. At this time she is described as possessing a slim but graceful figure, a shower of curls, chestnut in hue, delicately penciled brows, refined features and big blue eyes. George Glover had learned the mason's trade with Mary's brother, Samuel Baker, and it was while Glover was visiting the Baker home as the guest of Samuel that he fell in love with the girl with the chestnut curls. George Glover took his bride to Charleston, South Carolina, where he did a flourishing business. Mr. and Mrs. Glover spend a happy wedded life of less than a year, which was brought to an abrupt end by the sudden death of the husband. Mrs. Glover returned to her father's home where she was tenderly received. A few months later a baby-boy was born to her; but, she being too ill to nurse her son, the child was turned over to a friend and neighbour, Mahala Sanborn, to be brought up. Through a peculiar combination of circumstances Mary Baker Glover never saw this son of hers until he was grown to be a man with several children of his own.

A few years later Mark Baker married again, and Mrs. Glover went to live with her older sister, Abigail, who was married and comfortably settled in Tilton, New Hampshire. While living with Mrs. Tilton, her sister, Mary Glover was often confined to her bed on account of spinal trouble, which very nearly brought on a nervous collapse. She lived with Mrs. Tilton until 1853. Then occurred her second marriage to Dr. Daniel Patterson, a great, big, handsome man, a dentist by profession. Mary Baker remained married to him twelve years, and during this period she suffered excruciating misery, for Dr. Patterson lacked perseverance, practiced his profession indifferently and was a poor provider. At the end of twelve years he ran away with another woman, abandoning his wife. Mrs.

Mary Baker-Glover-Patterson secured a divorce from him a few years later.

Mrs. Patterson, as we may now call her, suffered much anguish during the twelve years she was Dr. Patterson's wife. In addition to her mental agony, she was bed-ridden and suffered much physical pain. These twelve years of pain, however, were very necessary in the evolution of the woman. During these years Mrs. Patterson devoted a great deal of her time to the study of the Bible, and through this study she became thoroughly convinced that if one could but understand God's law, sickness could be cured without medicine, just as Jesus healed the sick.

In 1862 we find Mrs. Patterson in Portland, Maine, gone thither to overcome her physical ailment, attracted by the hopes advanced by Phineas Quimby, a mesmeric healer. Under Quimby's treatment she experienced temporary relief. At this stage Mrs. Patterson ascribed her restoration to health to Quimby. She was, for a time, much interested in his methods.

Some time after she had gone back home and settled in Lynn, Massachusetts—where she lived for many years—she slipped on the ice and met with a serious accident. She suffered from concussion of the brain and spinal dislocation, with prolonged unconsciousness and spasmodic seizures as concurrent symptoms. This occurred in February, 1866.

While suffering from this serious accident, Mrs. Patterson made her wonderful discovery, which she later named "Christian Science". Her physician did not entertain serious hopes of recovery. But she called upon God to deliver her from pain and sickness and she was able to leave her bed, dress and walk about. "When apparently near the confines of mortal existence, standing already within the shadow of the death valley", writes Mrs. Patterson, "I learned these truths in Divine Science: that all real being is in God, the Divine Mind, and that Life, Truth and Love are all-powerful and ever-present; that the opposite of Truth,—called error, sin, sickness, disease, death,—is the false testimony of the false material sense of life in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this so-called

mind names *matter*, thereby shutting out the true sense of spirit."

She had discovered "Mind-healing" in 1866, and in this year Dr. Patterson had abandoned her. She possessed but the barest means of subsistence; but she was anxious to elucidate her discovery, and with this end in view she constantly read the Bible. *Anent* this Mrs. Patterson writes;

"For three years after my discovery I sought the solution of this problem of Mind-healing; searched the Scriptures, read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm and bouyant with hope, not selfish nor depressing. I knew the principle of all harmonious Mind-action to be God, and that cures were produced, in primitive Christian healing, by holy, uplifting faith; but I must know its Science, and I won my way to absolute conclusions, through Divine revelation, reason and demonstration. The revelation of truth in the understanding came to me gradually and apparently through divine power.

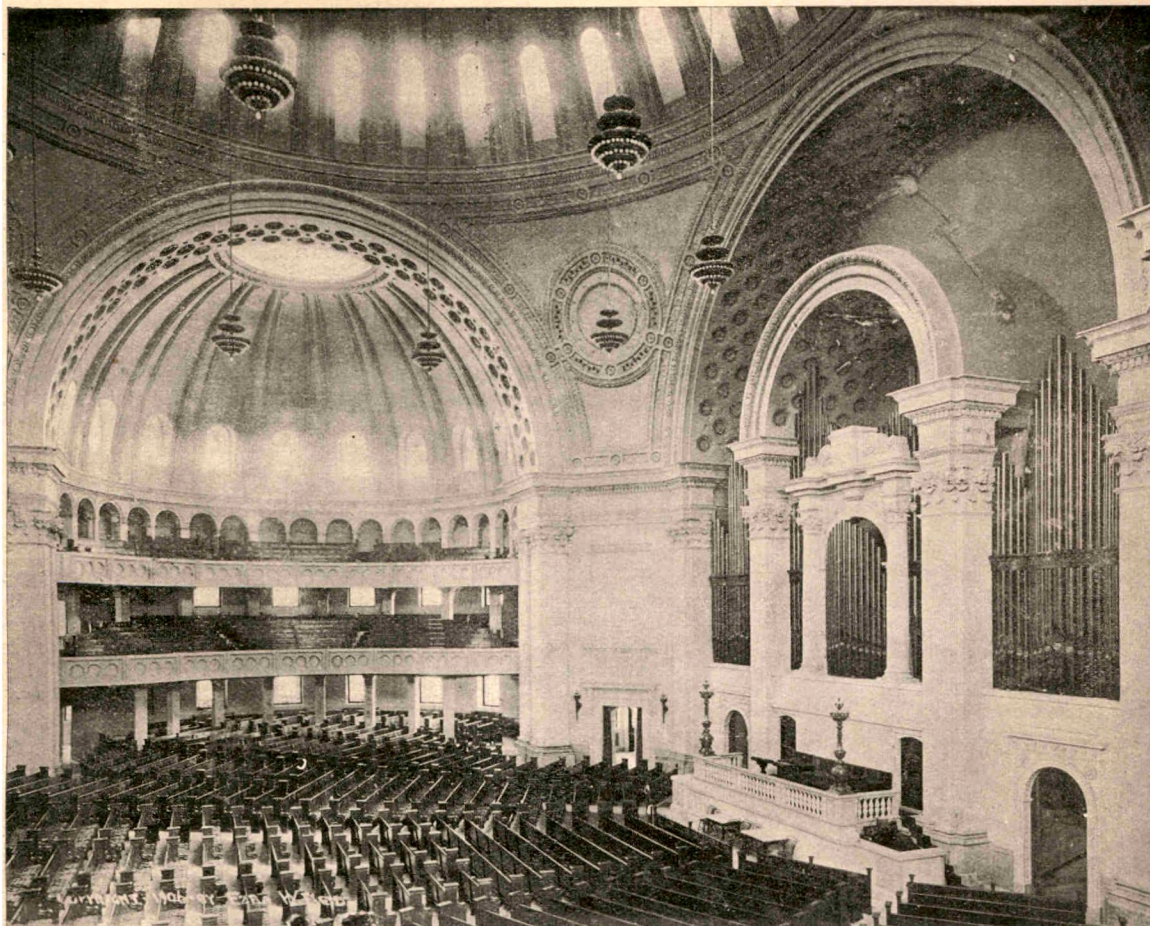
"After a lengthy examination of my discovery and its demonstration in healing the sick, this fact became evident to me—that mind governs the body, not partially but wholly."

Having once discovered the principle, Mrs. Patterson assiduously sought to apply it to concrete cases. She performed many cures. Later she sequestered herself from society in order to put down the principles she had discovered in black and white. "I had learned that mind reconstructed the body and that nothing else could," she writes. "How it was done, the spiritual Science of Mind must reveal. It was a mystery to me then, but I have since understood. All Science is a revelation. Its principle is divine, not human, reaching higher than the stars of heaven."

Mrs. Patterson set down the principles of Christian Science in a book entitled: "Science and Health With Key To The Scriptures." This book was first issued in 1875. The issuance of this edition cost Mrs. Pattersons great anguish. Its sale proved slow and unsatisfactory and caused further anxiety and pain. By this time some students had joined the discoverer of Christian Science. In 1876 the Christian Science Association was formed; in 1879 the First Church of Christ, Scientist, was established, with a membership of twenty-seven. During the initial years of the Church organization there was the usual struggle of a new Order.

At this stage appeared Asa Gilbert Eddy, a pupil of Mrs. Patterson. Mr. Eddy became





INTERIOR, FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON.

greatly interested in Mrs. Patterson's work and attached to the discoverer of Christian Science, and on New Year's day, 1877, Mrs. Patterson was married to him. Hence forward Mr. and Mrs. Eddy joined forces to spread the new cult. Mr. Eddy wrote an introduction to the third edition of "Science and Health." He undertook to organize his wife's financial resources. The denomination made considerable progress under the joint leadership of Mrs. Eddy and her husband. But unfortunately, Mr. Eddy's career was cut short, he having died on June 3, 1882.

Some time before the death of Mr. Eddy, Mrs. Eddy had moved to Boston, where she had founded the Massachusetts Metaphysical College for the teaching of Christian Science. In 1883 she established *The Christian Science Journal* for the promul-

gation of the new belief. A little over a year later she went from Boston to Chicago—a distance of over 1,000 miles—in obedience to urgent requests to do propaganda work there. Two years later Christian Science had spread through many of the States of the American Union and Mrs. Eddy established a National Christian Science Association. In the same year the first church edifice of the denomination was erected at Oconto, Wisconsin. Meantime the Christian Science Text Book had undergone 15 editions and each edition had been carefully enlarged and revised by Mrs. Eddy.

Now we have arrived at the period of the movement where Mrs. Eddy's work began to show marked results. Christian Science Churches began to go up, one after another, in rapid succession, in different cities, and the number of adherents began

to increase by leaps and bounds. At this stage Mrs. Eddy did a very wise thing. She organized her forces—eliminated her personality as far as possible from the detail work. The maintenance and expansion of the denomination was departmentalized and placed under wise heads. In 1889 Mrs. Eddy gave up teaching in the Massachusetts Metaphysical College. The same year she inserted the following notice in *The Christian Science Journal*:

"I shall not be consulted verbally or through letters as to the following:  
Whose advertisement shall or shall not appear in the *Journal*.  
The matter that should be published in the *Journal*.  
On marriage, divorce, or family affairs of any kind.  
On the choice of pastors for churches.  
On difficulties if there should be any between students of Christian Science.  
On who shall be admitted as members or dropped from membership of Christian Science Churches.  
On disease, or the treatment of the sick.  
But I shall love all mankind and work for their welfare."

Following this announcement she left Boston in the autumn of 1889 to settle in a neat home she had bought at Concord, New Hampshire. The following year the National Christian Science Association and the Boston Church Organization were dissolved in order to make way for a newer and better organization. Close upon these events a committee of trustees was appointed who built the Mother Church in Boston in 1894 and elected Mrs. Eddy as Pastor Emeritus. This church was dedicated early in 1895 and the same year Mrs. Eddy abolished all preaching and ordained the Bible and the Christian Science Text Book as pastors.

For many years Mrs. Eddy maintained a residence in Concord. Then she prepared, on request, articles for the press and received members of the church at her home for consultation. She collected the various articles that she had written for *the Christian Science Journal* and other publications, revised them and issued them in a volume entitled: "Miscellaneous Writings." She also revised "Science and Health." For some years after settling in Concord she kept up the habit of sending annual messages to the Christian Scientists who yearly assembled at the Mother Church in Boston. In November, 1898, six Christian Scientists from England, Scotland, Canada

and the various States of the United States gathered for a short session to be personally instructed by Mrs. Eddy. Ten years later, in January, 1908, she left Concord on a special train, to be conveyed to her Brookline home, where she is at present residing, 88 years old, yet active in the overseeing of the expansion of the child of her brain and heart—Christian Science.

### III

We have traced the genesis and expansion of the Christian Science Church, but the question arises: "What is Christian Science?"

Mrs. Eddy's description is this:

"I named it *Christian*, because it is compassionate, helpful and spiritual. God I called *Immortal Mind*. That which sins, suffers and dies I named mortal mind. The physical senses, or sensuous nature, I called *error* and *shadow*. Soul I denominated *Substance*, because Soul alone is truly substantial. God I characterized as individual entity, but his corporeality I denied. The Real I claimed as eternal; and its antipodes, or the temporal, I described as unreal. Spirit I called the *reality*; and matter the *unreality*."

According to Christian Scientists, Christian Science is the Science of Being. It is the law of Life, Truth and Love understood and demonstrated. It includes and comprehends the vast infinity of being; and rejects all that is unlike the one perfect being that is God—the absolute and only good.

The text book of the denomination written by Mrs. Eddy reveals God as the only Good, and that He is only Good—that He is not good and evil too. He is the one absolute Good; not merely a good God, but the absolute good, that is God, in whom no evil is. Since no evil is in Him, therefore no evil could emanate from Him. Hence He made no evil, and since He made no evil—and He made all that was made—therefore evil never was made. Sin, sickness, pain and death, evil and error and discord of all kinds, do not belong to God nor to His creation, and are no more a part of the great fact of being than the errors and misunderstandings of mathematics are a part of the science of numbers; and man and the universe in a true spiritual sense are found to be as sinless and perfect now and as unchangeable in sinlessness as the everlasting Father—the perfect, sinless, unchangeable God Himself.



But because Christian Science teaches no sin, it does not argue that Christian Scientists do not have to struggle with a sense of sin. They do not claim to have yet risen above the mortal belief in the reality of sin and iniquity. Christian Scientists believe that sin and sinners will exist only so long as mortals accept and commit sin. Christian Scientists are outgrowing sin in the ratio as they look into it from a Christian Science viewpoint and thus behold its nothingness and hence its emptiness. Therefore they do not sin so much nor make so much of sin. They are growing neither to sin nor to suffer for sin; neither to love it nor to commit it; and that because the desire is gone. Whereas once it was full, now it is empty; whereas once it was real, now it is unreal. So that Christian Science, in teaching the nothingness of sin, not only takes away sin, but the desire to sin; for when sin is admitted to be nothing, then there is nothing in it for the sinner. But does not the nothingness of sin give the sinner license to sin? By no means, for still the law remains. Besides, when one admits that there is nothing in it, he ceases to use it.

To the Christian Scientists the sinner is making a reality of sin, else he would stop sinning. He cannot sin and say there is no sin, for when to him there is no sin, he cannot sin because of its emptiness. The reality of it is taken away, and hence its pleasure is gone, and he cannot sin because there is no pleasure in it—no reality. Christian Science teaches that all is good; not, however, that sin and evil are good, but all that is good: and that which is not good is not at all; that sickness, sin and death are not good and hence are not at all. Christian Science teaches that the Master taught that "there is but one Good, that is God." He, therefore, is the only good, the spirit of good, the principle of good, good in quality and in substance. His creation, like Himself, must be good, for good could not produce evil. "Like begets like". "He looked upon all that He had made and pronounced it very good". He made all that was made, but He did not make that which was not made. In His creation there is no sickness, sin or death, matter or mortality, or anything contrary to God the only good. And the

so-called material world wherein dwelleth sickness, sin and death, matter and mortality, is not of God, is not good, and hence is not at all.

Christian Science teaches, "there is no life, truth, intelligence nor substance in matter" (Science and Health). There never will be a time or place or condition when God, good, will not be accessible to man. Christian Scientists are not, therefore, afraid that some one will die without the truth and be forever lost, for God is truth and changes not. His saving power and pardoning grace must be and remain the same throughout all eternity.

Since Christian Science lays down that all is Mind and there is no matter, they do not take material medicines or physical treatment of any kind in case of sickness and suffering; they know that matter cannot heal disease and that nothing but Truth, divine Mind, can overcome error of any kind.

The argument of the Christian Scientist in this connection is ingenious and earnest. Jesus of Nazareth did not use material means in healing disease. It was the power of the spirit with which He destroyed sickness as well as sin; although it is stated, and some are using it as an argument against Christian Scientists, that He put clay on the blind man's eyes when He healed him. But Christian Scientists explain that the wonderful lesson He was teaching His disciples in that demonstration was that all men (mortal) are born blind and cannot see until the clay of material sense is washed away by the cleansing waters of the spirit of Christ, and then they will see clearly.

#### IV

The Credo of the Christian Science Church has been given in the Christian Science verbiology. Quaint is the phraseology and quainter still are the results of Christian Science as verified in the life of the Scientists. Nearly everyone of the members of the church was rescued by Christian Science from some physical malady or drug or drink habit. The writer has personally known Christian Scientists who, before admission into Mrs. Eddy's fold, were confirmed drunkards, hopeless morphine and cocaine addicts, and physical wrecks through long and wasting diseases, in many cases declared incurable by medical experts. Today these

men and women are purged of their pernicious habits and physical disorders. Not only has the outer man been revolutionized, but the moral tone of these persons has been greatly improved.

It is the general testimony of those who have had experience both with medicine and Christian Science treatment that they have received better and more permanent results from Christian Science than from any other treatment. That is why they have pinned their faith to Christian Science. On the other hand, men and women who have been regular practitioners of medicine but who have given up medical practice in favor of Christian Science—and this number is by no means small or insignificant—aver that they have been able to heal a far larger percentage by Christian Science than they were able to cure by the aid of medicine. It may be stated that the Christian Scientist is not a hypnotist, or mesmerist. His cure is effected merely through prayer, which brings the beneficiary into such communion with the attributes of God as to destroy the power of disease over him.

So much advertisement has the healing of Christian Science received that few outsiders realize that the primary purpose of the denomination is spiritual uplift. The healing of the sick is merely incidental to the practice of Christian Science. It is by no means its chief object. The practice of Christian Science is a ministry, a rule of life, not a money-making profession. Primarily the practice of religious tenets improves a believer spiritually, and the abnormal physical conditions are relieved in consequence of the spiritual regeneration and bodily healing is the result. It naturally follows, because of this, that every man, woman and child, even with the slightest knowledge of the principles of Christian Science, becomes a practitioner in the degree of his or her understanding. The religion is a practical one, and unless a person practices what he preaches, he is not considered a consistent believer in the creed he professes. Although he may not be especially called to the ministry, he is able to heal physical ailments in proportion to his understanding, for the practice of Christian Science merely means to put into actual use one's understanding of the truth and right. In order to practice

Christian Science one must think rightly on every subject.

## V

That the Christian Science movement is a live one needs no attestation. You have but to be present at one of the Christian Science experience meetings to be convinced that, to say the least, the movement is highly beneficent. When man after man, woman after woman, rises to give testimony of what the speaker was at one time—broken down in health, finances and morals—and what he or she has become—healthy, happy and a hater of sin—you cannot but be moved by the affirmation, no matter how much you may be disposed to criticise the tenets of Christian Science.

And the architecture of the edifices in which these experience meetings are held is noble and distinctive. It itself is a proof that the denomination is very much alive. Scientist men and women have spared from their hard-earned funds money to erect these magnificent churches.

To give an idea of the beautiful architecture of the Christian Science Churches, we will describe two of them. The First Church of Christ, Scientist, located in Boston, Massachusetts, generally is designated as the "Mother Church". It is of the Romanesque type throughout, and has a tower 120 feet high. The walls are of Concord granite, random ashlar, quarry face, with trimmings of New Hampshire pink granite. The "Mother Church" is constructed entirely of iron and stone and therefore is absolutely fireproof. The building cost Rs. 6,00,000, while the ground on which it stands is valued at Rs. 1,20,000, making the total cost Rs. 7,20,000. The entrances are of marble, while the doors are of antique oak. These lead into a vestibule with a beautiful mosaic floor. The marble stairways lead to the auditorium. This is fitted with pews of curly birch, upholstered in old rose plush. Its floor is of white Italian mosaic, while the frieze is of old rose and the base and cap are of pink Tennessee marble. Richly carved seats follow the sweep of the curve of the chancel of mosaic work, and oxidized silver lamp-stands fashioned after the style of the Renaissance period decorate either end. The great organ is an unusually fine



instrument with a large compass with æolian attachment, and cost Rs. 33,000. The external design of the organ is Romanesque, in order that it may harmonize with the rest of the building.

The First Church of Christ, Scientist, situated in the exclusive residence district of the West Side of New York City, at the corner of 96th Street and Central Park West, cost Rs. 35,55,000, every pice of which was paid prior to the dedication of the structure in November, 1903. This is

an immense structure, 100 by 151 feet. It is constructed of Concord, New Hampshire granite. The auditorium seats 2,200 people, which is exactly double the seating capacity of the "Mother Church" in Boston, that can accommodate only 1,100. The auditorium is lined with imported marble and is considered by connoisseurs to be one of the finest in the United States. A large reading room immediately over the vaulted ceiling of the auditorium is reached by elevators at either end of the building.

## THE AIM OF SCIENCE

PROFESSOR Huxley has compared science to Cinderella of the English fable. Like Cinderella, 'she lights the fire, sweeps the house and provides the dinner; and is rewarded by being told that she is a base creature, devoted to low and material interests. But in her garret she has fairy visions out of the ken of the pair of shrews who are quarrelling downstairs'.

Indeed, the services rendered by science are two-fold: first, it ministers to the physical needs of man and secondly, it trains the intellect to discover the truths underlying natural phenomena. We shall consider both of these aspects in succession.

No words of mine are necessary to show the thousand and one ways in which science is serving us. So I hope not to be misunderstood when instead of singing its praises I dilate upon its dark side because the failures of science are not so well-known as its successes.

In the first place, the factory system which has grown up consequent upon the application of science to arts and industries is unsound from a sociological point of view. By necessitating the crowding of people in towns where the factories are situated, it has made the conditions of their life unhealthy as there is less space and ventilation in towns than in the villages: by the monotonous and mechanical nature of the work with which a labourer is engaged, day in day out, year after year, he is converted into a kind of human

machine; and by widening the gulf between labour and capital, it has made the labourers little better than slaves of the capitalists. When over and above all this, we remember that the very nature of certain manufactures, like glass works and match-factories, is highly prejudicial to the health of the factory hands, we must think twice before we are in ecstasies over the development of industries with the help of science.

The system of cottage industries which has been supplanted by the factories was much healthier for the body as well as the mind of the labourer. And attempts are being made in some countries, notably in Germany, to re-establish the cottage industries in an improved form. By the invention of small machines and cheap gas engines and dynamos, it may be possible for a village labourer to compete with the factories, for remaining in the village where living is comparatively cheap, he will be able to superintend a small farm of his own along with his industry. As a matter of fact I have seen an expert in sericulture give his opinion that the silk industry flourishes best as a cottage industry—only the farmers should have some preliminary training.\*

\* That I may not be misunderstood, I state here once for all that I am not against opening mills and factories in India at present. For poverty is the greatest bane of Indian life and we should leave no stone unturned to remove it even at the cost of introducing some temporarily harmful social system.

In the second place, science does not seem always to follow the right path in its career as a servant of Humanity, which path surely leads to 'Plain living and high thinking'—the aim of man's life, as has been admitted by a vast majority of poets and philosophers of all ages. Not unfrequently is science found busy preparing luxuries instead of making the necessities of life cheaper and more healthy. It is not endeavouring to remove the faulty social systems which have made pure air, pure water and nutritious food available only to the few rich persons. It is straining every nerve to invent medicines, artificial foods and what not to counteract the diseases which are occasioned by the dearth of the above three principal requisites of good health. It is observed in Calcutta, for example, that there are numerous medicine shops of various system of medicine rearing their heads in every street, whereas there is hardly a shop which will supply pure milk or pure ghee. Tons of quinine are being sent every year to the malaria stricken villages of Bengal, but where do we find arrangements being made for better drainage and purer drinking water? We have specifics and inoculations for plague and phthisis, but how many houses in the native quarters of Calcutta get sufficient sun and ventilation?

Therefore, it is not too much to hope that those patriotic gentlemen who are applying science to the improvement of their country will gradually remove the artificialness of our life. Instead of preparing scents, medicines and artificial foods, they will open numerous dairy farms to supply pure food, suiting all purses.

The following words of a famous European thinker are well-worth consideration :—

"We are highly delighted and very proud that our science renders it possible to utilise the energies of a waterfall and make it work in factories or that we have pierced tunnels through mountains and so forth. But the pity of it is that we make the force of the waterfall labour, not for the benefit of the workman but to enrich capitalists who produce articles of luxury or weapons of man-destroying war."

\* \* \* \*

"The great majority of men in our times lack good and sufficient food (as well as dwellings and clothes and all the first necessities of life). And this great majority of men is compelled, to the injury of its well-being, to labour continually beyond its strength. Both these evils can easily be removed by abolishing mutual strife, luxury, and the unrighteous distribution

of wealth, in a word by the abolition of a false and harmful order and the establishment of a reasonable, human manner of life."

Indeed, science is power; and when rightly applied we expect from it no end of comfort and prosperity for the human society. Not only will science improve the arts and industries of the country but it will make unhealthy places healthy by instituting suitable hygienic arrangements. It has already successfully combated malaria in America and Italy,—it will do so in Bengal. It has changed the deserts of Algeria into fertile fields with the help of Artesian wells—why shall it not do the same in the case of the deserts of Rajputana and thus radically remove the chronic famine of those places? With the help of Agricultural Chemistry, the fertility of the soil can be enhanced tenfold, whereas now we hear that the soil of our country is very rapidly being impoverished. If science cannot make two blades of grass grow where there was only one growing before, it can do nothing. By the application of the science of Sociology, we shall be able to evolve such a social system that all will live in peace and prosperity. But, before we expect them, we must learn to labour and to wait and allow science to take root in our country.

One practical application however of the scientific knowledge we already possess in this country, is to educate the ignorant farmers and mechanics in their professions and other important matters with the help of pamphlets and popular lectures on subjects like 'The scientific precautions to be taken in the industry of cane sugar' and 'prevention of malaria' and so on. And in this work, even the veriest tyros in science can prove themselves helpful, for they may read the literature on the subject, procure expert advice and then put down on paper practical suggestions in easy colloquial Bengali so that even he who knows his alphabets only can derive some useful hints on hygiene and his particular profession. Here we should do well to imitate the perseverance and self-sacrifice of the Christian Missionaries.

After dealing with the practical side of science, we should now turn our attention to its theoretical side. Hence let us take up the case of those that will devote themselves

to scientific investigations and science teaching, that is, of bona fide scientists as well as of those that will take to professions other than the scientific.

Undoubtedly the former cannot do better than try to imitate the great masters of science who have contributed something towards its advancement. Sir William Ramsay is of opinion that "All teachers of science from the highest to the lowest should carry on some original investigation. For then and then only can they enter into the real spirit of science, which it is their duty to instil into the minds of their pupils. But the teacher must not be too much engrossed with his research work to pay proper attention to his students. Let us listen to an account of that famous teacher of chemistry, Von Hoffman, by one of his pupils.

It was Hoffman's rule, to which during the continuance of my stay at the College he strictly adhered, to visit each individual student twice during the day's work and to devote himself as patiently to the drudgery of instructing the beginner or of helping on the dull scholar, as he did, delightedly to the guidance of the advanced student, whom he would skilfully delude into the belief that the logical succession of steps, in making the first investigation which the master had selected for pursuit by the pupil, was the result of skill in research which he had already attained, instead of being simply or mainly the skilful promptings of the great master of original research.

Here it may not be uninteresting to point out some of the misconceptions the young students are prone to form about the qualifications of a scientist. Thus, according to some, a scientist must be well versed in all the details of experiments and theories and is expected to answer any question put to him offhand. But the truth is far from it. It cannot be too emphatically stated that the aim of science is not to invent some walking encyclopædias. As a matter of fact, since the invention of the art of printing and the publication of excellent dictionaries and handbooks, it is no longer necessary for a man of science to burden his memory with the details of various experiments and theories. Here an amusing anecdote about the great chemist, Bunsen, comes to my mind. One of his assistants wishing to see whether the professor could give him offhand the formula of a complicated organic compound, brought him a bottle containing a specimen of quinine which he was about to label. 'Herr Prof.,' said he,

"this is quinine; I have forgotten the exact formula, can you give it to me?" "Ach Herr Doktor," said Bunsen, "Wozu sind denn die Handbücher?" ["Ah! Mister Doctor, what are then the handbooks for?"]

Secondly, some students seem to consider the experiments that are performed in the laboratory to be all important and the theories connected with them as of secondary importance if not as necessary evils. Hence they do not care to think for themselves about the correlation of cause and effect without which scientific experiments become no better than mere mechanical work. After graduating, these students may become efficient demonstrators and laboratory assistants but they will not be fit for any higher work, for science is not mere tabulating and analysing; it requires powers of reasoning and imagination no less than other branches of knowledge. You can as well expect an uneducated mechanic or carpenter to invent a machine as expect men like them to add anything to our present stock of knowledge. Their brainless labour is not unfrequently utilised by real scientific investigators.

Thirdly, I think it to be my duty to warn enthusiastic admirers of scientific geniuses against overlooking the inevitable failings of great men, one of which is the narrowness of vision occasioned by too much concentration upon a single subject. For it is a deplorable fact that not a few of the ablest scientists are so much engrossed with their particular subject of investigation that they hardly find time to read or think about other subjects of human interest and consequently they entertain rather unsound views on important questions—religious, sociological, political and so on. We consider that scientist as the ideal of his class who brings the scientific regard for truth and the scientific mode of reasoning to bear upon any subject on which he has got to form an opinion. Only the pity is 'स महात्मा सुदुर्लभः', that great man is so very rare.

Now I pass on to the consideration of that much more numerous class of science students who will take up professions other than the scientific, e.g., clerkship, law, commerce, &c. The time they spend in studying science will surely not be wasted even from the point of view of their profession. The faculties of observation and reasoning that scientific

study develops to a large extent are necessary in all professions. Besides that the civilised man of the present day can hardly afford to be ignorant of the wonderful truths discovered by scientists and the methods by which they have been discovered. It is not possible for me at present to deal with the educational value of science in detail and I shall content myself by pointing out what are in my opinion the most important benefits derived from the study of science.

The first and the greatest blessing that science confers on its votary is *regard for truth*. In poetry we often meet with exaggerations of all sorts and false, imaginative conceptions of natural phenomena and their explanations. Poets generally do not like to see through appearances and to ascertain the real nature of things. They, on the other hand, ridicule the scientists for exposing with the help of telescopes the possible volcanoes and dark caves in their beloved moon or dissecting the lovely flower to examine its organs. Any theory which suits their fancy best will be accepted by them and they will not tax their brains about its truth. On seeing the ruins of a castle of the middle ages, Sir Walter Scott would say, "Tell me a story about this castle—I don't care whether it is true or false." Indeed so long as his story is interesting the poet is careless about its reality. The study of these poets is naturally not calculated to increase our thirst for truth.\*

A scientist on the other hand, if he is worth anything at all, is characterised by a genuine desire to unravel the mysteries of this world. Do not blame him if he is sceptical—his scepticism is directly traceable to a sincerer desire to know the truth than is to be found in an easy-believing man. Who does not know of the years of hard toil that scientists are always devoting to discover the secrets of nature? Yet they have no exaggerated notion

about their achievements. They know how little it is possible for us to know at present and how much of our knowledge rests more or less on imagination. Neither are they any respectors of persons when the truth is in question. They would expose the errors of Newton as unreservedly as those of a man in the street.

By reading the history of science the student sees how a so-called natural law had to pass through repeated ordeals of experiment and observation before it was accepted and that even then it is liable to be rejected to-morrow if it is found unable to explain a single new fact. He learns this, if nothing else, that no amount of pains is too much in the investigation of the truth,—the truth that is manifest in nature. The immortal Valmiki seems to have voiced the opinion of scientists of all ages\* when he said

सत्येनार्कः प्रतपति सत्येनाप्यायते शशी ।

सत्यं नामृतमुद्भूतं सत्यं लोकः प्रतिष्ठितः ॥†

If again there is anyone who is painfully cognisant of the limitations of human knowledge, it is the scientist. He every day learns new facts waiting for explanation and finds difference where there was supposed uniformity. Human knowledge is ever-expanding like the two arms of a parabola and not converging to a point. With the improvement of microscopes and telescopes he sees smaller and still smaller structures and more and more distant celestial bodies. Neither is it possible to know the real nature of matter and energy and no one can answer *why* there is attraction between the earth and the apple. Really if according to the old proverb 'विद्या विनयं ददाति'—the main characteristic of education is modesty, then scientific education is quite satisfactory. It is only the man with a smattering of science that talks dogmatically on subjects like Darwin's Evolution Theory but the real man of science holds the theory at

\* Far be it from me to deprecate the noble services rendered by poets in elevating the character and opening up new fountains of the highest sort of pleasure in man's life. And to make education perfect one must have scientific culture to improve his intellect along with poetic culture to train the emotional faculties. I am further ready to acknowledge that there are some noble exceptions among poets who seem intuitively to have attained some general truth in mental and moral science, though the sure method of discovering it is the scientific method.

\* For there were scientists in Valmiki's time as now, for were not the investigators of the mysteries of life and death and the Yogis, the discoverers of psychological truths which future research is expected to investigate, were they not scientists in a way, being earnest inquirers after truth?

† The sun shines following truth, the moon increases in size according to truth, the nectar was obtained by the force of truth and the whole world is based on truth.



its proper value, being aware of the defects under which it has to labour.

The scientist is very diffident in giving his judgment on a subject, unlike the majority of men who cannot rest satisfied without an explanation of everything. Prof. Tyndall was once asked what was his explanation of the origin of this universe. "I have not", said he, "as yet got a satisfactory explanation of the single phenomenon of magnetism—how do you expect me to form a theory about this universe?"

Yes, science as it is must withhold its judgment on many important problems, such as the nature of life and death and the creation, sustenance and the end of this universe. The psychic researches, clairvoyance and spirit invoking are attempts on scientific lines to reveal these mysteries. But the greatest drawback in this case is that these phenomena are very rare and the conditions under which they take place do not generally admit of careful observation. Thus a distinguished French authority declares that these phenomena can take place best in the dark and the presence of sceptics is objectionable.\*

But, I am sorry to say, that this intense hankering after truth is conspicuous by its absence among the characteristics of many a person who had a tolerable scientific education. We find B. A.s and M. A.s in science believing in all sorts of nonsense without caring to see whether it is true or not. Such persons are often observed to talk in the superlative and make sweeping generalisations, although we naturally expect a man of scientific education to weigh every word before he uses it and to be careful in the use of rhetoric in speech which not unfrequently makes one say what he does not mean. Judging from the want of this regard for truth, one is tempted to say that these persons really wasted the time they devoted to science.

The second benefit to be derived from science study is the scientific mode of observation and reasoning which is amply fruitful to whatever department of human knowledge it may be applied. This method is unquestionably the best suited for the purpose of seeking the truth as has been

amply proved by the vast number of discoveries that it has brought about. Here I shall deal with its two principal characteristics, first, the quantitative measurement and second, the use of hypothesis.

The observation of ordinary people is generally of a qualitative nature. A certain substance is either good or bad, hot or cold, rough or smooth, light or heavy, pleasant or painful and so on. But as we look more carefully into the matter we find that the bodies differ in degree rather than in kind—a body is only more or less heavy than another. So in order to compare them we must measure the heaviness or weight of those substances and express the results of measurement in terms of some units: thus we measure the temperature by means of the thermometer, in terms of degrees, the comparative heaviness of bodies by the hydrometer in terms of the heaviness (specific gravity) of water which is taken as the unit, and so on.

There is another application of this quantitative measurement. Suppose we make one hundred experiments and find that in ninety-nine experiments we get the same result whereas in one experiment the result is different. Then we reason that most *probably* the result of the ninety-nine experiments is true whereas there was some undetected error in the hundredth experiment. But if on the other hand, we find one result in fifty experiments and a different result in another fifty experiments, we shall not be justified in accepting either of these two results as correct.

Now, we know that these methods though very largely employed in science have hardly any application in other branches of knowledge, e.g., philosophy. No attempts have as yet been made to measure quantitatively the amounts of pleasure, pain, morality, reasoning &c.,—the subjects with which philosophy deals. It is for this reason that we find any number of philosophical views contradicting one another but each of them commanding the allegiance of a certain number of persons. To take an example, two of the greatest thinkers of modern India, Bankim Chandra Chatterjee and Bhudev Mukerjee differ between themselves as regards the basis of religion. Bankim Babu holds that one should be religious because he obtains the greatest and truest

\* See 'Mysterious Psychic Forces' by Prof. Camille Flammarion.

happiness from religion; whereas Bhudev Babu says that happiness can never be looked upon as the fruits of religion as we often find that the path of duty and the path of pleasure are quite different from each other. It is easy to see that this will remain an open question until we can discover a 'pleasure-meter' to measure the degree of the different kinds of pleasure, the pleasure of eating sweetmeats and the pleasure of sacrificing oneself on the altar of duty, and until we can compare between a weak pleasure enjoyed for a long time with an intense pleasure enjoyed in a much shorter time.

A learned Bengali essayist once wrote that though our *sastras* say that righteousness is always crowned with success yet in the actual world we find that a religious man fails as often as a man without religion. By citing the example of the Pandavas in the Mahabharat, he said that he could not consider them really victorious in their war with the Kurus for the victory was bought at the cost of so much bloodshed of their kith and kin. But I do not see how this point can be decided unless we can compare the pain at the death of friends and relatives with the pleasure at the idea of having successfully done one's duty. At present it is impossible for us to say whether the acute pangs of remorse during the last few days of King Duryodhan's life did not outweigh all the pleasures of his past life. However, we confidently look forward to a time when man's knowledge will be sufficient to enable him to measure pleasure and pain.

Many of the superstitions and popular fallacies are traceable to the want of application of this quantitative measurement. Thus for example we hear of the wonderful powers of certain astrologers to predict future events correctly. But who cares to enquire how many of their predictions have proved false? For, as Thackeray has put it, "Of the presentiments which some people are always having, *some* surely must come right. The scientific method of procedure in this case will be to take a record of all the predictions made by the astrologer in a given time and then find out what percentage of the predictions have come out true. If the percentage is very high, then *probably* the astrologer has some power of foretelling, otherwise it is a simple question of chance.

To take another example, many persons are believers in the पूजा—मानसिक, स्वस्थान and benediction of 'Sadhus.' But they forge that both the contending parties in a High Court case promise puja to the Goddess at Kalighat and employ priests to carry out स्वस्थान in their interest. After the decision of the court is out, the winning party celebrates the promised puja with great pomp and splendour and gives currency to the belief that puja and स्वस्थान are fruitful whereas people do not care to remember that the vanquished party went through the same processes with no result. Certain Sadhus, too, have a hold over the minds of many persons, all of whom are not uneducated, as their benedictions are supposed to be fruitful. But the fact is that those Sadhus are in the habit of showering benedictions on their disciples, some of whom, by chance find their object of desire and circulate the theory that the particular Sadhu has uncommon powers of doing good to his disciples. As has been pointed out above the application of the quantitative method can easily settle these questions.

After quantitative observations and experiments, the scientist proceeds to find out a generalisation which will explain all the known phenomena with equal certainty. Here he must have recourse to a hypothesis of some sort after a few observations and with the help of his imagination. If he finds the necessary deductions from the hypothesis corroborated by further observations, the hypothesis becomes a Theory or a Natural Law—but if a single deduction cannot be proved true, the hypothesis must be modified. Thus we see that the power of imagination, which when unbridled by reason lands the poet on very queer grounds, is a great helpmate to the scientific discovery. "With accurate experiment and observation to work upon", says Tyndall, "imagination becomes the architect of physical theory. Newton's passage from a falling apple to a falling moon was an act of the preparatory imagination, without which the 'laws of Kepler' could never have been traced to their foundations. Out of the facts of chemistry the constructive imagination of Dalton formed the atomic theory. Darwin was richly endowed with the imaginative faculty, while with Faraday its exercise was

ncessant, preceding, accompanying and guiding all his experiments. His strength and fertility as a discoverer is to be referred in great part to the stimulus of his imagination. Scientific men fight shy of the word because of its ultra-scientific connotations; but the fact is that without the exercise of this power our knowledge of nature would be a mere tabulation of co-existences and sequences. We should still believe in the succession of day and night, of summer and winter; but the conception of Force would vanish from our universe; causal relations would disappear, and with them that science which is now binding the parts of nature to an organic whole."

Here let us pause for a brief space of time to consider the real position of scientific knowledge. From what has been already said about the so-called natural laws and theories it is clear that our knowledge rests upon a series of hypothesis of a longer or shorter standing. Thus no one knows or can possibly know what is the real way in which the phenomena of heat and light are produced, and of ether it is difficult to form any accurate idea. I think it was Lord Salisbury (who was a scientist as well as a politician) who said in one of his popular scientific lectures that the best definition that could be given of ether is this—'Ether is a nominative to the verb vibrates'. What is known is that supposing there is ether, we can explain the phenomena of heat and light. In our ordinary life, too, we are continually having recourse to hypothesis. For example, it is impossible for me to know whether my neighbours think and feel as I do, but I always work on the hypothesis that they do so.

More than once, in the course of this essay, have I alluded to the desirability of the application of the scientific method to all departments of knowledge. After I have generally dealt with the important characteristics of this method and the position as well as the limitations of scientific knowledge I shall consider in detail some particular cases of this application.

The names of Buckle and Lecky deserve special mention among those who tried to write history scientifically. But I am sorry to say that their productions are anything but satisfactory and for the following

reasons. First, the history of a nation depends upon so many factors that it is very difficult, if not utterly impossible, to take all of them into account. Buckle erred gravely when he wanted to explain the character of a nation by the examination of the climate and soil of its country only. How could he account for the difference in character between the Ancient Hindus and the Modern Hindus?—There have not been any remarkable changes in the climate and soil of India during the historical period. Oh! there are ever so many things, some of which are very trifling at first sight, that are to be considered as helpers in moulding the destiny of a nation, that any attempt in writing scientific history must be made with due caution and modesty.

Another exception one takes to the writings of these two eminent historians is that an undue importance has been attached to intellect to the unpardonable neglect of the moral faculties. They ought to have remembered that in the history of a nation, the moral faculties are more important than the intellectual ones—as a matter of fact it is the former that compel the latter to work and thus improve.

As in history, so in ethics, the scientific method has been applied with indifferent success. Though Mr. Herbert Spencer has based his famous ethical system on the theory of evolution, Prof. Huxley does not think it possible to frame our code of morals upon this theory. Because, in nature we find only the strongest survive and this 'strongest' is not synonymous with the 'ethically best'. As a matter of fact, the workings of nature are neither moral nor immoral but rather un-moral. In spite of Huxley's protest, however, Spencer's views have found a pretty large number of adherents and thus deserve some attention.

In this connection I must warn my young friends against giving publicity to their sceptic views about the basis of ethics, as, dazzled by the brilliant generalisations like the evolution theory, a young student of science is apt to be presumptuous enough to think that everything can be explained with the help of those theories. There is hardly anything more dangerous than to take away the basis of the morals of a people however superstitious it may be without

replacing it by another. Let no one carelessly tamper with the traditions and cherished beliefs of a people as its moral conduct depends upon them.\* And we are glad to find that no one was more impressed with this idea than Spencer himself.

To criticise the ethical system of Spencer will be rightly regarded as nothing less than presumption on my part. I can only repeat here what I have already said before, namely, that until we can measure the feelings of pleasure and pain and accurately determine the effects of a man's actions on society, any attempt at writing the science of ethics will be necessarily imperfect.

It is a great relief, however, to find that evolutionary ethics corroborate, instead of upsetting, the time-honoured rules of conduct. "Most of the conclusions, drawn empirically [from the doctrine of evolution]" says Spencer "are such as right feelings, enlightened by cultivated intelligence, have already sufficed to establish."

Finally, let us see what effects the application of scientific method has produced on the most sacred of subjects, namely, our religious beliefs. Here again we must examine the Synthetic Philosophy as in no other school do we find such a sound scientific basis. It will be out of place here to examine the evidence from which Spencer draws his theory of the genesis of the religious ideas in the human mind—only I am sure it need not be accepted as Gospel truth. But the conclusions which he arrives at, about the mysteries of the universe, are very significant and seem to have the ring of truth in them. According to him, behind all the natural phenomena, there is the one Eternal Reality, to deny the existence of which makes the world utterly unintelligible but the attributes of which are unknown and unknowable.† This assertion which horrified the

\* Let us listen to what a great philosopher like Kant says on this point. "Without a God and without a world not visible to us now but hoped for, the glorious ideas of morality are indeed objects of applause and admiration but not *springs of purpose and action*."

† "Thus the consciousness of an Inscrutable Power manifested to us through all phenomena, has been growing ever clearer; and must eventually be freed from its imperfections. The certainty that on the one hand such a Power exists while on the other hand its nature transcends intuition and is beyond imagination, is the certainty towards which intelligence from the first has been progressing."—Spencer's *First Principles*. See 31.

theologians of Europe as heretical, appears to closely agree with the Hindu Spiritual Idea. The simple atheism of Mill's philosophy can be safely ascribed to his want of scientific culture. For the great scientist-philosophers of the last century, Huxley, Tynlall and Spencer, were one and all impressed with the great mystery that underlies the phenomena of nature and it is not too much to hope that if they were born in India they would have turned Vedantists with all their scientific knowledge.\* But unfortunately in England, they were brought face to face with an inferior and dogmatic form of anthropomorphic religion with crude ideas of time and space and suitable only for the ignorant classes and thus these powerful intellects were arrayed against religion. Further, much of the bitterness in Huxley's controversial writings against religion is the direct outcome of a sense of opposition he had continually to encounter from the clergymen in the course of his noble work of "promoting the increase of natural knowledge and forwarding the application of scientific methods of investigation to all the problems of life to the best of his ability."

I hope a Hindu writer will be excused if in this connection he observes that unlike the unphilosophic religions which have suffered much at the inroads of scientific thought, Hinduism has acquired further corroborations from it. Not only is the ब्रह्मवाद more firmly established than ever, but the theory of अधिकास्मिन् which sanctions different forms of religion to suit the intellectual and moral faculties of different persons and yet considers all these forms to be shorter or longer paths to the same goal,—the theory which is a great discovery of the ancient Indians leaves nothing to be denied from a sociological point of view. For along with the unknowable absolute cause of the philosophers, the people of ordinary intellect must have a Personal God whom they can understand and love. If the evolutionist derides this form of religion as anthropomorphic, God being made after man's own image, one can very well turn upon him and say with Dr. Martineau that

\* Of the great western thinkers Emerson alone seems to have studied Hindu Philosophy and every one knows how his writings have been coloured by Hindu thoughts.



his materialism as a theory of things is quite as anthropomorphic as this theism.

Vyas, the great compiler of the different religious forms, in the following touching lines begs to be excused for describing anthropomorphic religion, which task, by the way, be imposed upon himself for the good of society :—

रूपं रूपविवर्जितस्य भवतो ध्यानेन यद्वर्णितम्  
स्तुत्याऽनिर्वचनीयताऽखिलगुरोर्दूरीकृता यन्मया ।  
व्यापित्वं च निराकृतं भगवतो यत्तैर्यथावादिना  
क्षत्तव्यं जगदीश ! तद्विकलतादोषत्रयं सत्कृतम् ॥\*

The third great principle on which Hinduism rests, *viz.*, कर्मफल or जन्मान्तरवाद has not been unfavourably considered by Huxley, though he had no opportunity to study Hindu Philosophy. And it must be ever borne in mind that European philosophers, and orientalistes are not expected to give very valuable opinions on Hindu Philosophy, for they did not live up to its injunction and thus had no personal experience of its results.

From the researches which are going on in spiritualism, we can look for direct experimental proofs in the near future.† At present this much is certain, as Prof. Flammarion has put it, that “we are surrounded by unknown forces and there is no proof that we are not also surrounded by invisible beings. Our senses teach us nothing about reality.”

Here I am sorry to acknowledge that there are bigots among scientists as among ignorant people, who without caring for the experimental evidence on which respectable scientists like Crookes, Huggins, Wallace and Flammarion base their beliefs, declare all the phenomena to be fraud and hallucination. The way in which Crookes was treated by some eminent men of

\* In meditations, I have described your appearance though appearance you have none. By describing your qualifications in prayers, I have done away with the fact that you transcend all description. By talking of pilgrimages to particular shrines, I have disregarded your omnipresence. Oh Lord ! forgive me for having committed the three above-mentioned faults.

† ‘These phenomena [in Spiritualism] being comparatively rare,’ says Wallace, ‘are as yet known to but a limited number of persons ; but the evidence for their reality is already very extensive and it is absolutely certain that during the present century, they too will be accepted as realities by all impartial students and by the majority of educated men and women.’

science after he published his researches in spiritualism is really shameful.\* All honest people should beware of these bigoted scientists.

After this brief resume, it will be evident to everyone that inspite of the vaunted achievements of the twentieth century science, the results produced till now by the application of its methods in the fields of history, ethics and religion are far from satisfactory. But, at any rate, a beginning has been made. And we confidently hope that in the near future we shall surely if slowly gather very valuable fruits. Up to the present, the greatest service rendered by the philosophical side of science is to teach us the limitations of our knowledge and guard us against hasty and irreverent generalisations. Thus though it may not have discovered important truths, it has at least prevented error.

\* \* \* \* \*

The last though not the least benefit to be derived from scientific culture is the intense pleasure of unravelling the mysteries of nature. Who does not remember how he enjoyed himself when he first saw the experiments with Rontgen rays or examined a drop of dirty pond-water under the microscope, discovered the true appearance of the moon through the telescope or prepared phosphoretted hydrogen gas with rings of smoke? In our life where pain and disappointment are rather too frequent, we can hardly afford to neglect the high and pure delight of scientific investigation. Thus we find Sir Walter Raleigh smoothing his hardships of the Tower by chemical experiments along with literary activities in connection with his History. It is a significant fact that the famous Royal Society of London was founded by persons who being sick of the mean party politics of those days sought comfort in scientific researches. In France, too, we hear of old gentlemen after retiring from busy life, enjoying their last days by horticultural and other scientific experiments. It is due to the delightful and at the same time useful labours of these amateurs that the science of horticulture has attained so much improvement in that country. If a similar task for science could be created in the minds of gentlemen of

\* See ‘Researches in the Phenomena of Spiritualism’ by Sir William Crookes.

liesure and means in this country, much advancement in knowledge could be reasonably expected and at the same time the lives of these persons instead of being dull and monotonous would have been really enjoyable.

Before concluding, I must admit that many a time during the course of this essay have I been out of my depth and have often led my readers over what must be rightly considered as dangerous grounds. I hope this small essay may be looked upon by kind critics as an attempt, in the most humble sense of the word, to give an outline

of this difficult and at the same time interesting subject. However much the learned *savants* may disagree among themselves as regards the true aim of science, I do not think there will be any difference of opinion about the simple fact that the aim of writing this preliminary essay is nothing more than this, *viz.*, to attract the attention of science students to this momentous problem and to open a discussion which it is hoped will be joined in by much able persons.

SATISH CHANDRA MUKHERJI, M.A., B.Sc.

## THE ANCIENT HINDUS AND THE ANCIENT EGYPTIANS

### I.

FROM India to Egypt is certainly a big jump. Nevertheless there are evidences in Egypt, both internal and external, which lead to the conjecture that at a far remote period of history, the Hindus came in contact with the indigenous inhabitants of the valley of the Nile, and influenced their manners, customs, social life and religious faith to a very amazing extent. Modern Egyptologists, however, are generally reluctant to admit that ancient India had anything to do with ancient Egypt. The civilisation of the ancient Hindus is, according to some of them, but a product of yesterday, compared with that of the ancient Egyptians and of the Babylonians. Egypt is regarded by them as "a world influence;" so is also ancient Babylonia. It is these two countries for which is claimed the honor of having laid the foundation of European, and in fact, of modern civilisation.

"In this place (Egypt)," says Dr. Adolf Erman, the celebrated Professor of Egyptology in the University of Berlin,

"there early developed a civilisation which far surpassed that of other nations, and with which only that of far-off Babylonia, where somewhat similar local conditions obtained, could in any degree vie."\*

\* "Egypt as a world Influence" in *Historians' History of the World*, Vol. I, (Pp. 57-58).

Further on he says:—

"Thus, even under the Old Kingdom, Egypt is a country in a high state of civilisation; a centralized government, a high level of technical skill, a religion in exuberant development, an art that has reached its zenith, a literature that strives upward to its culminating point,—this it is that we see displayed in its monuments. *It is an early blossom, put forth by the human race at a time when other nations were yet wrapped in their winter sleep. In ancient Babylonia alone, where conditions equally favourable prevailed the nation of the Sumerians reached a similar height.*† Anyone who will compare these two ancient civilisations of Babylonia and Egypt cannot fail to see that they present many similarities of custom; thus in both, the seal is rolled upon the clay, and both date their years according to certain events. The idea that some connection subsisted between them, and that then, as in later times, the products of both countries were dispersed by commerce through the world about them is one that suggests itself spontaneously. But substantial evidence in support of this conjecture is still lacking, and will probably ever remain so."‡

† The italics, throughout this article, are mine.

‡ *Historians' History of the World*, Vol. I (P. 59) Further on, Dr. Erman says (P. 63): "In the future as in the past, the feeling with which the multitude regards the remains of Egyptian antiquity will be one of awe-struck reverence. Nevertheless another feeling would be more appropriate, a feeling of grateful acknowledgement and veneration, such as one of a later generation might feel for the ancestor who had founded his family, and endowed it with a large part of its wealth. In all the implements which are about us now-a-days, in every art and craft which we practise now, a large and important element has descended to us from the Egyptians. And it is no less certain that we owe to them many ideas and opinions, of which we can no longer trace the origin, and which

Thus Dr. Adolf Erman in the "Historians' History of the World." It seems strange, however, that "many similarities of customs" prevalent among the ancient Egyptians and the ancient Hindus who lived in a country far more remote than Babylonia, did not strike the learned scholar in the least, nor did any "idea that some connection subsisted between them" suggest itself spontaneously "to him, though substantial evidence in support of the conjecture" might be lacking. It will be my humble endeavour in the present article to point out "many similarities of customs" prevalent among such two ancient peoples as the Hindus and the Egyptians, living in two very distant countries.

According to Egyptologists, the Dynastic period of Egyptian history commenced so long ago as 4400 B.C., with the accession of King Menes who founded the First Dynasty. With regard to the Egyptians of history, it has been said that they "are probably a fusion of an indigenous white race of north-eastern Africa, and an intruding people of Asiatic origin. In the archaic period, independent kings ruled in the Delta region (Kings of the Red Crown), and in Upper Egypt (Kings of the White Crown). Under King Menes, the two crowns were probably first united, and the Dynastic period begins. According to Egyptian traditions, the pre-dynastic ages were filled with dynasties of gods and demi-gods, who were perhaps primeval chiefs or tribal leaders" (Pp. 66-67).

It will thus appear that the writer of the History of Ancient Egypt thinks the Egyptians of history to be a fusion of an indigenous race, and an intruding people of Asiatic origin. With regard to these intruding people, he hazards the following conjecture:

"These (intruders) came apparently from the Red Sea as they entered Egypt in the reign of Coptos, and not either from the north or from the Upper Nile. They were a highly artistic people, as the earliest works attributable to them—the Min Sculptures at Coptos—show better drawing than any work by the older inhabitants; and they rapidly advanced in art to the noble works of the first Dynasty. They also brought in the hieroglyphic system, which was developed along with their art. It seems probable that they came from the Land of Punt, at the South

have long come to seem to us the natural property of our own minds".

of the Red Sea and they may have been a branch of the Punic race in its migration from the Persian Gulf round by sea to the Mediterranean. They rapidly subdued the various tribes which were in Egypt, and at least five different types of men are shown on the monuments of their earliest kings. Of these, there were two distinct lines, the Kings of Upper and the Kings of Lower Egypt." (P. 89).

Elsewhere (P. 76), he says:—

"Two theories as to the origin of the Egyptians have been prominent, the one supposing that they came originally from Asia, the other that their racial cradle lay in the Upper regions of the Nile, particularly in Ethiopia. Even today, there is no agreement among Egyptologists as to which of these two theories is correct. Among the earlier students of the subject, Heeren was prominent in pointing out an alleged analogy between the form of skull of the Egyptian and that of the Indian races. He believed in the Indian origin of the Egyptians."

In spite of this testimony of Heeren, the writer of the History of Ancient Egypt in the "Historians' History of the World" seems unwilling to connect the ancient Egyptians with the ancient Hindus or the Indian races. In fact, he does not go farther East than the Persian Gulf to fix the original home of the race of Asiatic origin that migrated westwards to Egypt and subdued its various tribes in the pre-dynastic period. They are supposed to be a branch of the Punic race and to have come directly to Egypt from the Land of Punt, which the writer conjectures to be "at the south of the Red Sea". In other words, he locates the land in East Africa, corresponding to the region of modern Somaliland. The following passages contain the reason of his holding this view:—

"Under the name of Punt, the ancient inhabitants of Kamit \* understood a distant country, washed by

\* "The name of Egypt in hieroglyphics is Kem which becomes Kemi in demotic, a form preserved in the Coptic, with unimportant variants. The sense is 'the black (land)', Egypt being so called from the blackness of its cultivable soil." *Encyclopædia Britannica*, Vol. VII, p. 700. Kem or Kamit "is only applicable to the cultivable land" in the Delta of the Nile, which "in ancient times was watered by seven branches," and full of "shoals and salt-marshes." The soil consists of alluvial deposits of the Nile, rich and fertile. Hence, the Egyptian word Kamit may be equivalent to the Sanskrit word *Kamita*, i.e., the coveted (land). Or, Kamit may be a Sanskrit compound of Kam=water+ita, a suffix, meaning "combined with", thereby conveying the sense of "land, combined with water," as distinguished from the land of Upper Egypt and the surrounding waterless deserts. Or, the word Kem might have

the great Sea, full of valleys and hills, rich in ebony and other valuable woods, in incense, balsam, precious metals and stones; rich also in animals, for there are camelopards, cheetahs, panthers, dog-headed apes, and long-tailed monkeys. Winged creatures with strange feathers flew up to the boughs of wonderful trees, especially of the incense-tree\* and the cocoanut palm. Such was the conception of the Egyptian Ophir, doubtless the coast of modern Somaliland, which lies in view of Arabia, though divided from it by the Sea" (P. 108).

Further on, he says:—

"According to the old dim legend, the Land of Punt was the primeval dwelling of the gods. From Punt, the heavenly beings had, headed by Amen, Horus and Hathor, passed into the Nile Valley. The passage of the gods had consecrated the coastlands, which the water of the Red Sea washed as far as Punt, and whose very name 'Gods' land' (Taneter), recalls the legend. Amen is called Haq, that is 'King of Punt,' Hathor similarly 'Lady and Ruler of Punt,' while Hor was spoken of as 'the holy morning star' which rises westward from the Land of Punt.†—To this same country belongs that idol of Bes, the ancient figure of the deity in the Land of Punt, who in frequent wanderings obtained a footing, not only in Egypt, but in Arabia and other countries of Asia, as far as the Greek islands. The deformed figure of Bes, with its grinning visage is none other than the benevolent Dionysus (Bacchus) who pilgrimaging through the world dispenses gentle manners, peace and cheerfulness to the nations with a lavish hand."‡

been derived from the Sanskrit word Ku, meaning, earth or soil, or might be a compound of the Sanskrit words Ku=ugly or black + Mrit=Soil, meaning thereby "black soil."

\* The incense-tree was probably the Chandana tree (the sandal tree) of the Malabar coast of India.

† Amen may be a Sanskrit corruption of Aum, the mystic word consisting of three letters of the Sanskrit alphabet, meaning the combination of the three principles of creation, preservation and destruction, represented in the visible symbol, the Sun. The rising sun is thus identified by the Hindus with *Brahma*, the Creator, the mid-day sun with *Hari* or *Vishnu*, the Preserver, and the setting sun or "the sun of the night" with *Hara*, the Destroyer, as the whole creation is wrapped in death-like sleep at night. The sun has therefore different names in the Hindu Mythology, e. g., *Hari*, *Hara*, *Vishnu* and so on. The word "Horus" or "Hor" of the Egyptians, meaning the sun, corresponds with the Sanskrit words *Hari* and *Hara*. The Egyptian word "Hathor" may be a corruption of either the word *Savitri* (the S being pronounced as h, as hepta for sapta who is regarded as wife of *Savita* or the sun, or of the word *Hotri*, the female form of *Siva* or *Hara*, i. e., the sun. "Amen" is also called "Haq" which may be a corruption of the Sanskrit word *Oka*, meaning abode, the mystic *Aum* being, as it were, the abode of the three above named principles.

‡ "Bes" is probably a corruption of the Sanskrit word *Vishnu*. The mid-day sun is identified with *Vishnu* representing as it does the principle of

From the above description of the sacred Land of Punt, it is very difficult to conclude with the writer, that the land was none other than modern Somaliland. For aught we know, it might have been as much India as Somaliland, though we know nothing of the ancient history of the latter country which can justify us in thinking that the early Egyptians regarded it as a "sacred land" and "the primitive dwelling of the gods". The description of the physical features of the Land of Punt answers to that of the western coast of India, which is certainly "a distant country" from Egypt, washed by the great sea, full of valleys and hills, rich in ebony and other valuable woods, balsam, metals and precious stones. The camelopard is certainly not now to be found in India, but it might have been extant in Ancient India; and cheetahs, panthers, dog-headed apes and long-tailed monkeys are still to be found in many parts of India. The cocoanut palms and the incense-tree (sandal-wood) are also special features of the western coast, particularly of the Malabar Coast of India. Ancient India was, as she still is, pre-eminently "the primeval dwelling of the gods". *Hor* or *Horus*, "the morning star" was, as we have already seen none other than the sun, (the *Hara*, or *Hari* of the Hindus) which rises, so far as Egypt is concerned, westward from the Land of Punt or India.\* The idol of *Bes* who "pilgrimaging through the world dispenses gentle manners, peace and cheerfulness to the nations with a lavish hand" was most likely *Vishnu* himself the god of the Hindu Trinity, whose supreme function is preservation and the dispensation of joy, peace and plenty all around. Amen and Hathor, the king and lady ruler of Punt, were as we have seen probably *Aum* or the sun, and *Savitri*, representing the Male and Female Principles of Creation, the Siva and Durga of the Hindu Pantheon. Our conjecture pre-ervation. The writer says that *Bes* is none other than the benevolent *Dionysus* (Bacchus). *Dionysus* is the same as the *Dinesha* (Dina+Isha), the Lord of the day, (or the mid-day sun) of the Hindus. The word *Bacchus* may also be a corruption of *Vishnu* or *Res*.

\* Somaliland being to the south-east of Egypt, the sun cannot be said so far as the latter country is concerned, to rise westward from it. The Egyptians evidently meant that the Land of Punt was situated to the east of Egypt.



that the sacred land of Punt was identical with India is further strengthened by the fact that voyages had to be undertaken from Egypt in order to reach it. The description of such a voyage undertaken in the reign of Pharaoh Sankh-ka-ra about 2500 B.C. has been found in an ancient inscription in Egypt, part of which has been unfortunately defaced. In this expedition cargo-vessels had to be requisitioned in order to bring commodities from the Land of Punt to Egypt.\*

It should also be noted that the word Punt corresponds to the Sanskrit word *Panch* (five) and the Greek word *Panchaeo* which was used to mean India or the Punjab (Punch-ab, the land of five waters). The sacred Land of Punt therefore was in all probability India, "the primeval dwelling of the gods," the land of incense, precious stones and metals, from which the sun rises westwards, and from which the ancient Hindus most likely emigrated either to Arabia or Somaliland, and thence to Egypt, conquering the various indigenous tribes and establishing a flourishing kingdom.

Speaking of the derivation of the word "Punt", it will not be uninteresting to discuss here the origin of the words "Egypt" and "Nile". Let us see what European savants have got to say on the subject. The *Encyclopædia Britannica*, (Vol. VII, p. 700) derives the word "Egypt" in the following way :—

"The Greek *Aiguptos* first occurs in the Homeric writings. In the *Odyssey* it is the name of the Nile (feminine). Afterwards it is not used for the river. No satisfactory Egyptian or Semitic origin has been proposed for it. The probable origin is the Sanskrit root *gup*, 'to guard', whence may have been formed *agupta* 'guarded about'."

With regard to the names of the Nile, the *Encyclopædia Britannica* has the following :—

"With the ancient inhabitants, the river had, according to their usage with such names, its two appellations, sacred and common. The sacred name was *Hapi*...The probable meaning is 'the concealed'

\* It may be argued that voyages had also to be undertaken from Egypt, through the Red Sea, in order to go to Somaliland. But the weight of attendant evidences in favour of identifying the Land of Punt with India is certainly greater. The story of the *Castaway*, composed during the reign of the XII Dynasty (2466—2250 B.C.), refers to a ship-wreck on the coast of an island in which the fabulous King of Punt was met and from which it took the castaway two months to reach the shores of Egypt.

(Brugsch. *Geogr. Inschr.*, 177). The profane name was *Atur* or *Aur*, usually with the epithet *a a*, the great.\* ...The Greek and Roman name *Neilos* is certainly not traceable to either of the Egyptian names of the river, nor does it seem philologically connected with the Hebrew ones. It may be, like *Shichor*, indicative of the colour of the river, for we find in Sanskrit *Nila*, 'blue', probably especially 'dark blue', also even black, as *Nilapanka*, 'black mud.' (Vol. VII, p. 705).

When the very names of the country and the river are traceable and traced to words of Sanskrit origin, as well as the names of the principal gods of the Egyptians, it is certainly no stretch of the imagination to connect the Egyptian word *Punt* with the Sanskrit word *Punch*, and identify the Land of Punt with the Punjab or India. Further evidences will presently be adduced in support of the theory that the ancient Hindus were connected with the ancient Egyptians in pre-historic times and that the former laid the foundation of the ancient civilisation of Egypt, the relics of which still command the admiration of the world.

It is very probable that waves of Indo-Aryan emigration to Egypt had followed one after another at different times, before the emigration of the batch that founded the Dynastic rule in Egypt. It is with regard to these people that the writer of the "Historian's History of the World," says :—

"It seems probable that they came up from the Land of Punt, at the south of the Red Sea, and they may have been a branch of the Punic race in its migration from the Persian Gulf round by sea to the Mediterranean".

These people, after conquering the various tribes, united them under one rule. "The first human King who, according to Greek authors as well as to the Egyptian list of Kings, ruled over the Nile valley, was Menes, called Mena in Egyptian," (p. 90). Does not this tradition resemble the Hindu tradition that the first human king who ruled over the world was Manu? Is it not probable that the branch of the Indo-Aryan race that had emigrated to Egypt and founded a new kingdom should, after the manner of their own people in the mother-

\* *Hapi* may be a corruption of the Sanskrit word *Apa*, meaning "water", or of *Gupta*, meaning, 'concealed', by which name in its masculine and feminine forms the river and the country used to be respectively called. *Aur* may have been derived from the Sanskrit word *Ira*, meaning "water".

country, call their first king by the name of Manu? Says the writer:—

"In the archaic period, independent kings ruled in the Delta region (kings of the Red Crown) and in Upper Egypt (kings of the White Crown). Under King Menes, the two crowns were probably first united, and the Dynastic period begins." (P. 66).

It is not unlikely that the kings of the Red Crown belonged to the *Surya Vamsa* (Solar Dynasty), and those of the White Crown to the *Chandra Vamsa* (Lunar Dynasty) of those Indo-Aryans who had emigrated to Egypt in different times, the Red Crown and the White Crown having been emblematic of the Sun and the Moon respectively. Menes, having united these two branches of the Indo-Aryan race, and become the first monarch of United Egypt, was rightly regarded as the first human King of the Egyptians.

"The Egyptians of history", according to the writer, "are probably a fusion of an indigenous white race of north-eastern Africa and an intruding people of Asiatic origin". If this conjecture be correct, we may assume that the Indo-Aryan immigrants were gradually amalgamated with the indigenous tribes. "If an immigration and amalgamation of peoples", says the writer, "took place at the time of the Pyramids, it had already long been buried in oblivion; the Egyptians regard themselves as autochthonous, and with the exception of a part of the population in the lower lands of Nubia, Libya and Asia—as a single nation, within which there can be no clash of mental conception, and within which the proud and the humble, the lord and the bondman, have nothing to distinguish them externally."

These *amalgamated* peoples were called *Misra Jati*, (mixed race) by the ancient Hindus, and their land *Misra Desha*. Even now, Egypt is known among the Hindus by the name of *Misara*\*. Though the conquering Indo-Aryans gradually subdued the various indigenous tribes, and absorbed them into their social fabric, they could not help leaving the impress of their own faith, manners, customs and superior civili-

sation upon the entire mass of the Egyptian population, and isolating them by these distinguishing marks from the people of the neighbouring countries. Following the principle of "Give and Take", they undoubtedly adopted such indigenous arts, industries and points of civilisation as to them appeared good, valuable and indispensable. The Indo-Aryans, thus amalgamated with the indigenous tribes of Egypt, became a new and distinct people, and proceeded to found a civilisation which is probably unique in the world, in some of its aspects.

The fact of the Indo-Aryan immigration to Egypt may be doubted by people who are apt to draw their own inferences from the habits, customs, social life and religious belief of modern Hindus who are generally regarded as a most conservative people, isolated from the rest of the world, caste-ridden, never stirring out of the four corners of their mother-land, never mixing on terms of social equality with non-Hindus, and looking upon sea-voyage as a sinful act which ought to be expiated by the performance of humiliating religious rites and penances. But it should be remembered that the ancient Hindus were quite unlike their present degenerate descendants. They travelled all over the then known world in quest of knowledge, wealth and merchandise. Their kings equipped large expeditions against distant countries from a sheer love of conquest, and founded flourishing colonies in all the countries they conquered. They built large sea-going cargo-vessels and crossed vast oceans with their merchandise to trade in far-off lands. The *Rigveda*, admittedly the oldest work extant in the world, contains passages which go unmistakably to prove that the ancient Hindus used to make sea-voyages in large vessels built with their own hands, and thoroughly mastered the art of navigation.\* The great Law-giver Manu laid

\*Vide *Rigveda* 1st Mandala, 25 Sukta, 7 Rik; also 1,46,2; 1,48,3; 1,116,3 and 5; the fifth Rik of Sukta 116 contains a distinct mention of a *sea-going vessel, propelled by one hundred oars*. Read also 56 Sukta of the same Mandala. Riks 3 and 4 of Sukta 88 of Mandala 7 contain an account of a sea-voyage, undertaken by Vasistha with Varuna. Rik 3 of Sukta 116 of Mandala 1 contains an account of a naval expedition sent out by King Tugra, under the command of his son Bhujyu, against the inhabitants of an island who were his enemies and constantly harassing him. The warship which the young prince commanded was

\* "Semitic people called Egypt *we know not why* Mior or Musr (Hebrew Mizraim, the termination being a very common one with the names of localities). In its Arabian form, Masr, this word, at the present day, has become the indigenous name of the country, and of its capital, which we call Cairo." *Hist. Hist. of the World*, vol. 1, p. 84.

down rules in connection with the hires of sea-going vessels.\* The *Yajna-valkya Samhita* also contains rules for advancing loans to sea-going merchants.† The two great Epics, viz., the *Ramayana* and the *Mahabharata*, ‡ the *Varaha Purana*, the *Padma Purana*, the *Ratnavali Nataka*, the *Katha-Sarit-Sagar*, the *Dasakumara-Charita*, the *Mahavamsa* and other Budhist works—all contain clear evidence of sea-voyages undertaken, of flourishing Hindu colonies established in distant lands and sea-girdled islands, and of the daring spirit of enterprise that characterised the ancient Hindu race.

Unfortunately wrecked in mid-ocean; but he, together with all on board, was rescued by the *Aswis* who sent them back to their country in their own ships. (*Vide* Sayana's commentary) If the Punjab was the first settlement in India of the Indo-Aryans, the Seas that they first came in contact with and navigated were undoubtedly the Arabian Sea and the Indian Ocean. It is likely that in the course of their voyages, branches of the Indo-Aryan race landed in Egypt, either, in the Vedic or post-Vedic times; most probably in the latter.

\* समुद्रयान-कुशला देशकालार्थदर्शिनः ।

स्थापयन्ति तु यां वृद्धिं सा नवाधिगमं प्रति ॥

Manu. Ch. VIII, 157.

दीर्घाध्वनि यथादेशं यथाकालं तरो भवेत् ।

नदीतीरेषु तद् विद्यात् समुद्रे नास्ति लक्षणम् ॥

*Ibid.* Ch. VIII, 406.

It is evident, however, that at the time when the laws of Manu were codified, sea-voyages were discouraged, if not actually prohibited, as the sea-faring man, merchant or sailor was put down in the list of those persons whose association was forbidden :

समुद्रयायी वन्द्यौ च तैलिकः कूटकारकः ।

&c., Ch. III, 158.

† ये समुद्रगा वृद्धा धनं गृहीत्वा अधिलाभार्थं प्राण-धन-विनाश-शंका-स्थानं समुद्रं गच्छन्ति, ते विंशं शतकं मासि मासि दयुः । *Vide* Mitakshara Ch. on Vyavahara.

‡ उदीच्याश्च प्रतीच्याश्च दाक्षिणात्याश्च कीरलाः ।

कोय्या परालाः सासुद्रा रत्नानुपह्वरन्तु ते ॥

Rama., Bk. II. Canto 63, Sl. 43.

समुद्रमवगाढांश्च पर्वतान् पत्तनानि च ।

*Ibid* Bk. IV., Canto 40, Sl. 543.

Read also in Canto 42 of the same book an account of the island in the Indian Ocean which Sugriva commissioned Susena to visit with a view to make a thorough search for Sita.

Read also an account of the conquest of the islanders in the Indian Ocean, to the south and west of India, by Nakula and Sahadeva in the *Mahabharata*, (*Sabha Parva*, Chapters 30 and 31).

Foreign writers like Tacitus, Arrian, Pliny\* Fahian, Hiouen Tsang and others bear testimony to the fact that the ancient Hindus navigated the seas in their own merchant-vessels. Nonaus, an Egyptian poet who flourished about the end of the fourth century of the Christian era, incidentally makes mention of the Hindus as a sea-faring people and as more skilful in naval warfare than in fighting on land. That the ancient Hindus established colonies on the coasts of Burma, Siam and Cambodia,† in the islands of the Indian Archipelego,—notably Sumatra, Java,‡ Borneo, Bali, Lambok,—in Astrakan, (on the Volga), Turkestan and other parts of Central Asia, in Media, Syria, || Armenia and even in the distant island of Socotra on the East Coast of Africa, has been proved beyond the shadow of a doubt by the narrative of ancient writers, or the discovery of archeological finds, and frag-

\* "Pliny, the elder, relates the fact, after Cornelius Nepos, who, in his account of a voyage to the north, says, that in the consulship of Quintus Metellus Celer, and Lucius Afranius (A. U. C. 694, before Christ 60), certain Indians who had embarked on a commercial voyage were cast away on the coast of Germany, and given as a present, by the King of Seuvians to Metellus, who was at that time pro-consular governor of Gaul. The work of Cornelius Nepos has not come down to us; and Pliny as it seems, has abridged too much. The whole tract would have furnished a considerable event in the history of navigation. At present we are left to conjecture, whether the Indian adventurers sailed round the Cape of Good Hope, through the Atlantic Ocean, and thence into the Northern Seas; or whether they made a voyage still more extraordinary, passing the island of Japan, the coast of Siberia, Kamaschatska, Zembla in the frozen Ocean, and thence round Lapland and Norway, either into the Baltic, or German Ocean."—*Tacitus*, translated by Murphy, Philadelphia, 1836, p. 666, Note 2. Read also *Perip. Mar. Eryth*, p. 34.

† Read the accounts of an old colony of Hindus in Cambodia, published with fine photographs of the ruins of an ancient city called *Inda-path-buri* (Indraprastha-puri) in No. 42, Vol. VIII of the *New Century Path* of California.

‡ These islands have been mentioned in canto 40 of the IV Book of the *Ramayana* :

यवन्नो यवद्वीपं सतरान्योपशोभितम् ।

सुवर्णरूपकद्वीपं सुवर्णकरमण्डितम् ॥

ततः समुद्रद्वीपांश्च सुभीमान् द्रष्टुमर्ह्य ॥ &c., &c.,

(Slokas 33 and 36).

|| For an account of an ancient colony of Hindu merchants in Astrakan, read *Tod's Rajasthan*, Vol. I, pp. 414-415.

ments of ancient Hindu literature, or in places, by the very existence of races who claim their descent from the people of India, and who, though amalgamated with the indigenous populations, still retain in their features, manners, customs, social life, religious observances and literature the stamp of their daring progenitors who crossed seas and oceans, deserts and mountains to establish flourishing colonies in the days of yore. There are ample evidences also to prove that the ancient Hindus had constant trade relations with such distant countries as Phœnicia, Jerusalem, Arabia, Egypt and even distant Carthage.\*

It is also on record that early in the third century A. D., many Hindus lived in Alexandria, the then capital of Egypt. In the fifth century A. D., Severus, the Roman writer, had interviews with many learned

\* *Vide Heeren's Historical Researches. Egyptians, Ch. IV, Note 70; also Heeren's, Phœnicians Ch. IV, and Historical Researches, Phœnicians Ch. III; also Mrs. Manning's Ancient and Mediaeval India, vol. I p. 283, where it is said: "From many sources, we gather that the products of India reached Greece in the time of Homer, and Egypt, Jerusalem and Persepolis in the days of Joseph, king Solomon and Queen Esther".*

Brahmans who had gone there.\* It is believed that Buddhist missionaries went out from India to such distant countries as Japan and America (Mexico) to preach the doctrines of Gautama Buddha. All these facts go to show that the ancient Hindus were not, like their present descendants, a conservative people, narrow-minded, unenterprising, caste-ridden, completely under the thumb of the priesthood, slaves of baneful customs, and isolated from the rest of the world. It is no wonder, therefore, that in the dim ages of the past, branches of the Indo-Aryan race in the course of their migrations from India should have settled down in such a distant country as Egypt, which is protected by the natural barriers of deserts and mountains and has seas on the north and the east and through which the Nile flows fertilizing its valley. Such a country would naturally be called *A-gupta*, or "well-guarded" by the Aryan settlers who proceeded to develop a civilisation for the benefit of Europe and that part of Asia bordering upon this continent, and the continent of Africa, over which the darkness of ages brooded.

ABINAS CHANDRA DAS.

\* Ptolemy and Damascius cited in the *Asiatic Researches, Vol. X, pp. 111 to 113.*

## THE HISTORY OF AURANGZIB

### CHAPTER I.

#### BOYHOOD AND EDUCATION.

1618-1634.

**M**UHIUDDIN Muhammad Aurangzib, who ascended the throne of Delhi as Alamgir I., was the sixth child of Shah Jahan and Mumtaz Mahal, the royal couple who lie buried in the famous Taj Mahal. His grandfather, the Emperor Jahangir, after putting down one of Malik Ambar's attempts to revive the Ahmadnagar kingship, was leisurely making a royal progress from Guzerat to Agra, with Shah Jahan and his family in his train, when at *Dohad*, on the way to Ujjain, Aurangzib was born,

in the night of 15th Ziqada 1027 A. H.\* (or, according to European calculation, the night *preceding* Sunday, 24th October, 1618 A.D., O.S.). Dohad (22.50 N. 74.20 E., *Indian Atlas*, Sheet 36 s. w) is a subdivision of the Panch Mahal District in the Bombay Presidency, and the town stands just south of the Dohad Station on the B. B. & C. I. Railway. A few days afterwards when the Imperial Court reached Ujjain, the capital of Malwa, the princely infant's birth was celebrated with befitting splendour.†

Aurangzib cherished an affectionate memory of the place of his birth; we find

\* *Tuzuk-i-Jahangiri* ed. by Syud Ahmud, p. 250.

† Gladwin's *History of Hindostan*, p. 45.



him in his old age writing to his son Muhammad Azam, "Noble son, the village of Dohad, in the province of Guzerat, is the birth-place of this sinner. Deem it proper to treat its inhabitants with kindness. Conciliate and retain at his post the old man who has been its *faujdar* for a long time past."<sup>\*</sup>

Shah Jahan was intensely devoted to his wife Mumtaz Mahal, and never in her life parted from her in weal or woe. Wherever he moved, whether marching on a campaign, visiting different provinces, or, in Jahangir's later years, fleeing from his father's wrath through the wilderness of Telingana to Bengal,—his wife always bore him company. Thus Aurangzib was born on the return march from the Deccan and Murad Baksh† in the fort of Rohtas in South Bihar.

From 1622 till almost the end of his father's reign, Shah Jahan was under a cloud; the infatuated old Emperor, entirely dominated by his selfish and imperious consort Nur Jahan, deprived Shah Jahan of his posts and fiefs, and at last drove him into rebellion in self-defence. But the prince's efforts were in general unsuccessful, and he had to flee by way of Telingana, Orissa and Bengal to Jaunpur and back again to the Deccan by the same wild and terrible route, his wife and children accompanying him. At last he had no help but to submit to his father and give up his young sons, Dara and Aurangzib, as hostages. These two reached Jahangir's court at Lahore in June 1626,‡ and remained under the care of Nur Jahan. Shortly afterwards Jahangir died, Shah Jahan ascended the throne, and the two boys were escorted by Asaf Khan to Agra, where a most pathetic scene was acted: their eagerly expectant mother clasped her long lost darlings to her bosom and poured all her pent up affection on them.¶ (26 February, 1628.) Aurangzib's daily allowance was now fixed at Rs. 500.

Thus, at the age of ten he came to a settled life; and arrangements were evidently now made for his regular education. Sadullah Khan, who rose to be the best reputed of Shah

Jahan's *wazirs* is said\* to have been one of his teachers. Another teacher was Mir Muhammad Hashim of Gilan, who after a study of twelve years at Mecca and Medina came to India, learnt medicine under Hakim Ali Gilani, and kept a famous school at Ahmadabad, where he was afterwards made Civil Judge (*Sadr*). As Aurangzib's tutor he remained in the prince's service till the end of Shah Jahan's reign.† Bernier‡ speaks of Mullah Salih as his old teacher, but the Persian histories do not bear him out. Of one Mullah Salih Bada-khshani|| we read that he was a scholar of Balkh and had his first audience of Shah Jahan on 4 January, 1647, when Aurangzib was already 29 years of age,—too old to go to school.

That Aurangzib had a natural keenness of mind and quickly learnt what he read, we can readily believe. His correspondence proves that he had thoroughly mastered the *Quran* and the *Traditional Sayings of Muhammad (Hadis)*, and was ever ready with apt quotations from them. He spoke and wrote Arabic and Persian like a scholar. Hindustani was his mother tongue, the language used by the Mughal Court in private life. He had some knowledge of Hindi, too, and could talk and recite popular sayings in that language.¶ He had acquired a mastery over Chaghtai Turki, as he had served in Balkh and Qandhar, and the Mughal army contained a large body of men recruited from Central Asia. Under exactly the same circumstances Jai Singh had learnt that uncouth tongue.§

Aurangzib wrote Arabic in a vigorous and masterly *naskh* hand. In this he used to copy the *Quran*, a deed of piety in Muslim eyes. Two manuscripts of this book he presented to Mecca and Medina, after richly binding and illuminating them.\*\* A third copy is preserved at the tomb of Nizamuddin Auliya near Delhi. Others were sold in

\* Hamiduddin's *Ahkam-i-Alamgiri*, Ir. MS. 23 a. But Sadullah entered Shah Jahan's service in Dec. 1640 (*Pad.* ii, 220).

† *Padishahnamah*, I. B. 345.

‡ *Bernier's Travels*, ed. by Constable, p. 154.

|| *Padishahnamah*, ii. 624.

¶ *Masir-i-Alamgiri*, 334. *Alamgirnamah*, 1095.

§ *Dilkasha*, p. 63.

\*\* *Masir-i-Alamgiri*, 532.

\* *Ruqat-i-Alamgiri*, lithographed ed., No. 31.

† Gladwin, 75

‡ *Tuzuk*, 380—391, 397, 410. Gladwin, 69—75, 78.

|| Abdul Hamid's *Padishahnamah*, I.A. 70, 97, 177.

his lifetime by the Puritan emperor, who deemed it sinful to eat the bread of idleness, and used to ply the trade of copyist and cap-maker in his leisure hours in order to earn his livelihood. Copies of these *Qurans* are known to exist here and there in India.

"His *nastaliq* and *shikasta* styles of writing were also nice", says Saqi Mustad Khan, and this we can readily believe, for Aurangzib was the author of a vast number of letters, and made it a point to write orders across all petitions in his own hand.\* The princes of the house of Akbar were taught handwriting with great care, as the signatures of Shah Jahan and Dara Shikoh on some Persian Mss. of their libraries, and the autograph remarks of Jahangir in his book of fate (a copy of the *Diwan* of Hafiz), look remarkably clear and beautiful.†

In his letters and speeches, he frequently quotes verses to point his remarks. But these "familiar quotations" were

Favourite Studies.

a part of the mental equipment of every cultured Muhammadan, and do not prove any special taste for poetry. Indeed his historian remarks, "This emperor did not like to hear useless poetry, still less laudatory verses. But he made an exception in favour of poems containing good counsels."‡ The moral precepts of Sadi and Hafiz he had evidently learnt by rote in his youth, and he quoted them to his last day, but he does not seem to have studied these poets in later life. Once he asked for the works of a poet named Mullah Shah.¶ But we may rightly hold that unlike his grandfather, he was not fond of poetry, and unlike Shah Jahan he had no passion for history. "His favourite study was theological works,—Commentaries on the Quran, the Traditions of Muhammad, Canon Law, the works of Imam Muhammad Ghazzali, selection from the letters of Saikh Sharf Yahia of Munir, and Saikh Zainuddin Qutb Muhi Shirazi, and other works of that class."¶¶ We also

\* *Alamgirnamah*, 1092—94.

† Mss. containing the autographs of these princes are preserved in the Khuda Bakhsh Library, Bankipur.

‡ *Masir-i-Alamgiri*, 532.

¶ Asiatic Society of Bengal, Pers. MS. F. 27, 5a. He mentions another poet whose pen-name was *Fani*.

¶¶ *Masir-i-Alamgiri*, 531-532. He spent his leisure in the afternoon in investigating theological problems, deliberating on the philosophy of truth, (lit., 'the

learn that he highly prized the *Nehaiyya* of Mullah Abdullah Tabbakh.\* Like many other pious Muslims, and even some ladies of the Mughal royal family, Aurangzib had committed the *Quran* to memory.

Such intellectual tastes made him find delight in the society of dervishes, and when he was Viceroy of the Deccan, he took care to visit the holymen of Islam in his province, engaging them in talk, and reverently learning wisdom at their feet.

Painting he never appreciated. Indeed the portraiture of any living being was impossible under an orthodox Islamic king, as an impious imitation of the Creator. Music

No taste for the fine arts.

he banished from his court, in the outburst of devotion which marked the completion of the tenth year of his reign. Fine China-ware he liked, and these were presented to him by nobles and traders. But he had nothing of his father's passion for building. No masterpiece of architecture, no superb or exquisite mosque†, hall, or tomb marks his reign. All that he built took the impress of his utilitarian mind. They were commonplace necessary things, piles of brick and mortar, which quickly decayed. Such were the mosques which marked the scenes of his victories, and the numberless *serais* which he built along the Imperial highways running to the South and the West.‡

One incident of his boyhood made his fame ring throughout India, and showed what stuff he was made of.

Elephant combat at Agra.

It was his encounter with a fighting elephant on 28th May, 1633. That morning Shah Jahan, who loved this sport, set two huge elephants, Sudhakar and Suratsundar by name, to fight a combat on the level bank of the Jumna near the mansion at Agra which he had occupied before his accession.

certain sciences'), reading the books and pamphlets of wisemen and saints. (*Alamgirnamah*, 1103.) Aurangzib speaks of his having read two books of Ghazzali in A.S.B. Pers. MS. F. 27, 126 a and b.

\* *Masir-i-Alamgiri*, 391.

† Except one, the pearl mosque in the Delhi palace, which was begun on 10 Dec. 1659 and completed in 5 years at a cost of one lakh and sixty thousand rupees, (*Alamgirnamah*, 468, *Masir-i-Alamgiri*, 29.)

‡ Aurangzib's mosque at Fatihabad or Dharmatpur, where he defeated Jaswant Singh, was in ruins when I visited it on 19th October, 1909. For the *serais* he built, see *Alamgirnamah*, 1084.

They ran for some distance and then grappled together just below the balcony of the morning salute in the fort. The emperor hastened there to see the fight, his eldest three sons riding a few paces before him. Aurangzib, intent on seeing the fight, edged his way very close to the elephants.

The brutes, after a while let go their grip and each stepped back a little. Sudhakar's spirit was fully roused. Losing sight of his opponent he turned to vent his wrath on the prince standing by. Trumpeting fiercely, the moving mountain charged Aurangzib. The prince, then only fourteen years old, calmly stood his ground, kept his horse from turning back, and flung his spear at the elephant's head. All was now confusion and alarm. The crowd swayed this way and that, men stumbling on one another in their eagerness to flee. The nobles and the servants ran about shouting, fireworks were let off to scare away the elephant, but all to no effect. The animal came on, felled Aurangzib's horse with a sweep of his long tusk. But the prince jumped up from the ground, drew his sword, and faced the raging beast. The unequal combat would have soon ended fatally for the heroic boy, but succour was at hand. His brother Shuja forced his way through the crowd and smoke, galloped up to the elephant, and wounded it with his spear. But his horse reared and he was thrown down. Rajah Jai Singh, too, came up, and while managing his shying steed with one hand attacked the elephant with the other from the right side. Shah Jahan shouted to his own guards to run to the spot.

Just then an unlooked for diversion came to the princes' aid. The other elephant, Surat-sundar, ran up to renew the combat, and Sudhakar, having now no stomach for the fight, or being daunted by the spear-thrusts and fire works discharged at him, fled from the field with his rival thundering on his heels.

The danger thus passed away, and the princes were saved. Shah Jahan clasped Aurangzib to his bosom, praised his courage, gave him the title of *Bahadur* or hero, and covered him with presents. The courtiers cried out that the boy had inherited

his father's reckless courage, and told how Shah Jahan in his youth had attacked a wild tiger sword in hand before the eyes of Jahangir.\*

On this occasion Aurangzib gave a foretaste of his lofty spirit and royal contempt for death, in his speech as reported by Hamiduddin Khan. When his father lovingly chid him, he replied, "If the fight had ended fatally for me it would not have been a matter of shame. Death drops the curtain even over emperors; it is no dishonour. The shame lay in what my brothers did!"†

Three days afterwards occurred his fifteenth birthday. The Emperor had the boy weighed against gold pieces in full court and presented him with the amount (5000 *mohurs*;) the elephant Sudhakar, and other gifts worth two *lakhs* of rupees in all. The deed was celebrated in Urdu and Persian verses. The Poet Laureate, Saidai Gilani, surnamed Bedil Khan, got Rs 5,000 for his ode. Shuja was praised for his gallant exertions. Another sum of 5,000 gold pieces was distributed by the Emperor in charity.‡

Thereafter we get occasional glimpses of Aurangzib. Next year the Emperor paid a visit to Kashmir. Aurangzib accompanied him, and was presented with the parganah of Lukh-bhavan near Sahibabad or Achbal (September, 1634.)||

Hitherto Aurangzib had been getting, like other Mughal princes before they were old enough for military appointment, a daily allowance of Rs. 500. But on 13th December,

\* Abdul Hamid, I.A. 489-495, Khafi Khan, I. 474. In one Ms. we have *Madhukar* for *Sudhakar*.

† Hamiduddin Khan's *Ahkam-i-Alamgiri*, I. MS. 15a & b. Dara Shikoh is unjustly taunted with cowardice in the above speech. He was at some distance from Shuja and Aurangzib, and could not, even if he had wished it, come to Aurangzib's aid as the affair was over in a few minutes. For another version of the incident, see Dow, iii, 136.

‡ Abdul Hamid, I. A. 493.

|| Abdul Hamid, I. B. 52.

*Achbal*, in the Kuthar Pargana, 75.17 Long. 33.41 Lat., famous for its beautiful springs described by Bernier (Constable's ed. p. 413.) At the western end of the Pargana and 5 miles to the s. w. of Achbal is the village of *Lokbavan*. King Lalitaditya is said to have built a town here. A small garden-palace erected in Mughal times near the spring is partly constructed of old materials. (Stein's *Rajtarangini*, I. 50n, ii. 468.)

Elephant charges  
Aurangzib.

Brave words.

Aurangzib reward-  
ed.

1634, though not yet sixteen, he got his first post in the Mughal peerage, with the rank of a Commander of Ten Thousand Horse, but with an actual following of 4000 troopers. He was also permitted to use the red tent, which was a royal prerogative.\* The governorship of the Deccan, was intended for him, and there under the guidance of the highest generals of his father's court, he was expected to receive the best education then possible for a man of action and a leader of men. As a preparation for this high and difficult post, he was given his first lessons in the art of war and the control of men by being sent to the Bundela Expedition in September, 1635.†

## CHAPTER II.

### THE BUNDELA WAR, 1635.

As the old road from Agra to the Deccan leaves Gwalior, it skirts on its eastern side an extensive jungly tract known as Bundelkhand. The Jumna river and the Kaimur range, meeting in a sharp angle near Mirzapur, enclose this district on the north east and south. Its western boundary is the edge of the Malwa plateau. The river Betwa flowing north-eastwards to the Jumna cuts it into two.

The country took its name from its dominant race, the Bundelas, a clan of Gaharwar Rajputs, whose mythical genealogy stretched up to Rajah Pancham, a sworn devotee of the goddess Vindhya-basini, and even beyond him to Rama, the hero of the *Ramayana*.‡ The only element of truth that we can extract from this mass of fiction is that a great ancestor of the family migrated from Benares, through the Mirzapur District, and established his rule over this tract by dispossessing its older rulers, Afghans and aborigines.¶ Urchha, on the Betwa, was their first capital, (founded in 1531.) Here lived the head of the clan. The Bundelas

multiplied fast, and the younger branches established principalities all over the land each centring round a fort. One of these, Mahoba, sheltered within a network of ravines, rose to prominence in the latter half of the seventeenth century, under Sampat Rao and his son Chhatra Sal, who long troubled the Imperial government. Other scions of the family reigned at Simroh Shahpur, and many another town.\*

The Bundela power reached its zenith under Bir Singh Deo, the agent employed by Jahangir in murdering his father's beloved minister Abul Fazl. There was hardly any favour which the Emperor could refuse to the Rajah.† Bir Singh grew in wealth and power, and towards the close of his patron's reign, when the Imperial administration grew slack, he freely levied contribution from the neighbouring princes, for none durst complain against the favourite. At a still higher mark of his master's favour he was permitted to build grand temples at Mathura, Urchha, and other places;—a fact which the Muhammadan historian can explain only by supposing that the Islami Emperor was then sinking in to dotage! With all his lavish expenditure on temples and *ghats*, gifts to Brahmans, and construction of palaces, forts and lakes, Bir Singh died in 1627 the master of fabulous wealth—fully two *krores* of rupees,—which in Bundela fashion was buried in wells and other safe places in the pathless jungles, and the secret confided only to a few.‡

His eldest son Jhujhar Singh had given offence to Shah Jahan by leaving the capital for his home without permission, soon after the Emperor's accession. But an army of 34,500 soldiers—cavalry, foot musketeers, and sappers, penetrated into his country from three directions, stormed the fort of Irich, slaughtered 2000 of the garrison including "many young and old," and quickly forced the Rajah to make submission. He secured pardon only by promising:

\* Pogson, 11. Urchha is situated 7 m. south east of Jhansi fort. Mahoba is midway on the railway line between Jhansi and Manikpur.

† Blochmann's *Ain-i-Akbari*, i. 488 and xxv-xxvi. MU. ii. 197—199.

‡ MU. ii. 199. Abdul Hamid's *Padishahnamah*, I. A. 239.

¶ Abd. Ham. I. B. 117.

\* Abdul Hamid, I. B. 65.

† *Ibid.*, I. B. 99.

‡ Pogson's *History of the Bundelas* (ed 1828), 3-11, *Masir-ul-Umara*, ii. 317.

¶ Elliot's *Memoirs... of the Races of the N. W. P.* ed. by Beames, i. 45-46. *Imperial Gazetteer* (ed. 1906) ix, 68, 70, *Masir-ul-Umara*, ii. 131.



large tribute and sending a contingent of his clansmen to fight in the Emperor's wars in the south.\*

To this race of primitive warriors a peaceful life was impossible. War was their sole occupation, their sole means of earning glory and riches, and their only amusement. This restless spirit made the Bundelas, when not usefully occupied in war, a bye-word for robbery and disturbance throughout the seventeenth century.†

Jhujhar could not long remain quiet. He led an army to Chauragarh, an old Gond capital, beyond the Narmada, captured it and, in violation of his plighted word, slew the Rajah Prem Narayan and seized his ancestral hoard, amounting to 10 lakhs of Rupees. The victim's son appeared to Shah Jahan, but strangely enough, the Mughal Emperor's righteous indignation was not roused by this act of spoliation, he only demanded a share of the booty‡ and offered to leave Jhujhar in possession of his conquest if he ceded an equivalent territory to the

Captures Chauragarh.

\* Abdul Hamid, I. B. 240—242, 246—248. Jhujhar's life is given in *Mu.*, ii, 214—217. The cause of his flight is stated to have been his fear lest the stricter administration of Shah Jahan should make him disgorge his father's unauthorised annexations of territory. Dow says that "having come to pay his respects at the court of Agra, he found that an addition was made in the books of the Imperial Treasury, to the tribute which he and his ancestors had formerly paid to the house of Timur. Instead of petitioning for an abatement of the impost, he fled without taking leave of the Emperor." (iii. 108.) Khafi Khan, i, 406, says that Jhujhar was alarmed and fled on learning that Shah Jahan had been thinking of extirpating his father for his annexations and exactions during Jahangir's last years. *Irish* is situated on a bend of the Betwa river, 40 miles N. E. of Jhansi (*Ind. Atlas*, sheet 69 N. W.)

† *Imp. Gazetteer*, 1 x, 70.

‡ Abdul Hamid, I. B. 95, gives the Gond king's name as *Bim* (=Bhim) *Narayan*. The *Imp. Gaz.* XVIII, 387 has *Prem Narayan*. Shah Jahan's message to Jhujhar ran thus: "As you have shed the blood of Bhim Narayan and his family and seized the country of Garha without my permission, it is best for you to present the country to my officers. But if you wish to be confirmed in that country you must give up your *Jagirs* near your home, in exchange of it, and send to me 10 lakhs of Rupees out of the cash taken from Bhim Narayan." This is the official account revised by Shah Jahan himself. Not a word is said here about making restitution to the murdered rajah's son. Khafi Khan, who admittedly took his facts from this book, however says, "Shah Jahan repeatedly wrote to Jhujhar to restore Bhim Narayan's property to his heirs, but in vain" (i. 507).

Mughals! This the Bundela was most unwilling to do. Deciding on a policy of resistance, he secretly recalled his son Jograj (surnamed Vikramajit) whom he had left in charge of his contingent in Balaghat. The youth slipped away unperceived. But an energetic Mughal officer, Khan-i-Dauran, was soon on his heels, reached Ashta from Burhanpur by forced marches in five days, and overtook Vikramajit, who fled defeated and wounded to his father at Dhamuni.\*

A habitual plunderer and refractory chieftain could not be left unsubdued on the edge of the Deccan road. Shah Jahan

organised an expedition to hunt him down. Three

Refuses to submit to the Emperor.

armies were to converge upon the rebel's country: Syed Khan-i-Jahan with 10,500 men from Budaun, Abdullah Khan Bahadur Firuz Jang with 6,000 men from the north, and Khan-i-Dauran with 6,000 men from the south west. The Bun-

Armies sent against him.

dela army numbered less than 15,000 but were aided by the rocks and jungles of their home.†

Among the Hindu mercenaries of the Mughal army was a Bundela claimant in whom Shah Jahan found a useful tool. Devi Singh was the representative of the eldest branch of the Rajahs of Urchha, which had been set aside by Jahangir when he gave the throne to his favourite Bir Singh Deo. Jhujhar had duly succeeded his father; but in Devi Singh's eyes the usurpation continued, and he himself was the rightful heir to the Bundela throne. He was now earning his bread as a Captain in the Mughal army, and waiting for some opportunity of winning the Emperor's favour and ousting his rival. Shah Jahan now offered to make him Rajah of Urchha, and got the invaluable help of a Bundela contingent burning with hatred of Jhujhar and eager to guide the invaders through the jungles and disclose all the weak points of their native land.‡

\* Abdul Hamid, I. B. 95-96. *Chauragarh* is in the Narsinghpur District, C. P. about 10 miles S. E. of the Gadgarwara Station. *Dhamuni* is near the Dhasan river 24m. north of Saugor in C. P. (*Ind Atlas*), 70 S. W.

† The Bundela army consisted of about 5000 cavalry and 10,000 infantry, whereas in the Mughal army the horse outnumbered the foot several times.

‡ Abdul Hamid, I. B., 96—98, 106. *M. U.* ii, 295, 213.

The three Mughal generals were of equal rank, and it would have been hard to ensure unity of plan and co-operation among them if they had been left to themselves. A supreme commander was needed, whose high position would of itself enforce discipline and obedience. For this purpose the Emperor sent his son Aurangzib, then a lad of sixteen, with the rank of a Commander of 10,000 and escorted by 1000 archers of the guard and 1000 horse. He was to be the nominal chief of the expedition, and stay far in the rear. The three generals were to advise him about every military operation, but his voice was to be decisive and they were not to act without consulting him\*.

In the meantime an ultimatum had been presented to Jhujhar Singh : he must submit, pay a fine of 30 lakhs, and cede a district. But these terms had been rejected.

The Capital Urchha taken.

After the rainy season the three divisions united together near Bhandar, about 25 miles north east of Jhansi, and marched upon Urchha. Every day the pioneers cut down the jungle and extended the road, while the Bundela skirmishers shot at them under cover of the jungle, but with no success. On 2nd October, 1635, the army arrived at a village two miles from Urchha ; and the Bundela prince in the Imperial camp, fired with domestic hatred and ambition, stormed the hillock where the enemy had mustered in force and took many prisoners. At this Jhujhar lost heart, removed his family to Dhamuni and soon afterwards fled thither himself. Early in the morning of 4th October the Mughals scaled the walls of the Bundela capital, while the small garrison left by Jhujhar escaped by the opposite gate.†

\* Abdul Hamid, I. B., 99-100. Dow's highly coloured account, is very amusing to read : "Aurangzebe was sent against him. This was the first opportunity given to that young lion of rioting in blood.... The war; was protracted for two years...Aurangzebe though but thirteen years of age, displayed that martial intrepidity...which could not be restrained. He was present in every danger, &c." (iii. 132) If the campaign was meant to be Aurangzib's baptism of fire, we must say that the baptism was performed at a great distance from the fire. Throughout the war the young prince was kept by his guardian safe in the rear, many miles behind the fighting line.

† Abdul Hamid, I. B. 98-100, 106-107.

A day was spent in taking full possession of the city and installing Devi Sing as Rajah. Then the Mughal army crossed the Betwa and hastened south-wards to Dhamuni. But their prey had again fled. Jhujhar Sing had found no safety in Dhamuni, but gone further south, across the Vindhya hills and the Narmada river to Chauragarh in the land of the Gonds. Dhamuni had, however, been prepared to stand a siege. The houses round the fort had been razed to the ground and a gallant Rajput named Ratnai left in command. On 18th October the Imperialists arrived before the fort and began siege operations. The garrison fought till midnight, and then sent a man to Khan-i-Dauran to beg for quarters. But a body of Ruhelas had run their trenches to the edge of the bamboo thicket adjoining the eastern wall of the fort, and occupied the jungle under cover of the darkness. After midnight some of them entered the fort from that side and began to plunder. Khan-i-Dauran soon arrived and tried to restore order in the darkness. The fort was rapidly filling with the victors when suddenly a powder magazine in a tower of the southern wall took fire from the torch of a careless plunderer; a dreadful explosion followed, blowing up 80 yards of the enormously thick wall and killing 300 Rajputs standing under the wall and also 200 horses.\*

News arrived about the exact route of the fugitives, and on 27th October the pursuit was resumed. Arriving at Chauragarh the Imperialists found that Jhujhar had evacuated that fort also, after breaking the artillery, burning the property, and blowing up the old Gond palaces. A Mughal garrison was posted here, but the main army encamped four miles off, at Shahpur. Here they learned that Jhujhar was flying south through the Gond kingdoms of Deogarh and Chanda, with 6000 soldiers and 60 elephants, and making about 16 miles a day. Though he had got a start of 14 days, the Mughal generals took up the chase from Shahpur with a light force which daily covered 40 miles. On the frontier of Chanda they came upon his traces and doubled their speed. Jhujhar turned at bay, fought the Mughals

Fort of Dhamuni captured.

Pursuit of Jhujhar through Gondwana.

\* Abdul Hamid, I. B., 108-110.

obstinately, but was defeated and driven into the jungle, and the pursuit was resumed. The fugitive, encumbered with women and property, and hampered by his paucity of horses, had no peace. He could not snatch a sleep nor refresh his worn-out horses. As soon as he halted for the night, he heard of the approach of the pursuers, broke up his camp and urged his tired men and beasts on again. All means of escape were tried; the tracks of the elephants were rubbed out; treasure laden elephants were sent by another path to lure the Mughals away from the road taken by the Bundela chief. But the Imperialists were too astute; they neglected everything else and steadily pursued the rebel himself. They also bribed the local landowners, who showed them the way and kept them regularly informed of the movements of Jhujhar, so that the jungle was now a hindrance rather than shelter to him. And from the thievish Gonds no Rajput could expect mercy.\*

Jhujhar's party was now divided, but all to no purpose. His sons were overtaken, and got no time to slay their women, as was the Rajput custom when death was to be preferred to dishonour. A few of the ladies had been stabbed, when the Mughals fell upon them, slew the guards, and captured the Bundela royal family.†

The rebel chief and his eldest son Vikramajit had fled into the heart of the jungle, where their doom overtook them. The Gonds, moved by their instinct of plunder and hope of reward from the Mughals, surprised the exhausted princes in their sleep and cruelly did them to death.‡ Their

Jhujhar Murdered  
by the Gonds.

\* Abul Hamid, I. B., 110-113.

† Abdul Hamid, I. B., 114-115.

‡ The following very graphic and seemingly true account of their end is given by Dow (iii 133); but we know not what Persian history he translated, and hence we cannot verify and accept his narrative. "The unfortunate Prince was, at length, overcome with fatigue. He came into a forest, and finding a pleasant plain in the middle, he resolved to halt; dreaming of no danger in the centre of an impervious wood. Both he and his followers alighted, and tying their horses to trees, betook themselves to rest. A barbarous race of men possessed the country round. They had not seen the Raja's troops, but the neighing of his horses led some of them to the spot. Looking from the thicket into the narrow plain where the fugitives lay, they perceived, to their astonishment, a number of men richly dressed, sleeping on the ground; and fine horses standing near, with furniture of gold and silver. The

heads were cut off and sent to the Emperor (December, 1635), who exposed them on the gates of his camp at Saihur.\*

But their lot was happy in comparison. Happy too was Rani Parvati, Bir Singh's widow, who died of her wounds. A more terrible fate awaited the captive ladies who survived: mothers and daughters of kings, they were robbed of their religion, and forced to lead the infamous life of the Mughal harem,†—to be the unloved plaything of their master's passion for a day or two and then to be doomed to sigh out their days like bondwomen, without knowing the dignity of a wife or the joy of a mother. Sweeter far for them would have been death from the hands of their dearest ones than submission to a race that knew no generosity to the fallen, no chivalry for the weaker sex.

Three captives of tender age, (two sons and one grandson of Jhujhar,) were made Mussalmans. Another son, Udaybhan, and Shyam Dawa the old and faithful minister of the house, who had taken refuge in Golkonda and been delivered to Shah Jahan, refused to apostatize and were executed in cold blood.‡

The fort of Jhansi, with its big guns and war materials, was forced to capitulate at the end of October. The Imperial officers now organised a regular hunt for the buried treasure of Bir Singh. The jungle was carefully searched and many wells filled with gold and silver were discovered in its untrodden depths. The spoils of war amounted to one *kror* of rupees besides valuable property.||

Spoils of war.

temptation was too great to be withstood by men who had never seen so much wealth before. They rushed upon the strangers and stabbed them in their sleep. While they were yet dividing the spoil, Nuserit came. The robbers were slain, and the head of the Raja was brought back to the army."

\* Abdul Hamid, I. B. 116-117. Khafi Khan describes the war in I, 506-516.

† Abdul Hamid, I. B. 133; Khafi Khan, i, 519.

‡ Abdul Hamid, I. B., 133, 139. Khafi Khan, i, 519, 523. According to the latter the converts were Durgabhan a son of Jhujhar, and Durjan Sal and Narsingh Deo, his grandsons.

\* Abdul Hamid, I. B. 133, 139, 119, and (for buried treasure) 110, 117, 123.

As for the Gonds, their services against Jhujhar were forgotten. The Imperial forces in pursuit had reached the frontier of Chanda, the leading Gond kingdom. Such an honour had to be dearly paid for. The Rajah of Chanda was compelled to wait on the victors on his frontier, on the bank of the Pranhita river, pay down 6 lakhs in cash, and promise an annual tribute of 20 elephants or Rs. 80,000. as an equivalent.\* This opened the door to future troubles, and his kingdom was subjected to repeated exactions by the Mughals in the next reign.

During the campaign in the Gond country Aurangzib had come to Dhamuni, far in the rear of the fighters. At his request Shah Jahan paid a visit to the newly conquered

Temple converted into mosque.

country, reaching Datia and Urchha at the end of November. At the Bundela capital "the Islam-cherishing Emperor demolished the lofty and massive temple built by Bir Singh Deo near his palace, and built a mosque on its site."† To this Devi Singh, the newly appointed Rajah, made no objection. The temples of his gods might be defiled, his brave and proud clansmen might be butchered, insolent aliens might trample his fatherland down "with the hoofs of their horses," the princesses of his house might be dragged into a shame worse than death,—but he could now enjoy the lordship of the country, he could now sit on the throne of Urchha and call himself a Rajah and the head of the Bundela clan, and therefore he rejoiced. For this he had laboured, and he had now his reward! Among the Hindu Rajputs who assisted at this pious work by fighting under the Mughal banner were Sisodias and Rathores, Kachhwahs and Hadas.‡

\* Abdul Hamid, I. B., 117-118.

† Abdul Hamid, I. B., 121-122.

‡ A large body of Rajputs served in the army sent against Jhujhar. Their captains are named in Abdul Hamid. I. B., 96-97, 99-100.

To contrast the Hindu spirit with the Muhammadan let us consider an imaginary parallel. Suppose that when Clive after winning Plassey marched on Murshidabad and placed Mir Jafar on the throne, he had ordered the chief mosque of the town to be converted into a Christian Church, where pigs would be sacrificed

But the noblest of the Bundelas did not bow down to the traitor. They gathered

Bundelas of Mahoba keep up opposition.

under the brave and noble Sampat Rao of Mahoba, crowned Jhujhar's infant

son Prithwiraj, and raided the territory of Urchha. This boy king was soon afterwards captured and lodged in the state prison of Gwalior.\* But though one faineant Rajah after another reigned at Urchha, Sampat Rao and his heroic son Chhatra Sal continued their wars to the end of the century. With them, however, it was a fruitless struggle. They could not hope to hold Urchha for good and unite the Bundelas under one sceptre; they only devastated the territory loyal to the Mughals, and spread havoc and insecurity over the land, till in the next century a mightier race of plunderers appeared on the scene, and Muslim and Bundela alike bowed down to the Maratha.†

Aurangzib returned from Dhamuni to wait on his father near Urchha, and together they travelled through the country, viewing its lakes and forts, beautiful scenery, and coverts for game. By way of Sironj they reached Daulatabad, where Aurangzib on 14th July 1636, formally took leave of the Emperor to act as Viceroy of the Deccan.‡

JADUNATH SARKAR.

every year on Atonement Day, would Mir Jafar have consented to take the crown on such a condition, would the Muslim troops in the East India Company's service have submitted to this insult to their religion?

\* Abdul Hamed, ii. 136, 193-194.

† Pogson, 108, 123 et seq. Abdul Hamid, ii. 221, 303, 304 (Sampat submits and enters Dara's service), *Alangirnamah*, (sides with Aurangzib, 92), 301. *Masir-i-Alamgiri*, 169, *M.U.* ii. 294 and 321.

‡ Abdul Hamid, I. B. 118, 122-123, 134, &c., 205,

*Topographical Notes.*

The fort of URCHHA had walls made of stones laid on one another without mud or mortar. It had no battlement. The walls were about 8 miles in length. The river Betwa washes its eastern face. (I. B. 122)

The northern eastern and southern faces of the fort of DHAMUNI were too steep to allow mining or trenching operations by besiegers. On the western side, where the ground is level, there were ditches 20 cubits deep joined to the bamboo thickets under the walls. (107)



## THE INDIAN ASH OR TREE OF HEALING

BY THE SISTER NIVEDITA.

THE ash, the olive, and the lotus are, to the cultures born of the old Mediterranean world, names that still hold a certain sense of mystery, Ancient Egypt, Greece, and Scandinavia spring to our minds as the words are heard. The syllables seem haunted, to this day, by the dryads that the Greek mind saw in every tree. They carry us back to the *nymphs* who made their homes in pools and seas. There was a time when nature seemed to man but as the garment of some large sweet Presence that shone and breathed through it. Alas, that age is gone! Irish elder and quicken still point out to the old-time neighbourhood of the Neolithic door-sill, but no longer do they guard the spot with mystic benedictions. The olive yields, as of old, the sacred oil, but Athene has fled from the hearts where she made her home. Only in India, the ancient thought lives on. Here, still, the women hush their voices and bow their heads, as they pass before the tree of healing called the *Neem*. Here still, the earth at its foot forms a rude altar, and a protruding fragment of pointed stone, unchiselled, stands as the symbol of that great mother of all, whose golden green home is the sunny spot beneath the boughs.

If we take as our standard, not the rigid classifications that appeal to botanists, but those visible affinities that stir popular recognition, we shall probably feel that the *neem* with its fern-like leaves, its feathery branches of small golden-green fruits, its wide spreading roots, and gnarled and slender growth—is but of the tropical equivalent of the ash of Northern Europe, or the olive of the Mediterranean. Some of us may have been puzzled to account for the prominence of the ash in Celtic, and still more in Norse mythology. Why should the Scandinavian Yggdrasil, tree of eternity, have been an ash, with its roots in the past, its stem in the present, and its crown of

leafage in the future? Why should the first man, *Ask*, have been born of it? The ash is not so plentiful as to account for this. It forms no forests, in the lands where it is sacred, like the beech or oak. Just as we know that the men who taught to their children 'the dream of Asgard' had come to the north, along the old trade-routes, from the beautiful cities of Asia, Nineveh and Babylon, with their money and wealth, so we cannot resist the conclusion that the ash derived its importance from their recognition of it, as a tree with which, elsewhere, they had been familiar. The argument cannot be complete, until the intermediate tree is discovered in Persia, and its folklore noted and studied. For the ash has been specially associated in some way with the introduction of the horse and his sacrifice, and the key to this, as a state rite, must be sought in Mesopotamia,—with the crossings of the high-ways that made Nineveh and Babylon—and, in neighbouring districts of Persia and Asia Minor. If Mohammedanism in those countries is anything like what it is in India, or if its action has been at all like that of Buddhism in the farther East, it must have preserved a great deal, amongst the lower orders of society, that could never claim recognition from the higher; and much still remains to be discovered, regarding the connection between the worship of the sun, to whom the horse was always sacrificed, and some particular sacred tree. A trace of this connection lingers still, amongst the Kayasths\* of Bengal, who will not gather the twigs or leaves of the *neem* on Sunday; because it and the cow, they say, had their birth on the sun's day; and there are people who, though they worship the great

\* *Kayasths*, the second or sub-Bramin caste of Bengali Hindus. Some people, with great probability, derive them from the Kshatriyas, and regard the name as a corruption. They represent all the occupations requiring vernacular scholarship. Query, what was their actual origin? Was it Persian?

mother, do not associate Her presence particularly with the *neem*, except in Her specialised form of Sitola Devi.

Wonderful properties of nourishment and healing belong to this, the Indian ash. Its leaves are used for medicine and for food. A man may actually live on a handful of them, eaten daily, and with milk they make an abundant and satisfying diet. The acrid berries, like tiny olives, provide lamp-oil and unguents for the very very poor. Even the winds that blow through it are laden with soothing and with health; so that old houses in Calcutta have a neem-tree on the east that the fever-breeze may be robbed of its poison ere it reaches the homestead, and touches the beloved. And last of all, when the tree of healing grows old, there sometimes breaks from its heart, it is said, the silver-white stream of the neem-milk. This gushes out, intermittently, for months together, and people flock from all over a country-side, to see the sight. Every drop of the precious fluid is gathered up and preserved, for the healing of disease, and whole generations after, talk of the miraculous spring.

Out of the very night of time, from long before the dawn of history, come some of these most familiar associations of the Indian folk. There are two or three sacred trees, all of them, undoubtedly, very ancient. Low caste Mohammedan women make offerings to the spirit of healing that dwells in the bo, or *aswattha*, the sacred tree of Buddhist times. This may be a remnant of long pre-Buddhist worship, or it may be only another exemplification of the universal law that Islam in India followed directly in the footsteps of Buddhism. In Orissa, again, and Chota Nagpur, and some districts north of Benares, a like worship is paid, by certain strictly aboriginal castes, to the *palash*-tree;—the silk-cotton, or *Butea frondosa*, with its scarlet plume-like flowers borne on naked boughs. It was under this tree, it is said, that there used to be offered the dread agricultural rite of human sacrifice to Miri-Amma, the Earth-Mother. It was it that gave its name to the people who dwelt, in the days of Buddha, to the east of Pataliputra, against whom Ajatasatra built the fortress that was afterwards to become the seat of empire. The castes that still pay reverence to the *palash*, associating

with it the name of Miri, represent doubtless, this ancient people, the Palasii Megasthenes.

Still vaster is the antiquity that stands revealed, in the universal association of these trees with feminine divinities. It is true enough, as some have maintained,\* that the drama of nature is the subject matter of all mythology, and that therefore, by tracing out the unity of myths, we ought to be able to disentangle the great primitive spectacle fundamental to all. But into his interpretation of this drama, man could not fail to import conceptions derived from the social forces about him, and from the problems that seemed to him most important. Hence by studying the differentiation of myths, we may hope to discover something of the periods and races in which they were developed. When Egypt had scarcely begun to make bricks, and Babylon as yet was but a village, already, it may be, the Dravidian hamlets of the south of India had received their consecration, from the neighbourhood of the chosen block of unhewn stone outside their boundary, that remains to this day as the altar-place of Amma, the Infinite Mother. And only a palæolithic age, one imagines, could have suggested as the ideal symbol, the low sharp pointed corner of rough unchiselled rock, that is worshipped to this day beneath the *neem*.

But if this is so, we have, in that very fact, some indication of the earliest of human sociological developments. In the present age, we instinctively ascribe to deity the aspect of masculinity. This is because our society is patriarchal, and man is dominant. There was an age, however, when woman alone was the steadfast unit; when marriage was an affair of an hour, and the child belonged to his mother's village; when all the men of that village were her brothers: the *mammas*, and natural defenders of her children; when marriage was only lawful between men and women of different villages; and when woman was the obvious head and governor of the whole. On such a society, raised to the highest point of organisation and efficiency, were based the origins of the ancient Egyptian monarchy, the government of Babylon, and the present

\* See *Mythology of the Aryan Nations*, by the Rev. Sir George Cox.

royal family of Travancore, in Southern India. In such a society, moreover, it was as natural to call God *she*, as it seems to us now to do the very opposite. Grey-haired women full of strange lore about beasts, and herbs, with deep wise eyes, and gentle sovereignty of manners, were its ideal. Such were the Norns, the three grey fates, who watered the ash-tree Yggdrasil night and morning with water drawn from the Ocean of Memory turning all that it touched to snow-whiteness. Yet Yggdrasil was of a later age than the Indian *neem*, for one of its mighty roots was fixed in heaven, beneath the throne of Æsir, the great God, where he and the Norus held court and judged the world. We have here the myth of a day when man has seized the dominant position, and woman already stands subordinated.

The worship of the *neem* has its centre in Oude and Behar, the ancient Kosala and Magadha. From this it spreads north and south, to the deserts of Scinde and the Dekkan. I have even seen it in the extreme south, in a beautiful glen near Salem. There the tree stood, in a sacred enclosure, shut in by a massive wall of grey stone, some five or six feet in height. Under it a pot was buried, bottom upwards, making a dome-shaped object, and here and there around the little court, were tiny boat-shaped lamps for ceremonial lighting. In Scinde they go to great trouble and expense, it is said, to obtain the blessed tree, and plant it beside some well in the desert-county, there to become the nucleus of a small artificial oasis. Only in East Bengal I can find no trace of its worship, except as the home of *Sitala Devi*. The aswattha there surpasses it in sanctity; and servants from that country have a notion that it is haunted, and to see the spirit that dwells in it, they hold a sign of approaching death.

Another proof of the great age of the *neem* as a sacred tree, lies in the manner of the worship that is offered by women. It is common, in later Hinduism, to perform the ceremony of *pradakshina*, or circum-bulation, as an act of reverence, and this is what we might have expected to find, in the worship of a tree. But this is not what happens. Before the *neem* stands its fragment of rude stone, and in those parts of the country where this vividly suggests

the presence of the All-Mother high caste women go in bands, on certain moonlight nights, to offer the lights and sandal paste, the sweetmeats and libations of milk that constitute the necessary offerings. When this has been done, they make themselves into a ring, and go round and round—not the stone, and not the tree, but—a handful of fire, on which incense is thrown, standing in front of the sacred stone. As they go, they sing marriage-songs, mentally praying probably for the birth of children, and finally the party breaks into groups for the enjoyment of games, romping, and singing. We have here a trace of those primitive seasonal dances that were the communal form of marriage. The *neem* may be worshipped at any time by a woman who has first served the community to the extent of feeding ten beggars. But its greatest festivals occur on the moonlight nights of *Sravan* and *Bhadra*, August and September.

The ceremony of *Tij* takes place on the third night of the new moon of *Sravan*, or August. On this day it is considered extremely auspicious that young married women should receive gifts of clothes, jewels, or sweetmeats from their husbands' mothers. When the presents arrive, a girl calls her friends and companions, and they go out in the moonlight to bathe, put on the new possessions, worship at the foot of the *neem*, and then spend hours in free and boisterous merriment. On these occasions, it is strictly correct to be accompanied by the boys and young men of their own village, and to be joined by them in the games which follow. Nor is this difficult to understand, for the night represents a return to the old festivities of the communal wedding, when the men of a girl's own village were regarded as her brothers, and the idea of marriage with one of them could not occur. Here we have the equivalent of the May-Day games of Europe, and even the idea spread by the Church, that May is an unlucky month for marriage, stands accounted for, in the desire to extinguish heathen rites.

It was the same age that made the position of the *mamma*, or mother's brother, as strong as it is, in Hindu society. He is essential at weddings, and it is he who must give the baby its first rice, when six

months old, thus accepting it as lawfully born of his own kindred. But the millenniums that have rolled by, since the communal marriages of the matriarchate, are shown in the fact that to perform this ceremony, he must now come to the house of the child's father.

In the memory of communal marriages before the tree of healing, then, may lie the explanation of the Norse belief that Ask, the first man, was born of the ash. The choice of the months for these marriages was obviously dictated by the Indian climate, requiring that children should be born in the hot months, when the granaries would be full, and the need of labour least. Even now, it is doubtless for the birth of sons that wives and mothers pray before the *neem*. For how many thousands of years have they sanctified their own brooding love, in such spots, beneath the growing moon, ere the All-Mother sends to the house a new man-child!

To the threshold of history we are carried back, by this worship of the *neem*. It is night, the time that to primitive man was fraught with coolness and joy, and formed the basis of all time-reckoning. About us sleep the southern forests. Long ago, if it was ever there, the dim light has burned out before the stone at the foot of the

sacred tree. Man is still a hunting-animal, contending with hairier beasts for his simple home. A few rude stone implements, a little baked pottery, and the struggling crops of half-wild rice, are all his possessions. Has he yet found fire? If so, for lamp oil as well as medicine, he must come to the sacred tree. Even his marriage is not his own. He knows only his sister's children. Yet already here in India, human society has been born. Already the lawful and lawless have been distinguished. Already the thought of enfolding Power has emerged. Already the sweetness of motherhood has been named. Already, in the sanctification of boundaries, the civic thought is born. Already the stone before the sacred tree indicates a Presence, the touch of whose feet makes sanctuary. Ages will go by, and man will dream that the world is unchanging, ere those great movements will begin, north east and west, by which in the future, nations and civilisations are to be made. Strange, that even now thoughts should have been conceived and expressed, which will never be forgotten, so long as man endures. Athene with her olive, and the Norns of the ash tree Yggdrasil are predestined to their place in human history, already in the forests of the Deccan, in this, the Palaeolithic Age.

## THE LADY FROM BENARES

(A SHORT STORY).

### I

**B**ABU Girindra Nath, the Head Goods Clerk of Dinapur Railway Station, lived in a small thatched cottage away in the Bazaar. After entering upon his service he led rather a wild bachelor life for about ten years. But now he was quite another man, having recently taken unto him a wife.

Mrs. Girindra was not quite a child as Hindoo brides generally are—he saw to that. Her name was Maloti. Her complexion was rather dark,—but there was a tender-

ness about her that made her sweet though she could lay no claims to beauty. Young as she was, she had to keep house for her husband. She had no mother-in-law, no sister-in-law, to look after her, poor child! when her husband was away at work, she had no one in the house to talk to, no one except Bhojooa's mother, who spoke no Bengallee. This person was there in the capacity of a domestic servant. She had to be paid a rupee extra per month because it was stipulated that she should stay in the house all day long—looking after her young mistress.

It was a winter afternoon—past three o'clock. The Sun had declined towards the



western horizon. Maloti, coming out of her bedroom, stood in the verandah. Bhojooa's mother, according to her custom, was lying down in a corner wrapped up in blankets and snoring away. Maloti felt a little amused as she saw her in this condition. "The amount of sleep she can go through"—muttered Maloti to herself—"is really wonderful."

At this moment a hoarse voice was heard shouting outside—"Babu!—Eji Babu!"

Maloti ran towards the door and peeping through a chink of it saw that it was a station porter loaded with baggage who was shouting. An elderly Bengalee lady with widow's weeds on, stood by his side.

Maloti ran back to the verandah and called out the name of Bhojooa's mother, trying to wake her up. She did it several times, all to no purpose. Then at last she began to shake her violently crying—"agay Bhojooah kay mayee!" At last the woman did awake, went to the door shivering and let the lady in.

A second later, the stranger stood in the verandah, calmly looking at Maloti. The girl thought she must be a relation of her husband's—but then no one was expected. She remained in a state of perplexity and could not decide whether to *pronam*\* her or not.

"Is this Girindra Babu's house?"—the newcomer said.

"Yes"—replied Maloti.

"Are you his wife?"

By a shake of her head Maloti indicated that it was so. Then she mustered courage to speak—"Where are you coming from, Madam?"

"I am coming from Benares"—the widow sweetly replied—"I was going down home, but unfortunately, while in the train, I lost my ticket. They stopped me here because I must buy another. They told me that the next train was not due till midnight. Being alone in a strange place, I thought I had much better find out some Bengalee family and beg them to let me pass the time in their house. Would you mind?"

\* *Pronaming* is the Hindoo way of doing reverence to one's elderly relations or to friends who belong to the same or a higher caste. It is done by kneeling down in front of the revered and touching the ground with the forehead.

"Oh, not at all.—You are welcome, Madam. Pray be seated."

At Maloti's bidding, the servant spread a *durry* in the verandah for them to sit on.

"Here *dai*, run to the bazaar and buy some refreshments for this lady"—said Maloti, handing a rupee to the maid.

"Oh, don't trouble, thanks"—said the Benares lady—"I have got some fruits here in my bundle. I wouldn't however mind a plate of rice as I took the train early in the morning".

"Oh, certainly. How stupid of me not to have guessed that. *Dai*, light up the kitchen fire quick."

The *Dai* returned the rupee to her mistress and went about her work. The two ladies sat on the *durry*, talking.

"What is your name, dear?"

"Maloti."

"Where is your parental home?"

"Uttarparah."

"Are both your parents alive?"

Maloti, in a tone of embarrassment, replied—"My father died soon after I was born. My mother also died when I was quite a young thing,"—saying which Maloti got up to see how the *Dai* was getting on with the fire. She scolded her for her awkwardness and began to do it herself.

A little while later, Maloti was cooking the food for her guest and the latter was sitting by her side.

"How long have you been married?"—asked the lady from Benares.

"In the month of Bysakh."

"Only that! How long have you been here?"

"About two months, I think".

"When does your husband leave for office?"

Maloti blushed at the mention of her husband. "At nine o'clock in the morning"—she replied; her eyes directed towards the floor.

"And when does he come home?"

"At six—sometimes, as late as seven o'clock."

## II

Girindra Nath returned home no sooner the lamps were lighted. Maloti after giving him the accustomed welcome, said—"So early today?"

Girindra smiled and stroking his wife on

the chin playfully, said—"I thought you were feeling lonely and so I made haste."

With beaming eyes Maloti said—"But I am not alone to-day. Guess who has come."

Girindra looked surprised. "Who is it?"—he enquired.

"A Bengalee lady—a widow. She was going home from Benares, by the afternoon passenger. But as she had lost her ticket, they stopped her here."

"A Bengalee lady from Benares? Was she alone? How old is she?"

"She was alone. She may be forty or fifty."

Girindra smiled as he heard his wife's conjecture. "You won't find out the difference between forty and fifty till you are forty yourself"—he said.

"What do you mean?"

"Sixteen thinks forty and fifty to be very much the same. But forty refuses to class itself with fifty"—saying which he pinched the cheek of her who was sixteen.

But the playfulness of his attitude did not last long. "I say there are so many Bengalee families about here, why should she have made us her special choice?"

"Do you object?"—said Maloti, rather taken aback at the above remark.

"I certainly do. Is she good-looking?"

Maloti frowned, "What does that matter?"—she asked, shooting an angry glance at her husband.

"It matters a good deal, indeed. An unprotected female, from Benares of all places in the world, I am only thinking what sort of a widow she is."

Maloti understood her husband's meaning.\* "Oh, no"—she said with conviction—"she is not what you suspect. She is perfectly respectable."

"As if you knew"—remarked Girindra sarcastically. "When is she leaving, pray?"

"I didn't ask her."

"The next train is at midnight."

"How can she go alone in the night?"

Girindra stood up saying—"Never mind that. I will see her to the station myself."

\* When a Bengalee woman has the misfortune to make a *faux pas*, her people, in order to avoid scandal, often remove her from the family dwelling house or provide her with a house elsewhere, Banares being selected in most cases. It not infrequently happens that after some time these unfortunate women are left to shift for themselves.

The sooner we get rid of her the better,—” and he walked out of the room.

Maloti sat there, looking dejected. Girindra returned a little later and seeing his wife in this condition, said—"What is the matter with you now?"

"It is so awkward for me. She hasn't said anything about leaving to-night. I can't turn her out, can I?"

"Don't you fret about that. If you can't, I will."

Having said this, he walked to a cupboard and took out a bottle encased in a wire netting. He poured out some of its contents in a tumbler and tossed it off. During the next quarter of an hour he repeated this process two or three times.

Wonderful are the effects of the coloured liquid. His vexation departed mail speed. He became very lively and began talking to his wife in an exceedingly amiable manner.

In the meantime, the lady from Benares came and stood outside the room. Girindra Nath suddenly went out and *pronamed* her reverently, saying—"It was so good of you to have come, madam."

The lady spoke not. Girindra then stood up and said in his suavest manner—

"May I ask, where you live?"

"I am living at Benares now."

"Where were you going to?"

"I was going down home,—but unfortunately I lost my ticket—"

Girindra interrupted her by saying—

"Yes, yes, I have heard all that. Pray make yourself quite at home, madam. You could proceed by the same train tomorrow afternoon."

"It is very kind of you, my son. But isn't there a train leaving at midnight?"

"Of course there is—but you don't want to kill yourself by going out in the raw cold night, do you? If you did—we simply wouldn't let you,"—and he burst into a melodious laughter.

Girindra Nath wrapped himself up in a warm shawl and helping himself to a pan, went out to visit friends.

It was late when he came back. Everybody else had gone to bed—only Maloti was sitting up. As soon as she opened the door for her husband, he kissed her on both her cheeks. His breath was smelling of

liquor—but Maloti had got accustomed to it.

"So late!"—exclaimed the wife.

"There is good news."

"What's it?"

"I have been transferred to Tari Ghat."

"Any increase in pay?"

Girindra Nath mentioned the amount.

It was a very good lift. Maloti's face flushed with joy.

They now reached the bed-room. Girindra said that they would have to leave for the new station in three or four days time.

The next morning, before leaving for office, he noticed the lady from Benares. Aside he said to his wife—"Didn't the woman go last night?"

"Goodness!—Didn't you yourself tell her to stop till to-day? She was only too anxious to leave."

"Did I?"—said Girindra, much vexed.

"Anyhow, I will send a porter to fetch her before the after-noon train. See that she leaves—and you had better be careful about your plates."

Maloti said nothing—she only looked at her husband reproachfully with her large, sad eyes.

After breakfast, Maloti and the Benares lady sat in the courtyard, enjoying the warmth of the sun. They talked a great deal. Never since Maloti left Bengal, had she a chance of enjoying a conversation such as this with a lady friend. She had grown quite tired of talking Hindustani to Bhojooa's mother.

It was two o'clock now. The porter from the station was expected every minute. The Benares lady packed up her things and made ready to go. "I have been with you"—she said—"only one day—and yet I feel it hard to part."

Maloti also entertained a similar feeling. She had obtained the companionship of a lady friend in her solitude and it was very soothing to her.

It was half-past two. The porter could not be long in coming now. Maloti said to her friend—"Suppose you did not go to-day but stayed on a few days more. Couldn't you do that? I feel so lonely at times all by myself. Some times I feel like crying."

"Yes, I could stay over easily—but wouldn't it annoy your husband?"

"Oh nonsense"—said Maloti, although she knew that the apprehension was only too well founded. "Well, I will risk it"—said she to herself—"It surely cannot be very wrong to have this lady with us for a few days longer. Here I am, going through the household drudgery day after day all alone,—couldn't I allow myself a little relaxation by way of having a friend to talk to?—I certainly could—and I will". Then she began to rehearse in her mind as to what she would say to her husband in the evening when he should express his displeasure. She would give it to him pretty hot,—indeed she would.

It struck three, but the porter never turned up. The train came and went, they could hear the distant rumbling. Oh, it was such a relief! Maloti began to chatter away in the most lively strain.

Towards evening, Maloti was sending her maid to the bazaar to buy refreshments for her husband. The Benares lady said—"Why do you use these bazaar things? If I were you, I would prepare them at home myself."

"Who is going to take all that trouble"—laughed Maloti.

"It is no trouble at all. Let me show you to-day how to do it."

### III

Girindra Nath was unusually late coming home that evening. When he saw the Benares lady he exclaimed—"It was so stupid of me—I forgot all about sending a porter to fetch you, madam. Since you have given us the pleasure of your company for two days, extend it another day. I haven't got to go to office tomorrow and I shall see you off myself."

Maloti smelt of wine directly she came to her husband. "Things are looking bad"—she crossly said—"you will get worse and worse at Tari Ghat when you earn more money."

Girindra in caressing tones, said—

"Dear oh dear!—Do you imagine there are Kellner's Refreshment Rooms there? Oh no—it is a very small station—quite out of the way. Once there, I will purify myself by a dip in the Ganges and give up these sorts of things *ek dum*."

"Aren't you going to office to-morrow?"

"No, I have finished my work here and made over charge. The day after to-morrow I will give a dinner to my friends to celebrate my lift and all arrangements for it must be done to-morrow."

Girindra Nath then sat down to his supper. It was such an improvement over his ordinary evening fare that he enquired of his wife how it was so. When told that it was the work of the Benares lady, he said—"A thought strikes me. Do you think, if we asked her, she could stay over till the day after to-morrow and help you to cook the dinner?"

"You had better ask her yourself"—said Maloti, greatly pleased.

"But I shouldn't go and speak to her in this condition—should I?"

"You silly!"—said Maloti in a tone of soft rebuke—"Didn't you speak to her as you came in just now?"

"Did I?"—gasped Girindra. Then in a moment his recollection seemed to revive—and he kept on saying—"Yes I did—of course I did."

Maloti communicated her husband's request to the Benares lady, who cheerfully assented.

#### IV

It was Sunday—the day fixed for Girindra Nath to leave for Tari Ghat. The Benares lady said—"I have changed my mind—and do not want to go down to Bengal now. I will go back to Benares."

Maloti proposed to her that she might go over with them to Tari Ghat and spend a few days there and then go on to Benares, which was only three or four stations off.

In the meantime Girindra came and asked his wife for thirty rupees in order to pay off his bazaar accounts.

"Thirty rupees! But I haven't got it"—Maloti exclaimed.

"Didn't I bring you eighty rupees the other day?—Surely we couldn't have spent all that."

"Well—let me see how much is left. You had fifty rupees to buy things for the dinner and last evening when your guests arrived you took away the remainder on two or three different occasions for fresh bottles to entertain your company." Having said this, Maloti opened her box and found that

it contained two rupees and fourteen anna in all.

"Bless me—what am I to do now?"—ejaculated Girindra.

"You have yourself to thank for it"—said Maloti after a short silence—"Your drink will be the ruin of you some day. You never stop to think then—You simply clamour for money."

Girindra did not pay much heed to his wife's well-intentioned sermon. Preparing to go out he said—"I must get somebody to lend me the amount".

The Benares lady, who was standing outside and could hear everything that was passing, now called Maloti to her and said—"Would your husband mind accepting the amount as a loan from me? I am not going home now, so I could easily spare the amount".

Maloti delivered the message to her husband, but he would not hear of it. "Oh no!"—he said—"we hardly know her at all. How could we accept a loan from her?"

The lady then walked in herself. Speaking to Girindra for the first time face to face she said—"What harm is there if you did, my son? After some little time, when you have settled down at Tari Ghat, I will come again to visit you. You can return me the money then."

Girindra pondered for a few seconds and then replied—"It is really very good of you madam. Would you mind going to Tari Ghat along with us now? I could then repay the amount to you there in five or six days."

"Well—well—there is no hurry about it. We can settle that by and by. How much do you require now? Only thirty rupees? I could spare you a little more, my son. You mustn't feel the least delicacy about it."

"Thirty is all that I require, madam. Thank you very much"—said Girindra.

The Benares lady then opened her box and taking three currency notes out of it handed them to Girindra.

That evening, close upon midnight Girindra left Dinapur accompanied by his wife and the Benares lady. Bhojooa's mother set up a loud lamentation at the parting though she persistently refused Girindra's offers to take her with them to Tari Ghat.

On their way to the railway station, Maloti again tried to persuade the Benares



ady to come with them to Tari Ghat but it was of no avail. At Dildarnagar junction early the next morning, Girindra changed their train for another, bidding good bye to their matronly friend.

## V.

Not long after sunrise, the young couple reached Tari Ghat and put up in the quarters provided by the Railway. After putting things in order a little Girindra went to the station to make the acquaintance of his fellow-workers.

Maloti, intending to have her bath, opened a trunk to take out a *saree*. It was this trunk which ordinarily contained her jewel case. What was her amazement to find that the jewel-case was not there!

"It must be in some other box"—she murmured to herself. Then she opened all her boxes, one after another, but the jewel-case could not be found.

"But this is absurd! It *must* be somewhere"—exclaimed Maloti in a trembling voice and ransacked every box over and over again—examining every fold of the clothes even—but with no better result.

Then at last she sat on the floor—broken down—to give rent to her feelings. She wept like a child and tears flowed down her cheeks unceasingly.

It was some time before her husband came home. Seeing Maloti in this predicament he whispered—"What is this?"

She then related the disaster to him in words constantly broken with sobs.

Girindra sank into a chair. "Have you searched well?—Said he.

"I have."

"When did you see it last?"

"I remember having putting the jewel case inside the black trunk at Dinapur yesterday."

"Did you open the trunk while in the train—just to take out something or other you know?"

"Yes, I did once. I was feeling chilly and opened it to take out a shawl."

"You must have taken out the jewel-case also and forgotten to put it back again."

"Oh, no"—said Maloti confidently—

"The shawl was lying just at the top of everything else and I had no occasion to disturb the rest of the contents."

"After that where did you put the key?"

"It was fastened to my belt."

"And you went to sleep after that?"

"I did"—said Maloti, looking blankly at her husband's face.

"It is quite clear to me now"—said Girindra after a moment's pause—"The Benares woman must have stolen it."

Maloti did not protest.

"When you were fast asleep"—Girindra continued—"She must have softly loosened the key from your belt, opened the box and extracted the jewel-case. Do you know her name?"

"No, I don't. How could I with propriety enquire the name of a lady old enough to be my mother?"

"Where does she live at Benares?"

"In some muth\* or other."

"Some muth or other! Well, there are about a couple of hundred there. Have you any idea as to its locality?"

"No, I haven't."

"Didn't I warn you"—said Girindra somewhat hotly—"Didn't I warn you at the very outset, not to trust these people? They are a dangerous lot—these strumpets of Benares. She has made a big haul with her thirty-rupee bait."

At last Maloti lifted her eyes and protested.

"I can't believe she has done it. I shouldn't be surprised if I left it behind at the Dinapur house myself"—said she with firmness.

But Girindra would not listen to it. "You little know the ways of the world, my dear" said Girindra loftily and then walked off to send a telegram to the Police.

## VI

A fortnight passed. During this interval the young couple have very nearly got over their grief for having lost the jewels. They laughed and joked and enjoyed themselves just as they had done in days gone by. Girindra Nath's new appointment proved to be a very lucrative one and that no doubt helped to console them not a little.

On receipt of the telegram, the Head Constable of Dildarnagar came that very day and recorded Girindra's statement together with a descriptive list of the missing jewels. Nothing has been heard from the Police since.

\* *Muth* is a monastery or a nunnery as the case may be.

It was half past eleven. Girindra Nath was away in his office. Maloti was sitting over her midday meal when the train from Dildarnagar arrived. Each time the train came in, Maloti would rush to the front door and through a chink in it would watch with childish delight the flow of life on the platform. On this occasion she left her meal unfinished and hastened to the door. Quite an unexpected sight met her gaze. The Benares lady came out of the train and stood on the platform. A porter was taking her things out. She seemingly made some enquiry of the porter and the latter pointed with his finger towards Girindra's house.

Maloti rushed back, put away the remnants of her meal and made herself tidy. With a trembling heart she awaited the arrival of the lady. Such a train of thoughts passed through her mind within that short interval! Her little heart throbbed with delight and she prayed inwardly that her visitor might remain ignorant of her husband's suspicions towards her. All along Maloti believed her to be innocent,—now she became certain of it; were it otherwise would she have come again of her own accord?

A minute or two later, the lady stood before Maloti. "I am so glad you have come"—she said, as she offered her *pranam*. The lady placed her hand affectionately on Maloti's head and blessed her silently.

Maloti then wanted to light up a fire to cook a meal for her visitor, but the latter interrupted her by saying—"You need not trouble about it, dear, for it is the fast of *ekadasi*."\*

The two sat down, engaged in conversation. Maloti could not fail to notice that her visitor's countenance betrayed a sadness and that there was something weighing heavily on her mind. She made bold to ask her the reason for it.

"You ought to know"—the Benares lady sighed.

"What is it?"—faltered out Maloti, afraid of the reply she might receive.

"You suspect that I took away your jewel-case. You have sent the Police after me—and still you ask why I am looking sad?"

Maloti was silent for some moments,

overcome with a feeling of shame. Then she looked up and said—"Would you believe me if I told you that I did not, for one single moment, harbour any such suspicion in my mind?"

"But your husband did"—said the Benares lady ruefully.

"He never thought"—said Maloti in an apologetic tone—"that the Police would ever find you out. Why, only this morning he was saying to me that Benares contained no end of nunneries and to discover a nameless person from amongst their midst was entirely hopeless."

"They did find me out, however, and gave me so much trouble that I had to pay down two hundred rupees to free myself from their clutches."

"So, this has been your reward for making friends with us! I am so sorry."

A silence followed. The lady then asked—

"When does your husband come home?"

"At nightfall."

Clouds began to gather in the sky. The sunlight faded away. Looking outside the Benares lady softly said—"I hope it is not going to rain."

"What does it matter?" said Maloti.

"I must be off to-day."

"What! To-day?"

The lips of the lady betrayed a momentary smile. "You silly girl!"—she said—"your husband suspects me to be a robber and you desire that I should be your guest? I must return by the two-thirty train today. Many belonging to our nunnery are going on a pilgrimage to Puri. We all start to-morrow."

"Would you be away long?"

"Why do you ask? Would we meet again when I return?"—Said the lady, her eyes dimmed with tears.

After a short pause she said—"Maloti, my child, would you like to please me?"

"Yes, if I could"—replied Maloti eagerly.

"I have got a few articles of jewellery here. Wear them for my sake"—she said, as she unlocked her box and pulled out a jewel-case of exquisite workmanship. She then pressed a spring and the lid flew open.

Maloti was amazed to see its contents. Gold and silver, set with rubies, diamonds

\* *Ekadasi*—the eleventh day of the moon is observed by all Hindoo widows as a day of fast.

and other precious stones almost blinded her vision with their dazzle.

"I present these to you"—said the Benares lady affectionately.

Maloti was tongue-tied for a few seconds. Then she found words to say—"You will excuse me, I can't accept these."

"Why not?"—said her friend complainingly.

"Why should I take these from you?—They are worth a small fortune."

"Well—they are my gift to you."

"May be—but what right have I to take them? I mustn't indeed."

Clouds deepened in the sky. There were signs of a coming storm. Daylight was all but gone.

In slow, deliberate accents, the Benares lady said—"Suppose you have such a right."

"I have such a right? What do you mean?" said Maloti, in utter astonishment.

Looking on the floor with tearful eyes, the Benares lady said—almost in whispers—

"I will tell you. That is why I have come today."

Maloti's bosom throbbed with an uncertain terror. She glanced at the lady in breathless silence.

"Is your mother really dead?"

"That's what people say"—said Maloti, her tones clearly betraying her painful diffidence.

"Then you know. I am your wretched mother."—Tears freely flowed down the lady's cheeks as she uttered these words.

A thrill of horror passed through Maloti's frame. Involuntarily she moved away a little from her mother.

An incident that had occurred a few months ago, came back to Maloti's mind. She was at her paternal home then, before her husband took her to Dinapur. Mokshada, whom she called her grandmother, had just returned after a long pilgrimage. She was sharing a bed with an aunt of hers and this old lady. Thinking that Maloti was fast asleep, the two elderly ladies began a secret conversation. But Maloti was really awake and could catch every syllable that passed between them. What she heard gave her a cruel shock of surprise. She then learnt for the first time that her mother whom she believed to be in heaven, was really alive and that the grandmother had accidentally

come across her in some place of pilgrimage. She learnt that her mother, whose memory she had been cherishing all her life as a most sacred treasure, was, in the eyes of the world, a fallen woman. The agony of mind that Maloti bore in silence that night was indescribable—and this was that mother. The pain and the humiliation of that night now returned to her with redoubled intensity.

The mother was weeping still. After regaining her self-possession to some extent she said—"Does my son-in-law know?"

"No, he doesn't."

"When did you hear?"

"After marriage."

"Was it from aunt Mokshada?"

"Yes."

"It was from her that I heard of your marriage and that your husband was the Goods Clerk at Dinapur. She also told me that you were to come to Dinapur in the month of Aswin."

Maloti wiped away her tears with a corner of her saree, looked her mother full in the face and said—"Then it was not by chance that you came to Dinapore! Why did you?" Her tone, alas, was stern and unforgiving.

The poor mother relapsed into another fit of sobs. "Can one forget one's own child?"—she managed to say.

Maloti felt like crying too. It seemed strange to her that she should have become so tenderly attached to this lady, quite unaware of the relationship between them.

"Why did you reveal yourself?"—said Maloti in a tremulous voice.

"I hardly know. I could not restrain myself."

Maloti was about to say—"I am glad you did or else I should never have known what it was to look upon one's mother." But she checked herself immediately. An inner voice seemed to whisper to her—"Such a mother! Better not have seen her at all."—So she sat there, sternly silent.

The departure of the train drew near. The Station porter, as arranged, came to fetch away the things.

"Please take away these jewels—I won't wear them"—said Maloti.

The lady looked at her daughter's face and understood what was passing in her mind. She said—"It is not as you suppose. You may wear them without the slightest

compunction. Had it been otherwise, I would much rather have thrown them into the river than given them to *you*. For fourteen years I have done penance for the one single folly of my life. These articles of jewellery are not the wages of my sin. My father was a very rich man, and he gave me these when I was married."

"But still I feel I cannot use them, without consulting my husband first."

"Yes, ask him. Should he however disapprove, you may sell them and make over the proceeds to some Hindoo temple."

She rose to go.

Maloti, in spite of her resolution to the contrary, now fully surrendered herself to the claims of nature. Claspings the feet of the lady with both her arms, she made her obeisance and in a voice choked with tears, said—"Mamma, come again."

"May you be a Savitri,\* may fortune and happiness ever attend your path",—the mother blessed the child, and the next moment she was gone.

*Translated from the Bengali of*  
PRABHAT KUMAR MUKERJI.

\* Savitri in Hindoo mythology, is one of the noblest examples of wifely devotion and fidelity.

## THE KOYAS—THE HILL TRIBE OF THE GODAVARY AGENCY

THE Koyas are an aboriginal tribe living in the Agency tracts forming the north-western angle of the Godavary District. The Agency tract known as such from the administrative system there in force is entirely occupied by a portion of the range of the Eastern Ghats which in this tract consists of broken and scattered hills and spurs. There are thick jungles on these hills. The Agency tracts are the most sparsely peopled area, the population being 51 to the square mile—in the whole Godavary District which is the most thickly peopled area of the Northern Districts. The language of the Koyas is Koyi, which is spoken by one-half in the Bhadrachalam and one-fourth of the people in the Polavaram Taluqs. The Koyas make up about a third of the whole population of the Agency, where the total population is about fifty thousand. Besides these Koyas of the Godavary Agency, there are 1100 Koyas living in the hilly tracts of the Vizagapatam District.

The Agency tract forms the most exclusively agricultural area in the Presidency and affords some scope to these hillmen who depend upon cultivation. The first four or five months of the year are practically rainless when the heat is intense and the verdure of the hill tops becomes

parched up and no agricultural operations are carried on. During these months they have to depend mainly upon work in forests which owing to their abundance, diversity and the facility with which they can be exploited are of great value, the total forest area being 952 square miles in the Agency. Their principal occupation is to cut valuable timber as teak, xylia, Dalbergia, Latifolia, bamboo, which are increasing in demand by traders who take them down the river for sale in the plains. Tamarind, myrabolams, honey, wax are the principal items of minor forest products which are collected and stocked by them and are taken on the shandy days to the nearest markets for sale.

One of the most abominable vices to which the Koya is an incorrigible victim is drink. The *Gilugu* tree yields plenty of its juice during these first four months of the year and he almost lives upon it. He knows no sober moment during the course of the whole day and is tipsy and it is hardly possible to have any sort of dealing with him. The chief reason which contributes to this evil is the freedom of the tracts from the imposition of the Abkari rules and regulations and their exclusion from the tree-tax area. But the Koya woman is comparatively free from the vice



and it is she that works for the bread of the family during this season.

Now the South-west monsoon which sets in about the middle of June and brings about  $\frac{2}{3}$  of the annual rainfall, breaks in more heavily and much earlier in the Agency tracts. The Koyas generally cultivate cholam, ragi, cumbu, and maize. One of the most prominent and peculiar methods of cultivation is the shifting *Podu* cultivation. It is made on the slopes of the hills and on plain rocky soil covered with thick vegetation. A clearance is made in the jungle and the trees are burnt and the seed is sown in the ashes. The next year a fresh site is chosen. This process is repeated year after year and a great portion of the jungle is cleared out in this way. This practice of *Podu* cultivation is condemned as being damaging to the forests and it is said that the results are very apparent in the some localities. It has now been prohibited within some reserved forests except the Rampa tract to which for political reasons the Forest Act is not extended.

The Agency tracts are very rich in the larger fauna peculiar to such remote and wild regions. Wild beasts like the tiger, leopard, cheetah, panther, the wild pig, the bison frequent the forests, while the last of these, the bison, is to be found in the Papikondo range.

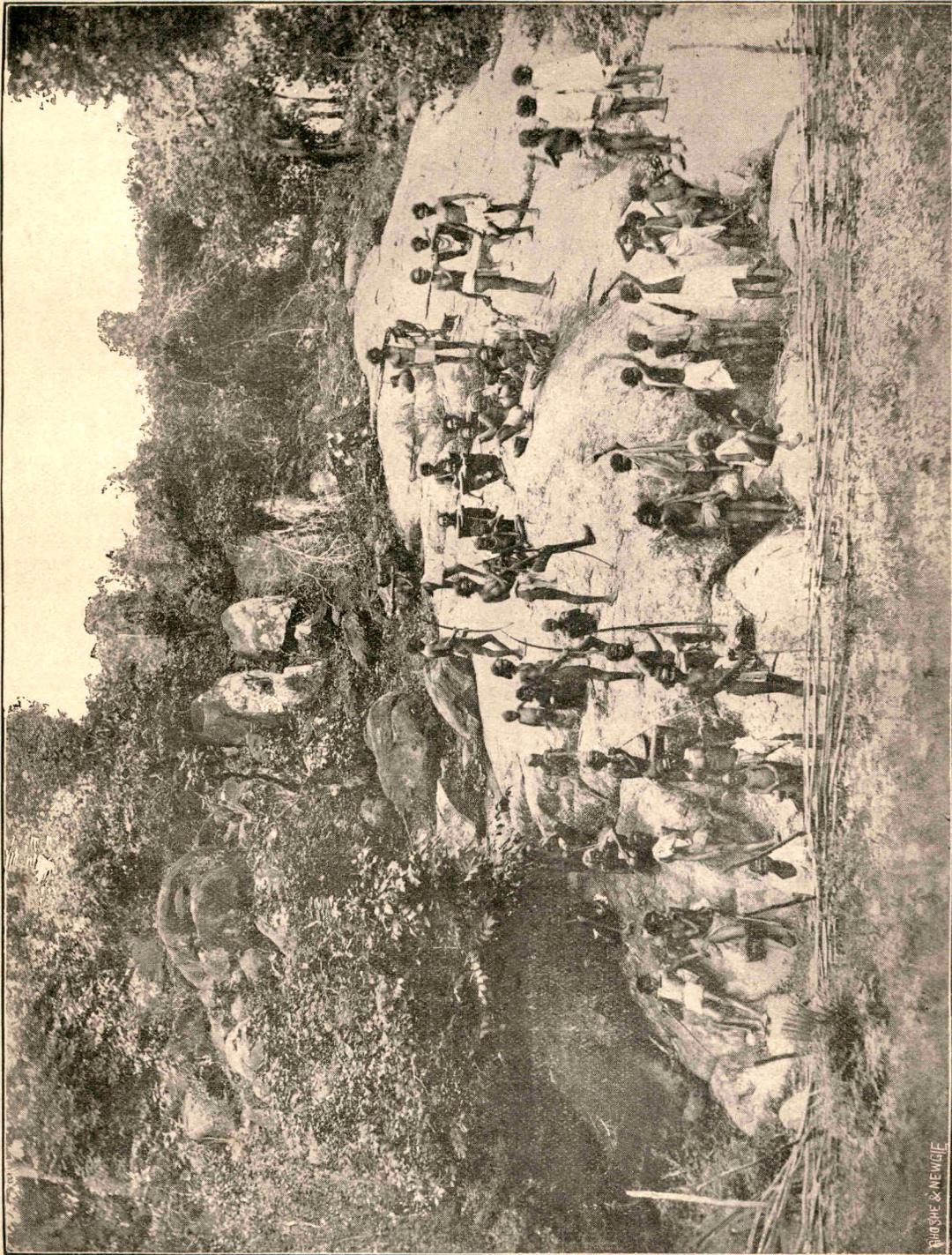
The Koyas having their dwellings in the forest infested with such wild and ferocious animals and being prompted sometimes by love for sport and the instinct of self-defence and sometimes by the rewards which Government offer for their extermination, shoot them and have thus become expert shikaris and fine archers. Their weapons consist of guns of their own make and bows and arrows which have sharp and pointed ends. The mechanical skill manifested in these weapons speaks well of the Koyas as good mechanists and artisans, however rude they are in other respects. The Agency is rich in bird life and among the rare birds are to be found the peacock, the imperial pigeon, pied myna and brungraz which are reared by the Koyas either for pleasure or for sale. The European officials coming here have a great fancy for these birds of variegated colours and rich plumage and either buy or receive them as presents.

The Agency tracts being notorious for fevers and malaria of a peculiar and virulent type, the Koyas suffer badly from it very often. The fever attacks them severely in the winter season and its approach is presaged by a shivering chill and the attack lasts for two or three hours. It visits the victim either every day or every alternate day. Quinine and other refined drugs are beyond their reach and their only remedies are the medicinal herbs and roots of the forests when the fever is on. They also consume large quantities of opium as a prophylactic against malarial fever. Where in the plains immediately after confinement costly medicines as musk, assafetida, &c. are administered to females to generate heat, it is believed that the administration of a juice prepared from the herbs from the hills proves as efficacious.

The Koyas are in a famished condition leading a hand to mouth life in spite of the advantages and facilities which mother nature has so beautifully bestowed upon them. As will be seen from the accompanying photo of a group of Koyas in the Polavaram Tahsil, they are a lean emaciated tribe, the bony structure of their physical frame being most prominently seen from without. It will be astonishing to an outsider ignorant of the local conditions and circumstances to realise how it is that people living in regions abounding in such rich and valuable forest products live hardly above indigence. The secret is, these Koyas are a most simple unsophisticated and absolutely contented people, ignorant of the cunning arts of civilised life, their wants rising hardly above the bare necessities of life, which consist of food and raiment. They will have their dealings exclusively with a particular Shahukar (trader) in whom they have implicit confidence. They barter all their valuable forest and agricultural products which they diligently store all the year round for a few articles of necessity as, clothes, tobacco, matches, opium, which are of trifling value compared with that of the former articles exchanged by the Koya. Needless it is to tell that today we can see the crafty and cunning Shahukar carrying on unequal and unfair trade in the Agency tracts and growing rich at the expense of the Koya.

The Koyas are an illiterate people, their





THE KOYAS.

native dialect being Koyi which is a purely spoken dialect. There are a few Government elementary schools in the hill villages, where the medium of instruction is Telugu

which is not the language of the Koyas. While the percentage of those able to read and write is little more than four in the District, the agency tracts where the per-



entage is less than two are naturally far more backward than the rest and among the Koyas it is almost nothing. But private enterprise in the institution of the Anglican Mission which has a branch at Dummaguden has been carrying on the work of proselytization and education.

The Koyas are generally believed to have been in possession of *mantras* and other occult and mysterious powers, so much so, that by the utterance of an imprecation, they can do harm to and even kill those that offend them. They are also credited with having most powerful herbs and roots as antidotes to snake poison and scorpion sting. But one who can see face to face these simple and artless Koyas can say without fear of contradiction that these wild stories have no foundation. One very often hears of the Koya dance, which is greatly appreciated by the Europeans, who have a great fancy to witness it and lose no opportunity to enjoy it. It is a kind of dance in which both the males and the females take part. The males come with drums carrying a peculiar kind of head gear fixed with the horns of the bison, with a bundle of peacock feathers hanging behind. While the males form into a ring and move round beating their drums, the females form another concentric ring outside the males and sing a melodious song to the accompaniment of the beat of the drum, in their own Koyi language, waving their bodies to and fro. The late Governor of Madras Lord Ampthill during his visit to the Gorge, witnessed the dance arranged in his honor and expressed great satisfaction at the performance.

The Koyas are a very superstitious people. At the commencement of the agricultural season they perform the *Bhumi Pandaja*, i.e., the worship of the earth for her propitiation, so that she may yield her crops in abundance. They have a great relish for beef and on all festive occasions they kill a buffalo, a bull or a cow to have a hearty sumptuous meal over its meat and if they have not got an animal of their own to kill they do not hesitate to steal one.

The Government are very kind and considerate to these Koyas from considerations of political expediency. They are exempt from the imposition of taxes which press

heavily upon the people in the plains. Some portions of the Agency tracts are exempt from the Forest Acts. They are not within the tree-tax area and not subject to the Abkari Rules and Regulations, many of the substantive and adjective laws are not in force here and civil courts are required to exercise justice, equity and good conscience. The rents on land and the Government assessment are comparatively light here. "A few villages in the Agency tract have been settled in 1899 and 1900, but the majority of them in some taluqs are farmed out annually. In the Government villages of the Bhadachalam taluq the hillmen used to pay 4 annas for the area one can clear, or about three acres, but now they pay 4 annas per acre"

The reader must have seen from the above that owing to certain political considerations the hillmen of these tracts are given a very lenient treatment and enjoy a certain immunity from the rigour of the administrative machinery. The reason for the political considerations is to be sought in the famous Rampa rebellion which is a rebellion of the hillmen of the Rampa tract. The following is the official version:—

"The Rampa tract is originally held as a jagir by the munsabdars of that place. In 1858 owing to the unpopularity of mansabdars, disturbances broke out which lasted till 1862. A police force was then recruited among the hillmen. In 1879 the Scheduled Districts Act was extended to this tract and in the same year there took place a second rising called the Rampa rebellion which involved the employment of troops. It was not finally quelled till 1881 when the leader Chendrayya was killed. The mansabdar has been deported early in 1886 and a settlement made with most of the mansabdars in 1889. These latter still hold the greater part of the country paying a light tribute."

The tenure on which this part of the tract is held corresponds to the Petit Serjeantry of the Saxon Tenures after the Norman conquest, which consists in holding lands of the Government by rendering them annually some small implement of war, as a bow, a sword, a lance, an arrow or the like.

P. SUNDARA SIVA ROW.

## THE STORY OF WEDGWOOD POTTERY

BY E. M. TAIT.

CLOSE to the little railway station of Etruria in Staffordshire stands the most famous pottery in the world, a quaint, rambling conglomeration of low brick buildings which—save for the inevitable touch of time, and for the addition of the museum, built some four years ago—remains just as it was built by Josiah Wedgwood in the eighteenth century. He named it "Etruria" after the birth-place of that old Etruscan art which he was destined to revive, in such perfection that his methods cannot be improved upon, and are exactly carried out to-day in the making of modern Wedgwood. The very vats in which he first mixed the amalgam for his jasper and black basalt are still in use, and absolutely the only difference in the whole process is that the raw materials are ground by machinery.

But before describing the different processes by which the characteristic Wedgwood ware is made, it is necessary to refer to

## THE LIFE STORY OF JOSIAH WEDGWOOD.

Since, in some mysterious way, the personality of the grand old potter still seems to pervade the place that he built, and the beautiful ware that bears his name. He came of a race of potters, though, of his immediate forbears, there is no record save the mere fact that they were working potters. Born in 1730, the thirteenth and youngest child of Thomas and Mary Wedgwood, Josiah took to the family trade at the early age of eleven years, and was put to work at the thrower's wheel. He must have inherited

"Hints of the proper craft, tricks of the tool's true play."

for, in less than a year he rivalled and surpassed the best workmen in the neighbourhood.

At that time the art of pottery was at

such a low ebb that it could scarce be dignified by the name of "art," but from the first Josiah Wedgwood was fired by the ambition to discover the secret of the Etruscan potters, lost since the dark days when the Huns, the Goths and the Vandals laid Italy waste, fifteen hundred years ago.

For many a year the secret evaded him, but still he struggled on, always handicapped by delicate health, for while still a child (in his twelfth year) he suffered from a severe attack of small pox, which left him with an affection of one knee, later aggravated by an accident, and eventually necessitating amputation, and soon after this operation the fear of blindness fell on him, whereupon, dismayed but undaunted, he eagerly instructed his beloved partner, Bentley, in the mystery of "pott-making" as he understood it.

Happily he was spared the tragedy which loss of eyesight would have been to him; nevertheless, it was yet twenty years before he discovered the secret which had eluded him for so long—the making of the "Barberini black," now known as black basalt, and the "Jasper" ware, which, adorned with classic white porcelain designs in bas relief, has ever since been known as characteristic "Wedgwood."

During those strenuous years he made over *six thousand* "trials"! Most of these duly labelled in his own hand, remain to this day, and are now enshrined in the museum at Etruria.

## THE RAW MATERIALS.

That secret of the jasper and black basalt, discovered after such long and painful endeavour, is naturally guarded closely by Josiah Wedgwood's descendants, but the raw ingredients lie in heaps outside, as they were dumped down from the adjacent wharf, where the canal boats discharged them. Dorset clay, China clay, Cornish



stones, and flint; there they lie, rude and unpromising enough, though destined to become—after sore trials by fire and water, and again by fire—things of exquisite grace and beauty, fashioned by the hand of man.

In the big circular vats the amalgam is ground between great stones, and churned up with water to the consistency of thick cream; then it is passed through sieves as fine as "bolting cloth," solidified by hydraulic pressure into rolls, which emerge like huge sausages from a gigantic sausage machine. The rolls are shouldered and borne off to yet another trough-like machine, where they are kneaded and mixed to the due consistence. The clay is now in plastic shapeless lumps, ready for the potter.

#### THE THROWER'S WHEEL

is practically the same to-day as in the dim ages when men first began to fashion vessels of clay upon it; still, to the uninitiated, wonderful and mysterious in its working. The potter takes a lump of clay from the "tender," the woman who stands, with watchful eyes and ready hands, in attendance on him. He flings it on the whirling wheel, with a free, graceful, apparently careless movement, really with a precision that can only be acquired with long practice. It rises up immediately in a kind of cone shape, and the potter intently guides and manipulates it, fashioning it—with swiftness that seems incredible to the on-looker who sees the process for the first time—to a vessel of beauty and utility. "Hath not the potter power over the clay?"

#### BEVELLING.

The woman receives the crock from his hands and sets it aside. If it be jasper ware, it is removed in a minute or two, and stands on a trestle in the open air for a certain time, so that it may harden a little without becoming dry. It is then "in order" for the decoration. Grooves, stripes or intagliated designs generally are imparted by the beveller on a wheel very similar to that of a lapidary. The beveller also has a woman "tender," who works the wheel by means of a big primitive-looking treadle on which she balances herself, creating slow or fast revolutions in obedience to a glance from her fellow worker.

#### CASTING THE WEDGWOOD DESIGNS.

Next comes the application of the relief designs in pure white porcelain. The designs are first cast in plaster of Paris matrices, into which the porcelain clay is pressed, and scraped level with the surface of the matrix, with the blade of what looks like an ordinary table knife. Then it is manipulated deftly, and loosened with a small spatulate steel instrument, so that a smart tap deposits it on a slab of moist plaster of Paris, still soft, but as delicately clear cut as a fine cameo. Most of this casting is done by women and girls, though skilled workmen are employed both for casting and applying the more elaborated designs.

#### APPLYING THE WEDGWOOD FIGURES.

This is perhaps the most delicate and difficult operation of all; though, like everything that is well done, it appears so easy to the tyro. The surface of the vase—or other article to be decorated—is slightly moistened with a camel hair brush dipped in water, the design is placed on, and gently pressed with the finger-tips till it adheres closely and firmly. The art lies in exerting sufficient pressure without in any way defacing the design, which is still in a quite soft state. The small detached designs that appear on cream jugs, match stands, salt cellars, and other small articles of the kind are applied by girls, who speedily acquire extraordinary dexterity. The swiftness and accuracy with which they attach the tiny cameos must be seen to be believed. More important pieces, such as large vases and plaques, demand the services of skilled craftsmen. Wedgwood's present "master craftsman" is Mr. Lovett, who has been employed at the pottery for over half a century.

#### FIRING THE JASPER WARE.

The decoration finished, the jasper ware is ready for firing. Each piece is placed carefully inside a large pan of coarse earthenware known as a "sagger" (abbreviation of "safeguard") and is packed round with fine white sand. The "saggers" are then placed in the great kiln, heated by eight furnaces, in such a manner that as many different degrees of

temperature can be produced. Exactly the right period and temperature required by each article can be determined by experience only. The experts who attend to the firing seem to know by instinct that two articles, apparently exactly similar in shape and size, will require entirely different treatment. One may be left where it was first placed; another may have to be shifted twice or thrice before the right result is obtained. In the furnace a great transformation is wrought. Most of the jasper ware when it is placed in the "saggers" is practically one colour—a greyish white. There is a scarcely discernible difference in colour between the grounding and the applied design, except when the former is to be sage-green when finished. In that case the clay is a pretty pinkish mauve before firing, while the raised design is greyish white. But during the firing the jasper assumes its permanent colouring, the characteristic Wedgwood shades, dark or light blue, lilac, or sage-green, with the pure white designs in clear relief.

#### THE BLACK BASALT WARE

employed chiefly for busts, statuettes, candlesticks, and occasionally for teapots, pitchers, and so on, is made in an entirely different way, from a liquefied amalgam, that looks just like molten gun metal, and is cast in plaster of Paris moulds, much after the manner of metal-casting.

#### "THE NEW MUSEUM"

at Etruria has become a kind of Mecca for connoisseurs of ceramics in general and of Wedgwood in particular; for it is stored with priceless treasures, the very existence of which was unsuspected until a few years ago. Then, in one of the rambling old buildings that constitute the pottery, certain relics were found, and a further search resulted in the discovery of practically every original design and model achieved by old Josiah Wedgwood and the glorious band of artists and craftsmen he gathered round him. Here was the work of Dalmazzoni, and his pupil Pacetti; John Flaxman and his friend and comrade John de Vere, whose work is so similar that even experts are fain to attribute certain designs to one or

the other, since they cannot discriminate between them; Joachim Smith, the portrait modeller; James Tassie, who began life as a stonemason in Glasgow, and whom old Josiah eulogised as "an admirable artist, and an honourable man whom it is a credit to emulate"; that strange, complex, erratic creature, John Vozex, a modern Dædalus in his genius; and Henry Webber, the friend of Sir Joshua Reynolds, by whom he was introduced to Josiah Wedgwood, to become, in time, the grand old potter's right-hand man, and the person primarily responsible for the Wedgwood *chef-d'œuvre*, the famous replica of the Barberini or Portland Vase.

Among the treasure now enshrined in the museum—all in a perfect state of preservation—are the wax originals of "The Dancing Hours," first designed for a mantel frieze, but afterwards adapted to plaques and vases. Here, too, are the "Marriage of Cupid and Psyche," "Apollo and the Nine Muses," "The Apotheosis of Homer," "The Wine and Water Ewers," and two curiously interesting bas reliefs, in commemoration of the Commercial Treaty with France in 1789, that have been recently and appropriately used apropos our present *entente cordiale* with France. All these are by Flaxman, and, in addition, are Pacetti's "Prometheus," "Endymion," and "Priam before Achilles"; de Vere's "Rape of Prosperine"—a magnificent piece of work; together with the original matrices cast for these, by the same artists. Here are Tassie's moulds for the Portland Vase, cast from those made by Peekler, the gem engraver, while the vase was still in the possession of the Barberini family; these were only found a few days before the museum was opened: together with the before-mentioned six thousand trials made by old Josiah, each labelled and annotated in his own hand writing.

#### THE BARBERINI OR PORTLAND VASE.

The reproduction of this vase, the most perfect specimen of old Etruscan art extant, was considered by Josiah Wedgwood the crowning event in his career. The original vase was discovered early in the seventeenth century by some workmen, who, digging near Montedel Grano, came across a vault containing a superb sarcophagus, within which was the vase, evidently a sepulchral urn enshrin-

ing the ashes of some lady of quality, probably one of the daughters of Marcus Aurelius and his notorious spouse, Faustina. The vase became the property of the Barberini family, and was the gem of their priceless collection for considerably more than a century; when, on the dispersion of the Barberini treasures, it was purchased in Rome by Sir William Hamilton, and sold by him to the then Dowager Duchess of Portland. After her death it was put up for sale in 1786, and bought in for a thousand guineas by the Duke of Portland, who immediately lent it to Josiah Wedgwood, in order that he might, if possible, copy it. This task for a considerable time appeared impossible, chiefly owing to the difficulty experienced in matching the "Barberini Black," of which the vase is composed. Webber, the modeller employed, was engaged for at least two years on the design, and by July 1789 no perfect copy had been effected, though Josiah Wedgwood wrote hopefully at that date, "I begin to see my way to the final completion of it." In the following October the first perfect replica was reproduced. This is now in the possession of the Portland family;

while the original Barberini vase—now usually designated the "Portland Vase"—is in the British Museum.

The second copy, also absolutely perfect in every detail, was made soon after, and belongs to a member of the Wedgwood family, who has lent it to the museum at Etruria. From it all subsequent replicas have been, and still are, modelled. Before Josiah Wedgwood's death in 1795 twenty-four highly finished copies were made; and in the year 1878 the present firm began to reproduce the vase, on exactly the same lines and with equal success, though the number of copies is, and will remain, strictly limited.

Although when speaking of "Wedgwood" nearly everyone refers to the characteristic jasper and basalt, an enormous amount of porcelain and earthenware for ordinary domestic purposes is made at Etruria, much of it of exquisite quality and design, while even the least expensive earthenware is decorated by hand; but this, of course, lacks the peculiar interest that invests the classic pottery in which Josiah Wedgwood's genius survives, and will survive.

## HOW ELEPHANTS ARE TRAINED

By A. W. ROLKER.

TO the average spectator who sits comfortably watching the performance of a group of trained elephants, the most interesting feature in connection with the show never occurs. He sees before him gigantic grey mountain of flesh rearing on hind-legs or waltzing at command of a puny human, obediently as if they were so many puppies. He sees them lower their gnarled, bony heads to the ground and clumsily lift hind-quarters till they stand upside down, fat stump legs in air, like so many frolicking schoolboys. He sees them as they stand on ends of oak planks and bob up and down, playing see-saw with every evidence of the delight of five-ton babies; as they gingerly balance themselves

on the top of a series of huge wooden bottles or carefully poise themselves as they walk an enormous wooden cylinder. He sees them perform tricks too difficult for most humans, and notices in the faces and attitudes of the beasts the almost human expression of pleasure or painful anxiety. Yet, how the trainer managed to make these dumb brutes understand what he wanted, and how he took the leviathans, outweighing him sixty times over, and step by step taught them their acrobatic tricks, are questions that suggest themselves only to the more thoughtful.

As a matter of fact, teaching an elephant to perform tricks is simply a matter of teaching gigantic, seemingly awkward crea-

ture with the mind and the friendly instincts of a two-year-old child. The monstrous bumpy skull, covered with warty hide, may seem an unpromising dome of wisdom; yet within the four inches of bone which not even a rifle can pierce, there is a marvellously developed brain, which glimpses forth only through the tiny twinkling eyes. In dread feet, in four-foot tusks, in the trunk that squirms ever restless like a huge python, are death and destruction; yet not even the deer is more naturally timid than this almighty Lord of the Wilderness. The ponderous, slow-moving body may appear hopelessly awkward; yet within those heavy joints is the nimbleness of an acrobat. To these advantages add steadiness of nerve, quick perception of the hope of reward and natural craving to be patted and petted, and you have an idea of the sort of pupil the elephant trainer has before him.

Time was when elephant trainers went at these overgrown babies hammer and tongs, using the most primitive methods to try to make them understand what was wanted, wasting half the time frightening the sensitive creatures nearly to death, and then assuring them that it was all right.

To teach an elephant to lie down at word of command, for instance, blocks and tackle were fastened to beams of the training-barn over the elephant's head and to slings connected with each of the beast's four feet, and, every time the trainer gave the cue, an army of men manned ropes and pulled legs from under the unfortunate, until, with a thud that shook the building, he would crash to the ground. The stall was heavily littered to prevent injury, of course; but the startling experience of the mysterious overhead rigging, of the groan and creak of the blocks and of the thirty or forty keepers that each time produced the terrifying results, spoiled many a fine beast. Trumpeting with fright, the poor creature would throw his trunk in a wild, vain effort for support, staggering, swaying, showing the whites of his eyes, as his feet were drawn closer and closer together until he realised he must fall.

Panting, he would land in a pitiful heap unable to understand what had happened to him; and then the trainer would come with sugar and carrots, and try to win back

his favour and make him understand that no harm was intended—until next time, when he would throw him all over again. Most of the animals learned in time what was wanted when they received their cues to lie down; but many a one stung to resentment, quietly bided his time, grabbed a tormentor about the waist, and when he saw an opening whipped forth his trunk and hurled him crashing thirty feet clear to the roof of the elephant barn.

It was not until Peter Barlow, a former Barnum and Bailey elephant trainer, went to Ceylon, that the white man took a leaf from the book of the little brown men on the other side of the earth, and learned really how to train elephants. In that land, where the boast of man is that he is half-brother to the elephant, no blocks and tackle were necessary to train these animals. Rarely even the ankus or elephant hook was used. Throughout long watches of the night men slept between the fore-legs of their beasts, talked to them, and treated them almost as if they were human creatures, and the animals learned with astounding rapidity. The identical tricks our trainers took from eight to twelve months to teach our elephants, by means of block and tackle, the natives of Ceylon taught in as many weeks.

Barlow watched and learned, and returned home with a herd of thirty elephants, so green that they had ropes of jungle grass still about their necks. Inside of two months fifteen of the elephants were finished performers; and the other fifteen also performed all that season. For three or four years men marvelled at Barlow and his secret methods. Then one of his assistants started out for himself as an elephant trainer, and since then the East Indian method of training elephants has been adopted universally.

By this method the expert proceeds scientifically upon the principle that the elephant is a creature of intelligence second only to himself, and that this giant, which, at one stroke, could wipe him out of existence, has really the heart of a good-natured, simple-minded boy, and is willing and anxious to obey, once his instructor has succeeded in explaining himself. Exactly as a trainer proceeds to train a performing horse the simple trick of raising a fore-foot at command, so the trainer teaches the elephant this trick; for sake of uniformity starting



always with left foot, for the foot first broken in is the one the elephant will spring from ever afterward, when subsequently taught to rear on his hind-legs,

Grasping a fore-leg between two hands, the trainer strains upward. "Up, Up, Judy!" he says, and just as a green horse will raise a fore-leg when a shoer grasps an ankle, so the huge, warty leg, big round as a beer barrel, is raised obediently. For ten or twenty seconds the trainer may hold a hand against the uplifted foot, signifying that it is to remain suspended; then "Down, Down, Judy!" he says, and releases his hold and down comes the ponderous member, with its two-inch sole of solid horn, noiseless as the tread of a kitten.

For that wonderful piece of work Judy must have a lump of sugar, and she raises her trunk and opens her mouth so that the trainer can toss it into the triangular shaped little maw and thus save her time and trouble. Again and again the expert lifts the foot, which comes up more and more promptly, until by degrees the mere touch of a hand or whipstock, a bare pointing with the whip, a bare word of command, or an almost imperceptible motion with a lash, is enough to bring up the foot and keep it raised until the cue is given to lower. Then, in the same manner as the left foot was educated, the right foot and then the two hind-feet are broken in.

Standing in front of a leviathan that weighs from two to five tons, and reaches from three to seven feet above the head of the trainer, it seems a puzzle how the weak human is going to get it to rear on its hind-feet without using block and tackle to hoist it. Nothing is simpler, however, because of the sign language connecting man and beast, and the natural willingness and readiness with which the giant understands. Commanding the elephant to raise a left foot, the keeper now orders it to raise at the same time the right, while he reaches a hand and pushes upward against the elephant's chin to indicate direction. Puzzled and perplexed what to do in this emergency, the elephant simply shifts from foot to foot.

But with calm persistence the expert continues, the elephant trying now this and now that, mentally groping to find what is wanted. Forty, fifty times the

trainer may have to repeat his orders, always pushing upward against the chin as in the first instance, before he is encouraged.

Then light dawns on the elephant, and, raising the left foot from the ground, it makes from the right the slightest, tiniest upward spring. An inch, a half-inch, a nearly unsuccessful attempt is all this first effort may mean. Then up goes the trunk and the mouth opens. There is much sugar and petting and caressing, and a trunk is wrapped affectionately about the man.

Gradually and carefully the trainer must now proceed. Standing on hind-legs is not so novel a thing for elephants in a jungle, where delicious green hangs high; but exercising in this manner in an elephant barn for an hour or so at a time is a different matter. Gigantic muscles and sinews, of course, underlie the thick pebble-hide; but the weight these are compelled to lift is little short of stupendous, and they must be developed gradually or soreness and stiffness results, even as unusual physical exertion produces these in a human creature.

At first clumsily, then with more and more self-assurance, the elephant raises both fore-feet higher and higher from the ground, at first rearing only for a few seconds, until by little stages, even as a baby learns to stand alone, it acquires knack and strength to balance itself as long as a minute or two. On hind-legs, upraised fore-legs crooked at the joints like a begging poodle, the towering beast rears, trunk curved on high, red mouth open, and little brown eyes twinkling, between his fore-legs the human mite with outstretched arms, upturned palms lightly touching the gigantic feet, which, were they to come down in anger, could crush even as the foot of a boy might smash the egg of a robin.

From rearing on hind-legs to learning to walk upright is a mere natural step. As the elephant rears, the trainer faces it, and, always pressing a hand against each upraised foot to indicate that the erect position is to be maintained, he walks backward, coaxing the pupil. When one weighs between four thousand and ten thousand pounds, standing erect on hind-

legs is bad enough; but walking in this position seems unheard-of. Time and again the big fellow comes down to all fours; but patiently the trainer tries over and over again, patting, coaxing, and ever talking, until at last the timid one makes the slightest shuffle forward.

No child venturing for the first time along a floor out of the arms of its mother seems more pitifully helpless and miserable than this gigantic lovable clown, so willing and anxious to please and yet so filled with fear. But it is not that the pupil is not naturally gifted to perform this feat. He is simply desperately cautious, and only after a number of lessons does he gain sufficient confidence to lengthen his steps and boldly follow his trainer.

On the trick of walking on hind-legs are based other tricks, as when an elephant stands on its hind-legs and, with head high and trunk raised skyward, awkwardly lumbers round and waltzes; or when he sits upright on a huge inverted barrel or tub; or when he raises himself and sets fore-feet across the spine of another elephant standing in front of him, which is called "forming a pyramid," a picturesque, striking spectacle when performed in groups by an entire herd of these mighty creatures.

To teach an elephant to waltz, the expert walks round and round the beast as it rears, coaxing it with sugar always to face him, the elephant, of course, pivoting round and round itself, at first in a wide and then in a smaller and smaller circle. By ordering an elephant to rear and then leading a second elephant in front of him, he naturally rests himself by placing his fat fore-legs across the convenient spine, thus forming the pyramid; and by ordering an elephant to rear, and then backing him up until his heels gently strike a huge inverted tub, he learns to sit down.

A small volume might be written telling how the expert teaches other tricks of this sort: how he mounts a platform and, simply by pressing a stick across the animal's big back, makes him understand that he is to lie down; how, once he has taught a big fellow to let himself down on his knees, the trainer gently prods hind-legs upward until the elephant understands that he is to stand on his head, learning by infinitesimal degrees to raise his hind-legs clear of the

ground and throw his weight forward, until at last up come the ponderous hind-quarters and the stump legs are high in the air, while, for a few seconds, he stands upside down, pivoted on a tripod consisting of the root of his trunk and the knees of his fore-legs.

Undoubtedly one of the most striking spectacles seen in a trained elephant performance is when a trainer lies down, and one of his four or five-ton beasts comes lumbering along and carefully, tenderly, as an old hen stepping among her chicks, picks his way across him. In one sense this is no trick at all, being merely a display of that marvellous discrimination and sagacity for which the elephant is famous; for the act does not consist at all in teaching this animated steam roller how not to tread upon the man, but simply in inducing him to attempt the feat at all, the elephant being too conscious of his enormous size and strength to risk injuring a beloved trainer.

To overcome these scruples by degrees, the expert must first make use of a dummy consisting of a coat and a pair of trousers stuffed with straw. Only when the elephant has learned to cross this, upon receiving his cue, does the trainer himself lie down to take the dummy's place. At first the elephant hesitates, nosing the man, fearful of taking the chance of bringing down on him a dread foot. Bobbing his head up and down like a balky horse that refuses to budge, the elephant turns abruptly, declining to take the risk, until at last, after trying again and again, he is brought to the point where he sets first one and then the other fore-foot across the body of his master, hind-feet following, groping carefully before they are brought, ever so gently, down.

Instances are on record where green trainers, becoming suddenly nervous upon seeing the enormous mass of flesh move across them, have shifted themselves beneath a foot on its way down; but of an elephant blundering on a trainer through his own fault there is no record.

Some of the lesser tricks with which trainers are wont to fill in a performance need not be taught elephants at all, they come so naturally; for in the gigantic skulls there is a child mind that revolts at mono-

tony and takes infantile delight in being amused.

Give an elephant a dinner bell, and he grasps it in the end of his trunk and swings it in a mighty arc up and down, pricking his ears gleefully and swaying from foot to foot, while a trainer's only concern is to recover the bell without having his head knocked in. Similarly, an elephant will grasp a mouth organ, natural breathing through his trunk drawing forth the musical sounds, which tickle the overgrown baby hugely; and similarly, again, he will apply his trunk to a gigantic brass horn encircling his neck, or will grasp a big-knobbed stick and knock the stuffing out of a bass drum.

The trainer takes advantage of these natural tendencies when he shows a group of musical elephants—orchestra performers with horns, bells, cymbals, bass drums, and harmonica—playing their instruments; while a sage with huge spectacles stands in front of an enormous music stand, opens the leader's score, and beats time with a baton—in his face the disgust of ages, because, of all the performers to him alone has fallen the hard lot to work without producing a noise.

Fashion in elephant performances changes as does the fashion in men's clothes. No sooner do trainers show acrobatic feats like waltzing, standing on heads, forming pyramids, etc., than along comes a trainer who, in the secrecy of his training-barn, has thought out some new and striking performance that sets audiences talking, and at once trainers are busy the country over teaching their beasts the new trick. Just now, tricks like "musical elephants," "barber's shop elephants," "telephone elephants," and "bowling elephants" are in demand.

In the elephant barber's shop scene, for example, an elephant enters the supposed shop to get shaved, taking a seat on a big inverted tub. The barber elephant reaches for a huge apron, loops this over the customer's head, grasps a whitewash brush in the end of his trunk, and, out of a pail, paints soap-suds thick as cotton-wool over the unfortunate customer's face. Two-foot pasteboard razor in trunk, he makes passes across the customer's face,

wipes off the suds with a towel big as a dinner-plate for his services.

It is a tedious and difficult task to teach these tricks, as is illustrated by the act of the famous bowling elephants originated by Barlow.

The bowling elephants consist of three actors: a bowler, a pin-boy, and a scorer, the bowler curling the tip of his trunk round a fifteen-pound ball and knocking down ninepins, which the pin-boy sets back in their place, while the scorer, grasping a stick of chalk in the end of his trunk, stands in front of a blackboard and unfailingly marks down the exact number of pins the bowler has knocked down.

To teach the pin-boy to reach forth his gigantic arm and pick up the pins, and set these on the exact spots marked at the end of the alley, was no difficult matter, considering the remarkable geometric sense of these creatures, which know enough to pile timber so straight and so neatly that not a plank protrudes so much as an inch beyond the heap. Similarly, after teaching the elephant that it was to hold the chalk it was a simple matter to grasp its trunk and teach it to draw vertical lines side by side on the blackboard, and later to begin drawing straight lines upon receiving a cue, and to continue this until cued to stop.

The chief difficulty came when teaching the bowler. For some reason, Tom, the most intelligent elephant in the group, could not be roused to enthusiasm over the job of grasping the ball. Again and again his trainer picked this up and curled the tip of the big fellow's trunk about it, in an effort to get him to keep hold; but that trunk, so wonderfully clever that it could have picked a pin off the floor, remained so awkward that not even for a second could it retain its hold. It was simply a matter of a self-willed child and a parent, and, with the patience of a father teaching his little son, the trainer persisted, picking up the ball and placing it in the trunk at a low estimate more than five thousand times before at last came encouragement.

Then the beast grasped the ball, whirled his trunk with a lightning-quick sweep, and sent the ball through the roof of the barn like a shot out of a gun. For the first time, for that piece of trickery, Tom felt the trainer's hook fasten across an ear, and

the great head came down with an ear-splitting trumpet of submission. The trainer's troubles, however, had only begun; for Judy, the pin-boy, saw and found use for the stupid pins in front of her, and gleefully hurled these one after another against the side of the elephant barn.

It seemed for a time as if the class must break up in a riot; for, after this first experience, neither elephant could resist the temptation to pepper the barn; but in the end the trainer overcame this by fastening solid leather belts round roots of trunks and leading these through the forelegs to enormous surcingles, thus forming martingales which restricted the freedom of trunks for artillery purposes, but permitted ample play for the work in hand.

Then, grasping Tom's trunk as this encircled the ball, the trainer swayed the huge member back and forth in a vertical plane between the fore-legs, releasing the ball when it had sufficient momentum. From the first time the pins went crashing in a heap, the elephant understood and became a willing pupil, even the pinboy enjoying the confusion and the racket of the crashing pins, and in less than three days the difficult trick was learned.

Another class of feats are the so-called "balancing tricks," the most difficult of all to teach; for no animal in existence is so timid as the elephant when it comes to risking a fall. Even in the wild state, the one dread of these animals is to fall, and no thicket, no brush heap, is ever entered before the wonderful, trunk, which is eyes and nose and weapon and hand to the beast, has made its examination.

How to overcome this inborn timidity is the first problem confronting a trainer when he wants to break his animals into the "walking the wooden bottles" trick, into playing seesaw, or into "walking the cylinder." Like everything else in elephant training, the teaching of these tricks is a matter of common sense. Nothing on earth, short of a steam winch, could drag a pair of elephants to the ends of a forty-foot plank supported at the middle of a two-foot fulcrum. But by teaching by easy stages—first resting the plank on the floor and getting an elephant to stand on each end of it, then inserting a fulcrum four inches high, and raising this gradually inch by inch to

the desired height—no difficulty whatever is experienced.

And, just as the see-saw trick is taught so the wooden-bottle-walking trick is taught at first with short and then with taller and taller bottles, the monster performer cautiously picking his way on the tops of a row of thirty or forty wooden, flat-topped bottles, eighteen inches high and six inches in diameter. With infinite pains the animal mounts the first bottle, reaches forth his trunk, and feels as to the steadiness of the second before he places his foot on it, and so on down the line, each successive bottle being tested before the elephant ventures ahead; for should as little as a match unsteady the base of the precarious footing no power on earth could induce the elephant to proceed.

The best illustration of how this kind of trick is taught is when a trainer teaches an elephant to "walk the cylinder," the idea being to get the seemingly awkward creature to amount to the curved surface of a solid wooden cylinder four feet long and thirty-six inches high, and not only to balance himself upon this but to walk it clear across a stage or an arena.

The first step is to get him to learn to stand on its curved surface while the cylinder is firmly bolted to the ground, the cylinder being so placed at first that, once the animal's fore-feet are in place, his head touches a wall, permitting him to steady himself. The elephant advances and tests the rigidity of the cylinder before he ventures on top of it. If satisfactory, he ventures his fore-feet upon it. While in this position the trainer taps the hind-feet. "Forward, forward!" he says, and the elephant begins to experiment, trying to understand what is wanted. He pushes forward, head tight against the wall, as if to prove that he cannot advance farther; he raises one hind-foot and then the other, until finally the trainer grasps one of the mighty hind-legs and places it with toes touching the heel of a fore-foot.

Here in itself, however, is a balancing feat exactly the same as if a horse were required to stand with its four feet together on an area the size of a dinner-plate. No matter how willing the elephant, by easy stages that require weeks of time he must become gradually used, not only to this



balancing trick, but also to maintain his footing on the smooth, curved surface. Carefully he proceeds, drawing one hind-foot up the cylinders so that he stands on this with three legs, the other remaining on the ground to steady himself, while, with head against the wall, he makes certain of retaining his balance. Only after weeks of patient trial does he trust himself so far as to raise the fourth leg off the ground eventually placing it with the other three on top of the cylinder as he gains in knack and confidence.

Then the cylinder is moved farther and farther from the wall; so that big pupil has to learn to stand all by himself. And then one morning the cylinder, which at first was rigid, has the least little wobble to it. A mere inch of play this is at first and weeks of coaxing are required to get the great animal to mount it; but then week by week this play is increased, until a foot, five feet, ten feet, have been reached, the giant acrobat walking the cylinder now forward, now backward, ponderous feet shuffling in the tiniest of steps as he balances himself neatly, head lowered and back hunched, in face and attitude the expression of a child who is being punished, but at heart the same willing, friendly beast, anxious to please its master.

In one sense, at least, showing elephants is a thankless vocation, for often the tricks that are most difficult to teach evoke the least appreciation, whereas others, that in themselves amount to nothing, are greeted with rounds of applause. One of the latter tricks was that taught the "plunging elephants" which became world-famous four years ago. Spectacular as was, indeed, the sight of eight or ten gigantic creatures shooting down a forty-five degree decline ninety feet long, and splashing into a lake of water, never was

a trick easier taught. In fact, the ten elephants comprising the original group of plungers were broken in to this performance within less than forty-eight hours; the problem consisting merely in shoving the elephants overboard three or four times, after which they would willingly have kept up the fun all day, like boys sliding down a banister rail.

To introduce the elephants to the joys of this form of tobogganing, they were marched to the top of the chute, and by means of a carrot one of them was coaxed to the very brink of the decline. Kneeling, chin far over the edge and trunk extended to grasp the coveted morsel just beyond reach, the elephant had his teeth all set for the delicacy, when he was rudely prodded in the rear by the forehead of a sage behind, and with a wild trumpet of fear, down the chute shot the eight-thousand-pound mountain of flesh, landing in the water with a splash that sent spray twenty feet high. Panicstricken, he made for the shore; but decided early that the water was warm and that he would use the occasion for a little swim.

One after another the elephants were similarly coaxed and prodded overboard. The exhilaration of the slide, and the pleasures of a bath on a hot summer's day, appealed to the child minds of the giants; so that, at the end of the second day, it was necessary only to lead an elephant to the brink of the chute for him to sit on the edge, fore-legs extended, and shove himself off, until, with trunk on high and trumpeting screeches of delight, he shot, in a sitting posture, down the ninety-foot slide like a bullet out of a rifle, and with the impact of shell hurled from a modern gun.

---

## "AT MIDNIGHT"

TRANSLATED FROM *নিশীথে* OF S<sub>J</sub>. RABINDRA NATH TAGORE.

"DOCTOR! Doctor!"  
O bother! in this midnight—  
Opening my eyes I saw our Zemin-  
der Dakshinā Babu. I got up hurriedly and

drawing the rickety chair offered him a seat and anxiously looked up to his face. It was then 30 mts. past 2 on the clock.

Dakshinā Babu with a colourless face and

dilated eyes said "The old trouble again to-night. Your medicine has had no effect."

I gave him a delicate hint that perhaps he had again been taking a rather liberal dose of wine.

He felt nettled and retorted—"There you are mistaken. It is not wine. You won't be able to guess at the real cause without hearing my whole story out."

I turned up the wick of the small kerosene lamp dimly burning in a recess in the wall. The flame brightened up a little and a large volume of smoke came out. Drawing the end of my *dhotie* round my body, I took my seat on a packing-box covered with a newspaper. Dakshinā Babu began his story:—

"A notable housewife of the type of my first wife—it is very difficult to find the like of her. But I was then a young man and 'a young man's fancy lightly turns to thoughts of love' and kindred sentiments; moreover I had given my days and nights to the study of poetry. Her unalloyed housewifery, therefore, was not quite up to my heart. I often remembered the couplet of Kālidās that "a wife is a housewife, a counsellor, a companion in private, a favourite disciple in the fine arts." But on my wife lectures on aesthetics produced no perceptible effect. She would laugh outright if I addressed words of love to her as my sweetheart in a spirit of gallantry. Choice phrases culled from noble poems and fond terms of endearment met with the same ignominious fate before her laughter, as *Indra's* elephant did before the current of the Ganges. She had a wonderful gift of laughing.

Four years ago, I had an attack of a serious disease. I had a malignant pustule on my upper lip and was in the very jaws of death. There was no hope of life. One day, the disease took such a bad turn, that the doctor gave up the case as hopeless. At this crisis a relative of mine brought a *Sannyāsee*—from goodness knows where—who made me swallow a certain root pounded and mixed with *ghee*. I had a narrow escape for the nonce. It might be the effect of the drug or mere luck.

During my illness, my wife did not rest for a single moment. She—weak woman as she was—with the poor strength of a mortal creature fought incessantly and unweariedly with the hovering myrmidons of death. As a mother covers the child at her breast

with her protecting hands, she zealously guarded this my unworthy life with her whole love, heart, and care. She had no food and no sleep nor did she attend to anything else in this world. Death, then, like a baffled tiger balked of his prey released me from his claws but gave my wife a smart slap in the act of leaving me.

She was then *enciente*. Soon after she brought forth a still-born child. From that time forth, there were the beginnings of various complicated diseases to which she became a prey. Then I began to nurse her but she felt embarrassed at this. She would say "what are you at? What would people say? Please do not come to my room in such a fashion day and night."

If I would fan her in her fever, pretending that I was fanning myself, there would ensue a scene; if in the course of nursing her my usual dinner-time was delayed even by 10 minutes, that, too, would cause ceaseless requests, entreaties and complaints on her part. All went contrary if I attempted to tend her even in the slightest degree. She used to say that so much fuss did not look well in one of the sterner sex.

You have perhaps seen our house at Baranagore. There is a garden in front of the house and the Ganges flows past the garden. Right under our bedroom, towards the south my wife turned a plot into a small garden after her own heart, hedging it in with *Mehdi*. That spot in the garden was of the simplest pattern and of a thoroughly indigenous type. There was no predominance of colour over odour, nor of variegated leaves over flowers; nor were there any useless plants growing in small jars with their Latin names written on paper wrapped round sticks and waving high in the air like so many triumphal banners. The *Belá*, the *Jessamine*, the *Gandharaj*, the *Rose*, the *Karavi*, the *Rajanigandha* reigned there. There was also a big *Bokul* tree with its base paved with white marble.

On summer evenings, during intervals of household work, this was her favourite seat, whence she could have a view of the Ganges, but the office-clerks passing by in the sailing boats could not see her.

After a long confinement to bed, on a moon-lit spring evening, she said that she felt stifled by lying indoors and that she

wanted to come out to that garden of hers.

With tender care I slowly carried her to the marble pavement and made her lie down on it. I would have fain laid her head upon my lap but I knew she would look upon it as a strange procedure on my part; so I placed a pillow under her head.

The full-blown *Bokul* flowers dropped one by one. The shadowy moon-light, peeping through the branches, fell upon her emaciated face. A still calmness pervaded the scene. Sitting aside in silence, in that heavy-scented darkness of shadows, I looked at her face and tears started in my eyes. Slowly drawing near her I lifted with both my hands one of her fevered worn-out hands. She did not resist it. As I sat silent in this posture for sometime, my heart overflowed and I exclaimed "I will never forget your love."

All at once I understood that the words were quite uncalled-for. My wife burst into laughter. There was a modest shame, there was happiness, and there was just a shade of mistrust and there was sharp ridicule, too, in a large measure, in that laugh. She did not utter a single word by way of protest, but by that laughter she made it clear to me that it was neither probable that I would never forget her, nor did she expect it at all.

It was for fear of this sweet piercing laughter of my wife that I never ventured to assume a gallant bearing towards her or to address the conventional phrases of endearment to her in the regular way of love-making. The things that came to my mind in her absence seemed to be mere babble when I stood before her. I cannot even now understand why the printed things that draw out floods of tears in the reading, excite laughter when we want to utter them. A speech can be contradicted or controverted but a laugh cannot be dealt with thus. Consequently I had to remain dumb. The moonlight grew brighter; a *Kokila* grew disconsolate by crying *coo—coo*. I wandered, if in such a moon-light night the bird's mate had turned deaf.

There was no sign of the alleviation of her troubles in spite of prolonged treatment. The doctor advised a change of air as the likeliest course. I took my wife to Allahabad."

Dakshinā Babu stuck fast and abruptly stopped at this stage. Eyeing me suspiciously, he rested his head on his hands and brooded over his thoughts. I, too, remained silent. The kerosene lamp in the recess in the wall gave forth a dim light and the buzzing of the mosquitoes became distinctly audible in the silent room. Suddenly breaking the silence he resumed his story.

"At Allahabad she was placed under the treatment of Dr. Haran.

At last, a long period having been passed in the same condition, the Doctor said, I too came to perceive, my wife also understood that she was incurable and must remain a confirmed invalid for the rest of her days.

Then one day she said that since there was neither a chance of recovery nor was there any hope of her dying in the near future,—how long should I get on with her who was more dead than alive?—and she requested me to take a second wife.

It was, as though, a mere piece of sound reasoning and correct judgment; there was nothing in her manner to indicate that it involved nobleness or heroism or anything uncommon on her part.

Now, it was my turn to laugh; but have I such a gift of laughing? I, like the hero of a novel, exclaimed with a lofty, solemn air. "As long as I shall live—"

She said interrupting me "Come, come, you need not go on in that strain. Your words give one such a turn!"

Without acknowledging my defeat I said "I can never bring myself to love any one else in this life." At this, my wife burst into a laugh and I had to stop.

I cannot say whether I had then confessed it even to myself, but now I perfectly understand that I had grown weary at heart of this constant task of nursing without any hope of the patient's recovery. I had no such design as to break loose from it; still even to imagine that I would have to pass my whole life with this confirmed invalid, was painful to me. Alas! in the days of my first youth, when I looked forward, the world that was before me appeared bright and cheerful, with the magic of love, the expectancy of bliss and the mirage of beauty. Henceforth the remaining days are but a vast, dreary, barren, parching desert.

Surely, she had perceived this inward weariness in my nursing. I did not know then, but now I have not an iota of doubt that she could read me off as easily as a simple alphabet-book. Therefore, when assuming the *role* of the hero of a novel, I solemnly protested my love in a romantic vein she did but break out into a laugh in a spirit of deep affection and irrepressible fun. I would fain die with shame even to this day, when I think that she could read my innermost thoughts, unknown though they were to myself, like the searcher of hearts.

Haran Doctor belonged to my own caste. I was often invited to dine at his house. After a few visits the doctor introduced me to his daughter. The girl was unmarried—she was about 15 years of age. He could not marry her owing to the dearth of eligible bridegrooms. So the Doctor said. But I heard a rumour from outsiders that there was a flaw in the family pedigree.

There was no other flaw. She was as fair as she was accomplished. At times, therefore, on account of the discussion of various topics with her I was late in returning home and the time for administering medicine to my wife would be deferred. She knew that I had been to Haran Doctor's, but she never inquired after the reason for delay.

Once again, I began to see a mirage in the midst of a desert. When my whole soul was thirsty, clear overflowing water sparkled and bubbled before my very eyes. With all my efforts I could not turn my heart away.

The sickroom became doubly cheerless. Irregularities in nursing and administering medicine grew pretty frequent now.

Haran Doctor used to tell me often that it was better for those that were incurable to die, for in dragging their existence on they themselves enjoyed no ease and made others unhappy as well. The remark is unexceptionable as a general statement, still he had not acted well in starting the topic *apropos* of my wife. But doctors are so callous with regard to Life and Death that they are unable to gauge our feelings aright.

One day, I overheard by chance, from an adjoining room, a conversation between my wife and the doctor. She was saying "Doctor, why do you swell up the druggist's bill by making me swallow useless

drugs? When my life itself is a disease, why not prescribe such a medicine as will make a speedy end of it?" The doctor exclaimed "For shame, don't talk thus."

These words gave a sudden and violent shock to my heart. When the doctor was gone I went to my wife's room. I sat at her bedside and began to smooth her temples with my hands. She complained "It is very hot here. It is better that you should go out. It is time for taking your 'constitutional', else you won't have a good appetite for your supper."

The plain import of going out was to call at the Doctor's house. It was I who had explained to her that to have a good appetite, a walk was absolutely necessary. Now, I can say it for certain, that she could perceive my pervarication everyday. I, fool as I was, took her for a fool."

At this stage Dakshinā Babu, resting his head on his hands, remained silent for a long spell. At last he asked for a glass of water. He drank it off and made a fresh start:—

"One day, the doctor's daughter Monoramā expressed a desire to visit my wife. I know not why, but I did not much relish the proposal; But there could be no fair and reasonable grounds for objection. She came to our house one evening.

That evening, my wife's pain was considerably aggravated. In moments of intense suffering she used to remain quiet and motionless. Her suffering could be inferred only from her clenched fists and livid face. Nothing was stirring in the room. I sat still at the bed-side. To-day she had not sufficient strength to request me to go out for a walk; or she had a yearning in her heart of hearts to have me by during her severe suffering.

The kerosene light was put beside the door to spare her eyes. The room was dark and silent. Only her hard breathing became audible during the intercession of pain.

Just at this time Monoramā stood before the door. The light of the lamp from the opposite side fell full upon her face, which so dazed her eyes that she could not, for a moment, discern what was in the room and she hesitated before entering.

My wife started and seized my hand and asked me who was there. In the weak



state of her health she became affrighted at seeing a stranger and twice or thrice asked me in a subdued voice—"who's she? who's she? who's she?"

I stammered out that I did not know. And the next moment I felt the stings of conscience like a lash cutting into the flesh. Another minute and I said "Oh! I see! it is the doctor's daughter."

My wife cast a glance upon my face, but I could not look to hers. The next instant, she, in a faint voice, welcomed the guest and asked me to hold the lamp up.

Monoramá came into the room and took her seat. There were brief snatches of conversation between them. The doctor arrived just at this juncture.

He brought with him two phials of medicine from his dispensary. Producing them he said to my wife that the blue phial contained a liniment for external application and the contents of the second one were to be taken. He also cautioned her not to confuse the two, as the liniment was a deadly poison.

He cautioned me too and placed the phials on the table by the bed-side. Before departing he called for his daughter.

Monoramá pleaded, "Papa, mayn't I stay? Here is no female companion to look after the patient."

My wife grew flurried and requested her not to trouble herself for her sake, as she had her old servant-woman who looked after her as a mother.

The doctor said with a smile that my wife was *Lakshi* herself. She had nursed others all her life and she could not suffer herself to be nursed by another.

The doctor was about to leave with his daughter when my wife said "Doctor, he has been long sitting in this close room. Would you please take him out for a walk?" The doctor asked me to come out with him so that we might take a stroll by the river-side.

I complied soon enough after raising a slight objection. The doctor again warned my wife about the two phials of medicine when he was on the point of starting.

That night I dined at the doctor's house and was late in returning. Getting home I found my wife very restless. Stung with the pangs of remorse, I asked if her pain had aggravated.

She could not answer, but only regarded me with a mute expression. She had lost the power of speech.

Instantly I sent for the doctor. At first, for a long while he could not understand what was the matter. At last he asked if the pain had aggravated and suggested that the liniment should be applied; he took up the phial from the table only to find it empty. He enquired of my wife if she had taken the liniment through mistake; she answered in the affirmative by a nod.

The doctor rushed out and drove in haste to his quarters for getting a stomach-pump. I reeled on to my wife's bed in a half-unconscious plight. Then as a mother solaces her ailing child, she drew my head towards her breast and tried to communicate her thoughts to me by the touch of her hands. By that pathetic pressure only, she iterated and re-iterated, as it were, "Grieve not; it is better that I am going. You will be happy and in that thought I pass away in happiness."

When the doctor returned, all her troubles had come to an end with the end of her life."

Taking another draught of water Dakshiná Babu complained that it was too hot and stepped outside; he came in after striding up and down the verandah for a while. It was evident that he did not like to tell his story, but as if I was drawing it out of him by some spell. He again went on.

"I returned to my native place with Monoramá as my wife.

She married me with her father's consent. But when I caressingly spoke to her, when I tried to win her heart by making love to her, she did not even smile but remained grave. How should I understand what doubt lurked in a corner of her heart?

About this time I fell into the habit of drinking.

It was on an early autumn eventide that I was walking with Monoramá in our garden at Baranagore. The darkness was closing fast. Not a sound was there, not even that of the fluttering of birds' wings in their nests. Only the yew trees standing in deep shadow on both sides of the garden-walk were rustling against the wind.

Feeling tired Monoramá lay down on the marble pavement round the *Bokul* tree. I, too, sat by her side. The darkness was deeper there. The portion of the sky that could be

seen through the boughs was studded with stars. The cicalas chirped under the trees, and by their chirping they were weaving a thin fringe of sound, as it were, around the deep silence slipped from the bosom of the "illimitable inane."

That evening, too, I had taken a little wine and my mind was in the air. When gradually my eyes grew accustomed to the darkness, the shadowy form of that weary-limbed, loose-skirted woman outlined in pale hues against the shadows of the trees stirred an irresistible sensation in my mind. Methought she was a shadow and that I could not by any means clasp her within my arms.

Just then the tops of the yew trees seemed to be a-blaze, as it were. Then the pale yellow moon with waning horns slowly climbed up the sky over the tree-tops. The mellow beams of the moon streamed on the face of the white-robed woman wearily reclining on the snow-white marble. I could not contain myself any longer. Drawing closer I grasped her hands within mine and said "Monoramá, you may not believe me, but I love you and can never forget you."

No sooner had I uttered these words than I started, remembering to have once before said these very same words to another. That very minute a sound of laughter 'went shrilling' over the boughs of the *Bokul* tree, over the tops of the yew trees, under the pale crescent moon, from the east to the far west of the Ganges. I could not say whether it was a heart-rending laugh or a sky-rending cry of agony. That very moment I swooned away and fell from the marble pavement.

When my senses returned, I found myself lying a-bed in my room. Monoramá asked why I had fainted away so suddenly. A tremor passed through my frame as I said "Did you not hear a hoarse laugh rumbling through the sky?"

Monoramá said with a smile that it was not a laugh but that we had heard the rustling of the wings of a long line of birds that were flying across the sky, and expressed her surprise at my having been so easily frightened.

In the day-time I was fully convinced that it was really the sound of the rustling of birds' wings. At that time of the year cranes came there from the north to feed

on the *churs* of the river. But at the approach of evening, I could not continue in that belief. I imagined then that a great laugh had gathered itself, pervading the darkness, and it would burst forth on the lightest occasion, piercing the darkness. At last matters came to such a pass that after evening I dared not speak a word to Monoramá.

Then we left our house and sailed out on a boating excursion. In the month of *Agraháyan* my fears fled before the breezes of the river. For some days I enjoyed great happiness. Charmed with the beauties of the surrounding scenes, Monorama too, after a long time, began slowly to unlock her heart to me.

At last we sailed down the Ganges, passed the *Jalangi* and reached the *Padmá*. That terrific *Padmá* was then enjoying, as though, her long winter-sleep like a lean serpent slunk to her hole in torpor. On the north, lay the lifeless, verdureless, trackless, wide expanse of *churs* stretching far, far, as the eye could reach and on the high banks to the south, the mango-groves of the villages, were trembling with folded hands, as it were, before the very mouth of that terrible ogress of a river;—the *Padmá*, in her sleep, was turning on her sides and the fissured banks were tumbling down into the waters.

Finding the place suitable for our strolls, I ordered my boat to be moored here.

One evening, we wandered away to a great distance in the course of our stroll. With the fading of the golden light of the setting sun, the clear beams of the new moon shone forth all at once. The white limitless expanse of sand-banks became steeped with the overflowing moon-beams reaching up to the farthest verge of the horizon. I then imagined that we two were alone roaming in the dreamland of the lifeless world of the moon (*Chandraloka*). A red shawl encircling Monoramá's face dropped under her head and covered her body. When the stillness grew deeper, when there remained nothing but a whiteness and a void without space or bound Monoramá gently put out her hand and grasped mine. She drew closer and stood with complete reliance on me surrendering as it were to me, her whole body, mind, life and youth. With a heart tremulous and pulsating with passion, I

thought, could love be had within the four walls of a room? Nothing save this open, uncovered, wide sky can hold two persons. I then fancied that we had no house or home, nowhere to return, and we would thus wander away aimlessly and unopposed, hand in hand, over this moon-lit void along a way 'without space or bound.'

Walking thus we came to a point whence we saw at a distance a sort of pool in the midst of sands—the waters having stagnated there as the river had receded from the spot.

A long streak of moon-beam had swooned, as it were, upon that rippleless, sleeping, silent piece of water circled by a sandy desert. As we came to the spot, we halted. Monoramá prompted by some undefinable thought looked to my face; the shawl slipped off from her head. Lifting her face, glowing with a halo of moonlight, I kissed it.

Lo! at that moment in the silent sandy tract without a trace of human habitation, sounded a solemn voice thrice "who's she? who's she? who's she?"

I started, my wife too trembled. But the next moment, both of us came to perceive that the voice was not human, nor was it supernatural. It was the cry of some aquatic birds feeding on the *chur*, put to fright at our intrusion upon their sequestered and safe abode.

Nervous with the shock, we instantly returned to the boat and went to bed. Monoramá, tired as she was, soon fell asleep. Then in that darkness some one standing near my bed-curtain and pointing a long lean bony finger towards the sleeping figure of Monoramá began persistently to whisper low to my ear "who's she? who's she? who's she?"

I got up hastily, struck a match and lighted a candle. The apparition vanished, that very instant. And shaking the bed-curtain, heaving the boat, freezing the blood of my heavily perspiring body, a great laugh 'went shrilling' through the darkness of the night. It crossed the river, passed the sandbanks, blew past the sleeping countries, towns, and villages,—

as if it was receding far far away, beyond country after country, world after world, gradually growing fainter and fainter—gradually it passed the land of Life and Death—it grew fainter and fainter—piercing as the point of a needle—such a faint voice I had never heard nor dreamt of. I fancied my brain to be the limitless sky and the voice, though melting far far away, could not recede from the confines of my brain. When at last it became utterly unbearable I thought of putting out the lamp with a view to compose myself to sleep. But as soon as I lay down, again that smothered voice broke out, in the darkness, by the side of the bed-curtain—"who's she? who's she? who's she?" The blood in my heart too, began to beat the same measure—"who's she? who's she? who's she?" In the depth of the night, in the still boat, my watch too, as though animated, pointing its hour-hand towards Monoramá began to sound with the same measured tick from above the shelf "who's she? who's she? who's she?"

Dakshinā Babu grew ashy pale, his voice became choked. I touched him and offered him a glass of water. Just at that time, the flame of the little kerosene lamp emitted a sudden glare and went out. I suddenly saw the first light of the dawn. The crow cawed; the *doel* whistled. The road in front of my house became alive with the creaking sound of a buffalo-cart passing along. All at once a change came over the expression of Dakshinā Babu's face. There was no longer the slightest sign of fear. He was heartily ashamed and highly incensed with me at what he had unfolded to me under the spell of the night and the fascination of imaginary dread. Without bidding a courteous adieu he abruptly dashed out of the room.

That very day, again at midnight, there was a knock at my door and a voice crying—"Doctor! Doctor!"

ANATH NATH MITRA.

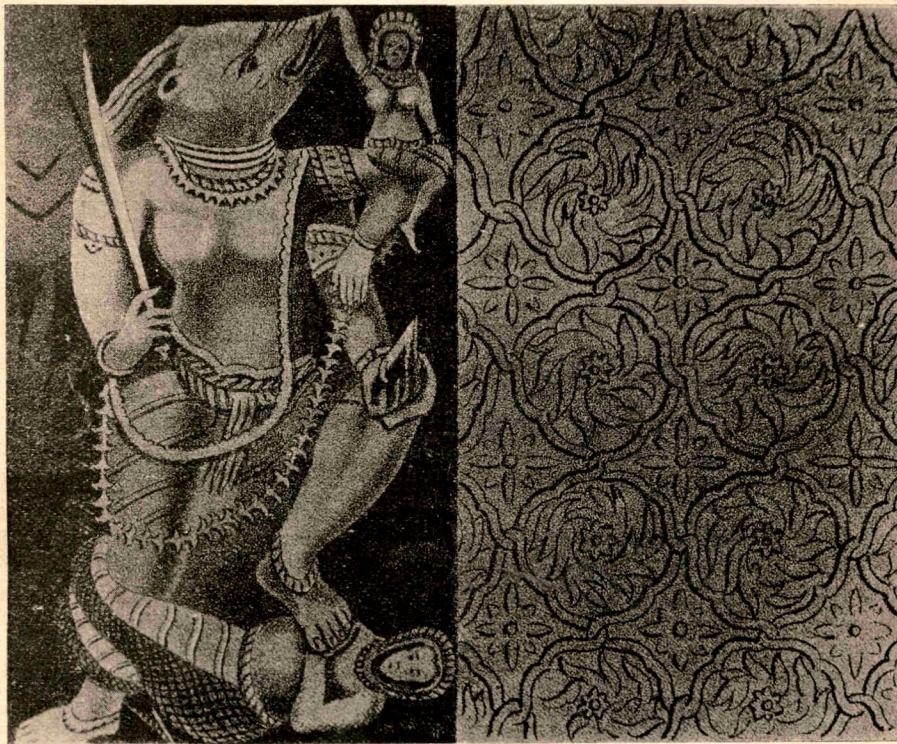
BANGABASI COLLEGE.



## THE FIRST MOSLEM CAPITAL OF BENGAL

GOUR, as the name of a city, as well as that of an empire in Eastern India, is of great antiquity. It was ruled over by the Hindus and Buddhists before it came to be occupied by the Moslem, when the temples with their images, as indeed every vestige of ancient sculpture, came to be demolished to supply ready-

made materials for the speedy construction of places of Moslem worship. Every traveller will be able to bear out Ravenshaw that in many places "on the reverse face of marbles, used in building the mosques, are visible the defaced images of old." Many of the mosques manifest even in form and style a pre-existing Hindu



THE VARAHA-AVATAR.

influence handed down from remote antiquity.

Bakhtiyar Khalji, the renowned leader of the Moslem raid, does not appear to have resided in the city that first fell into his hands. He is said "to have left it in desolation and made Laksmanavati the seat of his Government, which was adorned with mosques, colleges and monasteries." Even

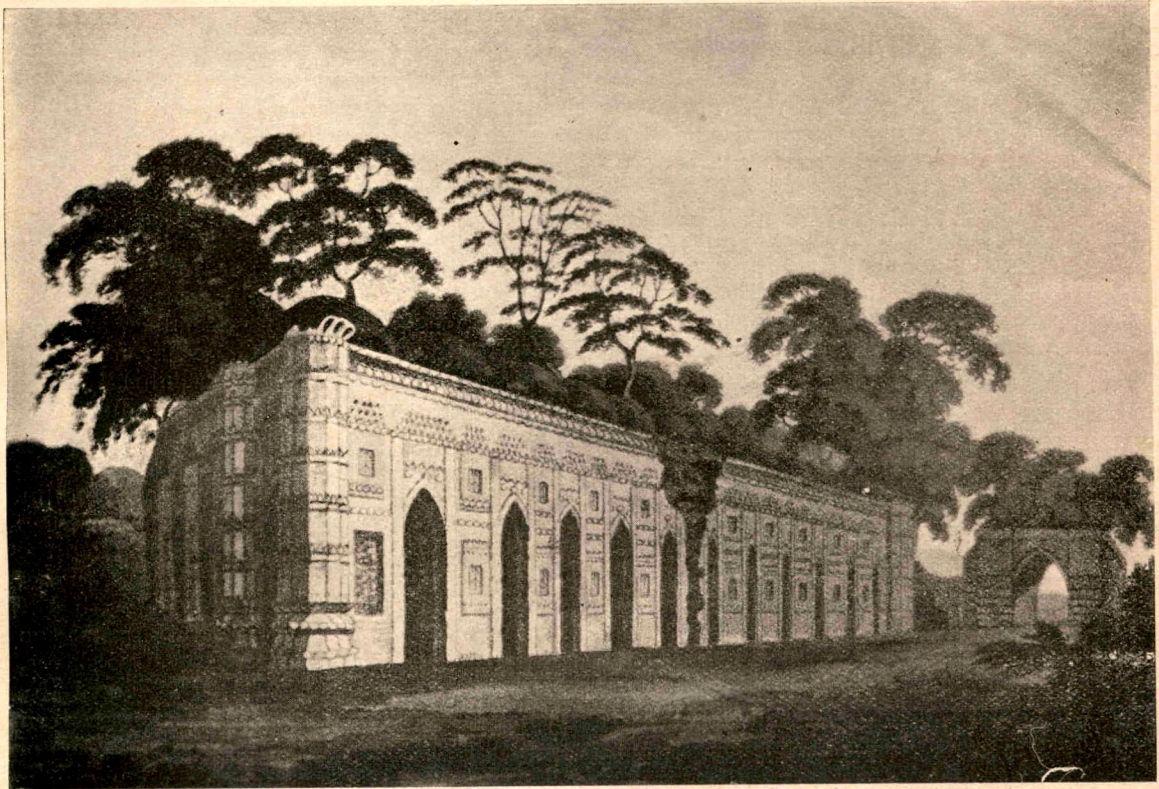
this appears to be doubtful, not only for the complete absence of architectural remains of his day, but also for the stronger fact that Bakhtiyar had hardly time to exchange his camp life for a peaceful residence in a palace of his own. He had to pass most of his time, sword in hand, in the military outpost at Devikote on the bank of the *Punarbhava*, which has been



identified with Damdama, in the District of Dinajpur. It was here that he was killed during sickness by one of his own followers, after his defeat and memorable retreat from a perilous campaign organised for the conquest of Tibet. Bakhtiyar died in North Bengal, but he lies buried in South Bihar; and this should be a sufficient indication of the unstable supremacy he had succeeded in inaugurating in a part of North Bengal.

Professor Blochmann, in explaining the situation, observed that the "Rajas of Northern Bengal were powerful enough to preserve a semi-independence in spite of the numerous invasions from the time of Bakhtiyar Khalji, when Devikote, near Dinajpur, was looked upon as the most important military station towards the north."

Devikote was thus the first *de facto* Moslem capital in Eastern India, and Sultan Ghiyasuddin I. was the first Moslem ruler,



THE BARADWARI.

who transferred the seat of Government from that place to the historic city of Laksmanavati, which occurs in all early Moslem writings in a corrupted form as Lakhnauti.

The silver coin of Ghiyasuddin I. of 614 A. H. is the earliest Moslem "Tanka" hitherto discovered, and his gold coin of 616 A.H. is the earliest that records the fact of its having been "struck at Gour." The adoption of the cavalier device of a horseman with a mace in hand (so unusual for an iconoclast) seems to have been suggested by the device

of the Rajput horseman with a spear in hand which distinguished some of the Hindu coins then in circulation.

We have no architectural relics of this period, although Sultan Ghiyasuddin I. is said to have built Jami and other mosques. He is credited with building the fort of Basankot which remains to be traced and identified. This fort with the city of Laksmanavati was captured in 1227 A.D. by the eldest son of Sultan Iyaltimish and after the death of the Sultan a battle was

fought for the possession of the fort within the environs of the city. The identification of fort Basankot would therefore help us to fix with certainty the city of Lakhnauti built by the Moslem conquerors. But the name itself is Hindu and it has yet to be explained why the Moslem Sultan conferred on it a Hindu name if he really built it and not merely *rebuilt* an old fort of the Hindus.

The only remains of this period are the great causeways said to have been constructed by Sultan Ghiyasuddin I. "to protect his capital from invasion and inundation". These boundary embankments are, on an average, about 40 feet in height and 200 feet at the base". They extended according to Minhaj, who visited Lakhnauti in 1243 A. D., "about ten days journey from Lakhnauti to the gate of the city of Lakhnov on the one side and to Devikote on the other." Portions of this causeway are indicated by Ravenshaw in his map, but even here local topography offers no corroboration. "The facing throughout" says Ravenshaw "was of masonry, and numerous buildings and edifices crowned their summits." But instead of masonry facings and numerous edifices, we have only rank vegetation and luxuriant undergrowth guarded by regiments of apes!

From Bakhtiyar to Ali Shah, for about a century and a half, we have hardly any edifice to associate the name of any of the Moslem rulers with its construction. It was a period of struggle,—a long continued tug-of-war for supremacy between Delhi and Gour, and most of the rulers were viceroys of the Emperor of Delhi. They had neither the aspiration nor the incentive to embellish the city of their temporary exile.

The oldest inscribed record of this period appears to be the solitary short inscription of three lines (now in the Indian Museum in Calcutta) describing the construction of a well in Gour during the rule of Shamsuddin Iyaltimish by his sword-master Kutlugh Khan. Another inscription, recording the building of a mosque, during the rule of Jalaluddin Masud Jani, in 647 A. H., was discovered by General Cunningham in the forest of Gangarampur, towards the extreme northern outskirts of the city, locally called *Pichli* (literally, the *former*).

In 1346 A. D. Haji Ilyas, the reputed founder of Hajipur, assumed independence under the title of Sultan Shamsuddin Ilyas Shah. He is locally remembered by his well-known nickname of *Bhangra* (addicted to *Bhang*.) He founded a dynasty of independent sultans of Gour, which, except for a short interval, ruled over Bengal till 1491 A. D. Shamsuddin resided in Pandua on the left bank of the *Mahanandā*, where the ruins of Sataisghara are still associated with his memory. His son and successor Sikandar commenced to build the famous *Adina* "one of the largest mosques in the world." It was not finished before the founder was struck down by death in a battle brought about by his own son to snatch away the throne. "Father open thy eyes", said the victor to his gasping parent, "father open thy eyes and express thy dying wish that I may fulfil it." The king opened his eyes for the last time and said "May you prosper in your sovereignty as I have quitted the world."

The dynasty of Ilyas Shah was temporarily overthrown by Ganesha, a Hindu landlord of Bhatooriah (Rajshahi). He is said to have embellished Pandua with temples. His son Jadu embraced the faith of the Prophet and ascended the throne under the name of Sultan Jalaluddin. There is no trace of any of the temples of Ganesha. A tank in Gour still called the *Jalali* tank and a Mausoleum in Pandua, called the *Eklakhi*, are associated with the memory of Jadu Jalaluddin. His son Ahmed Shah was assassinated by his slaves, whereupon the throne was seized by Nasiruddin, who assumed the title of Sultan Mahmud I. and commenced the repairs of the fortifications of Gour and the embellishment of the ancient city with gates and monuments.

The intrusion of a Hindu dynasty of three kings, in spite of two centuries of Moslem supremacy, offers food for reflection. But there is hardly any authentic account to explain the causes which brought about that revolution, except a casual note in the *Advaita-prakāsa* composed about 1568 A.D. which shows that Ganesha had ascended the throne by killing the *Badshah* of Gour.

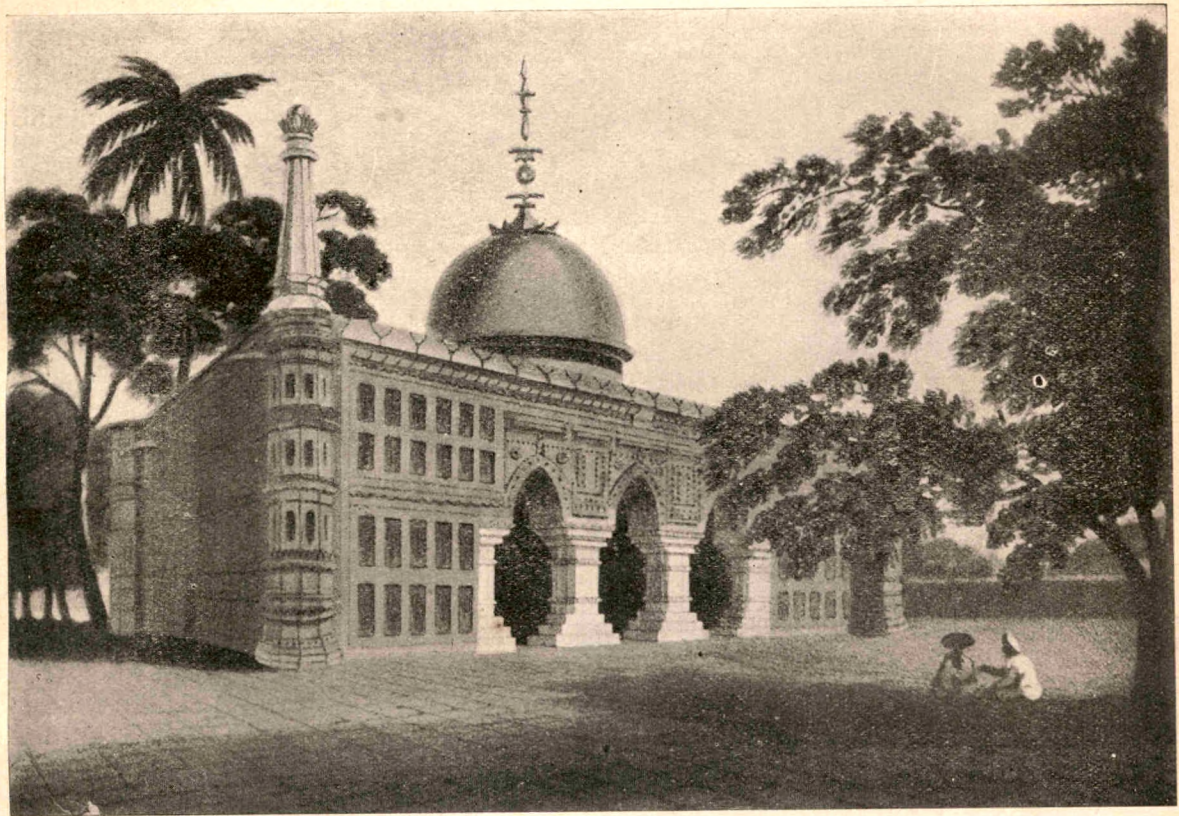
The dynasty of Ilyas Shah was noted for power and wealth. The trade between Bengal and the far east on the one hand and the far west on the other by the high seas



was of great antiquity. It was this lucrative trade which was one of the principal sources of opulence for which Bengal was so well known in days of yore. It appears from the Chinese Annals, translated by Pauthier (in the *Journal Asiatique* 1839) that ambassadors from China to Bengal and from Bengal to China used to carry presents as tokens of mutual friendship between the sovereigns of both the countries. According to these annals, Ghiyasuddin, son of Sikandar, sent presents to China in 1408

A.D. consisting of the produce of his country, which included, among other articles, "drinking vessels of white porcelain with azure flowers" greatly admired and specially noted in the Chinese Annals. We also know from this source, ever noted for accuracy, that the silver money of Bengal used at this period to be called "Tang-Kia" (tangka) weighing about 163·24 grains.

With the restoration of the house of Ilyas Shah under Mahmud I, the capital came to be transferred once for all from Pandua



THE QADAM-RASUL.

to Gour. To this monarch and his son Barbak, Gour owes most of its existing monuments. But with the death of Barbak the city became the scene of rapine and murder. The Abyssinian slaves of Barbak, numbering several thousands, got the military under their control and usurped the throne for a time. Abul Fazl calls them "low hirelings," while Feristha describes the situation by observing that "the people

would only obey him who had killed a king and usurped the throne." Faria-y-Souza, the Portuguese historian, says, "they observe no rule of inheritance, from father to son, but even slaves sometimes obtain it by killing their master"!

This state of things continued until Alauddin Hossain Shah, an Arab adventurer and a descendant of the Prophet, came to deliver Gour from anarchy, by establishing



a dynasty which left many a public building to testify to the success and splendour of their rule.

The prosperity of Gour under the Moslem really reached its highest point after the restoration of the house of Ilyas Shah. In 1487 commenced rapine and murder to tear it to pieces for a time. But under Hosain Shah and his son Nasrat, Gour again flourished for a time and approached, if not actually surpassed, its former magnificence.

"From Ancient times", says Golam Hosain in his *Riayz*, "the custom in the country of Lakhnauti and East Bengal was that rich people preparing plates of gold used to take their food thereon, and on days of carnival and festivities, whoever displayed a large number of golden plates became the object of pre-eminence." This custom, casually noted the historian, as well as the ruins of costly edifices, bears ample testimony to the magnificence of Gour.



THE TOMB OF SHAH HOSAIN.

But from its sack by Sher Shah (1527 A.D.) and from its depopulation (1575 A.D.) it never recovered, although Sultan Shah Shuja, made a futile attempt for a time to return to this ancient capital of Bengal.

It was the plague! "So long as the Ganges continued to flow under the walls of the city", says General Cunningham, "and even after its desertion, so long as the Bhagirathi retained a good flow of water, it is probable that Gour may have been fairly healthy. But when the Bhagirathi dwindled away to a mere rivulet, and the filth of the City was no longer swept away, its continued accumulation within the ramparts at last bred a most deadly pesti-

lence, which in 983 A.H. (1575 A.D.) carried off no less than fourteen of Akbar's principal officers, including the celebrated Munim Khan, the governor of the province."

Stones and bricks commenced to be carried away when the capital was abandoned and as this practice opened a fruitful source of income to private enterprise, it was long encouraged by the Moghuls and even by the Hon'ble East India Company for the sake of the revenue that they thus scraped together from the deserted capital by granting licenses for its spoliation.

It was only a pittance of Rs. 8000/ a year, which, we know from Grants' *Analysis of the Finances of Bengal* used to be thus collected



and entered in the accounts under the head of "Qimat Khist Kar." It used to be annually levied from a few landlords in the neighbourhood of Gour "who had the exclusive right" says Grant "of dismantling the venerable remains of the ancient city of Gour or Lakhnauti, and carrying from thence a particular species of enamelled bricks surpassing in composition the imitative skill of the present race of native inhabitants."

A partial repair, now inaugurated by Government, has made it convenient for the modern traveller to visit and study these interesting ruins, although everyone will for ever repeat with a sigh that Gour of today is but "a lamentable wreck of its former elegance and grandeur," as noted by Ravenshaw when he first made an attempt to secure photographs of the ruins.

A. K. MAITRA.

#### THE ILLUSTRATIONS.

(1) A stone-slab from the "Chota Sona Musjed" of Gour, showing the use of Hindu materials in the construction of Moslem buildings. The plate shows both faces of the stone-slab, the *obverse* containing a sculpture of the *Varaha avatara* of *Visnu*, rescuing mother *Earth* (on the left elbow) by defeating *Nagraj*, trodden under foot, the *reverse* illustrating the subsequent Moslem carving.

(2) The great golden mosque, commonly called the "Baradwari," near Ramkeli, with one of the three

outer gates, through which the courtyard could be reached. Built by Nasrat Shah, son of Shah Hosain, 932 H.=1525 A.D.

(3) The Qadam-Rasul, built by Nasrat Shah 937 H.=1533 A.D. to contain the stone foot-print of the Prophet.

(4) The tomb of Shah Hossain or strictly speaking, the outer gate of the enclosure, containing the royal tomb, partly visible through the gate. The facing throughout was of glazed or enamelled bricks, the product of a forgotten art in modern India.

*Note.*—In 1783 Mr. Henry Creighton, son of a Scotchman, entered as a mercantile assistant into the service of Charles Grant, Esqr., the Commercial Resident of Malda. Creighton was employed as Superintendent of the Goamalty Indigo Factory. There he remained from the year 1786 until his premature death, which took place in the year 1807, about the 40th year of his age. He left an account of the ruins of Gour, illustrated with hand-painted representations of buildings as he found them in his day. These were published in London in 1817 "for the sole benefit of his widow and children." The photographs, which illustrate this paper, were taken from Creightons "*Gour*" by Sreeman Jadu Nandan Chaudhuri of Englishbazar. The tomb of Shah Hosain, the great patron of learning, the founder of "the college of Gour," and the royal master of Rup and Sonaton Goswamis (when they acted as trusted ministers of State), is no longer in existence. The materials, consisting chiefly of enamelled bricks of the choicest pattern, were broken down and sold off after the death of Creighton. Even in his day the outer gate of the enclosure, containing the royal tomb, was all that could be represented in his painting. A tamarind tree marked the spot for all subsequent explorers, and it stood alone in the midst of a vast scene of desolation within the citadel of Gour!

## COMMENT AND CRITICISM

### Purdah and Political Liberty.

In the March number of "Modern Review" Mrs. Jessie Duncan Westbrook in her admirable article on "How India strikes a suffragette" advises us not to think of liberty, and of self-government, whose woman-folks are enslaved in the double prison of purdah and ignorance.

Why, then, Turkey and Persia, the lands of more Purdah and ignorance have established their governments on modern constitutional basis? Did the Young Turks receive any help from their veiled women? Did even the fair realm of England receive from her enlightened daughters that help, that inspiration which have enabled her to get a high position among nations?

Mrs. Westbrook, so she says, came here with the strongest sympathy for our cause. Why should she not still entertain that sympathy towards the people

of this land, where thousands are starving and millions are dying of plague, famine and malaria?

SUDHIR CHANDRA SARKAR.

*Note by the Editor.*—In connection with the question raised here, perhaps our correspondent will find the following extract from the *Panjabee* interesting:—

"Once things commence, there is no knowing where they will end. No sooner have the Young Turks emancipated themselves from the despotism of ages than they are confronted with the difficult problem of keeping their womankind within the four walls of the harem. "Down with the harem and its hateful restrictions" is the cry of the new Turkish woman, who is fast becoming an irresistible factor in the social and political constitution of the Ottoman Empire. The phenomenon has taken the world by surprise. "In spite of the sudden victory of the Young Turks party and the wholesome modernising of Turkey which ensued," writes a European authority on Turkish affairs,

"one did not expect that the old traditions concerning women would be tampered with." Centuries of heredity stood opposed to such action. Yet, such is the influence of times and circumstances even on the traditions of ages, that the unexpected has happened, as it is proverbially calculated on certain occasions to happen. The movement, however, is as old as the first awakening of Turkey to modern ideas. Many Turkish women, especially of the higher classes, received European education, and modern ideas took as complete possession of them as of their lords, so much so that many of the fair dwellers in the land of the Sultan played an important part in the fight for the overthrow of the old regime and of Sultan Abdul Hamid. The Young Turks could not with consistency disregard the women whose assistance they had accepted and profited by at a critical time. Moreover, the advanced Turkish woman has given the world distinctly to understand that she does not care for masculine opinion in things concerning herself, even if that opinion came from the Sultan himself. And both the Young

Turks and the Sultan have yielded to the situation, with more grace than was expected of them. Last year a number of Turkish ladies of high standing had boldly discarded the veil on several occasions without eliciting masculine comment. And now we find it stated in the papers that at the Court functions in connection with the "Bairam" the ladies of the Turkish aristocracy demanded entry and were admitted! Such a revolution in Turkish official etiquette could hardly have been imagined during the year before last. The Sultan courteously received his feminine guests, who wore fashionable Parisian dresses and no veils! In his emancipation of the Turkish women, the European writer we have already quoted sees "only another remarkable demonstration of the irresistible power of popular demand once it is aroused to its ultimate." The fact of the higher class women having taken the lead in the matter is a guarantee for the rapid spread of the movement throughout the Empire."

## REVIEWS OF BOOKS

### ENGLISH.

I. *M. K. Gandhi: An Indian Patriot in South Africa*, by Joseph F. Doke, with an Introduction by Lord Ampthill. Published by The London Indian Chronicle, 154 High Road, Ilford, London. Price 2-6d. net.

This handsomely got up volume of 97 quarto pages is profoundly interesting reading to every patriotic Indian. The Government of India has now been fully aroused to sense of its duty by the Indians in Natal. Lord Ampthill, who officiated as Governor General of India during Lord Curzon's absence, writes an Introduction to the volume which deserved to be quoted *in extenso* if space permitted. The following extract must however suffice.

"Undoubtedly this disfranchisement, under a Liberal administration, of men on account of their colour, this deprivation of an elementary right of British citizenship on racial grounds, constitutes a reactionary step in Imperial Government almost without parallel, and perhaps there has never been so great or momentous a departure from the principles on which the Empire has been built up... But the violation of the political ethics of our race is even greater in the case of the "colour bar" which has been established in the Transvaal than in that of the new South African constitution. If the Houses of Parliament and the Press cannot see this and do not think it worth while to take account of so momentous a reaction, it would seem that our genius for the Government of an Empire has commenced its decline.

"What is to be the result in India if it should finally be proved that we cannot protect British subjects under the British Flag, and that we are powerless to abide by the pledges of our sovereign to our statesmen? Those who know about India will have no doubt as

to the consequences. And what if India—irritated, mortified and humiliated—should become an unwilling and refractory partner in the great Imperial concern? Surely it would be the beginning of the end of the Empire."

The author of the present volume is the Baptist Minister of Johannesburg. We do not know which to admire most in this biographical sketch—the author's admiration and sympathy for his hero, his catholicity of views, his power of weaving the main incidents of the struggle in South Africa into the story of Mr. Gandhi's personal life and career without taking away in the slightest degree from the narrative, or the statesmanlike grasp of the fundamental tendencies of the Indian problem now confronting the South African confederacy. It appears that Mr. Gandhi is a Vaishya caste, and is the direct and immediate descendant of two Prime Ministers, one of Porbander, and the other of Rajkote in Kathiwarh. He is a Barrister-at-law, but a strict vegetarian. He went to South Africa for the first time in 1893, in connection with an important lawsuit in which he was briefed, and has been compelled, at the earnest entreaty of the Indians settled there, to stay in that country ever since, being enrolled as an advocate of the Supreme Court of the Transvaal. What did he find to be the condition of his countrymen in South Africa? "They were content to live, and to live as slaves. It was this apathy which appalled him. He saw of what they were capable, and realised to what they were drifting, and determined to resist with all his might the elements, both within his community and without, which were making for degradation... The awakening had at length come; and through the whole Indian community a new thrill of self-consciousness had answered his touch. It was his endeavour now to foster and encourage this national uplift." (p. 39). By his unselfish endeavours he acquired

an immense power over the minds and secured the passionate devotion of his fellow countrymen and even of highminded foreigners like Messrs. Polak and Ritch—a characteristic which Mr. Gandhi shares with all great leaders of men. "The Indians trusted their counsellor implicitly as they do still. They knew his value, and loved him." "I believe if Mr. Gandhi said 'die,' not a few would cheerfully obey him." On the other hand, the Government officials had resolved to fight remorselessly with Mr. Gandhi, and if possible, eliminate his influence from Asiatic politics in the Transvaal. The officials were afraid of Mr. Gandhi. They were all weaker, smaller men than he, and they knew it." Twice did he lead a band of Indian followers to take part in the battles of the Empire in the capacity of stretcher-bearers and hospital attendants, once during the Boer War, and again during the Tulu War. The services of the Indians during the former connection have been recognised by the erection of a fine monument in honour of the South African Indians who died during the war. In Natal, he fought with the plague and exterminated it, he went on deputation to England and India to plead the cause of his countrymen and was greeted with a howl of denunciation by the angry colonists on his return, and was once all but lynched; he suffered innumerable physical and mental indignities, including incarceration with hard labour, for espousing the cause of the Indians settled in South Africa. He has further founded a Tolstoian colony of Indians at Phœnix where "Indian Opinion"—which has done such fine service to the cause of the Indian community—is published. The scheme has impoverished him, for he has paid nearly Rs. 30,000 from its own pocket to launch it into existence. But "Mr. Gandhi is a dreamer. He dreams of an Indian community in South Africa, welded together by common interests and common ideals, educated, moral, worthy of that ancient civilisation to which it is heir; remaining essentially Indian, but so acting that South Africa will eventually be proud of its Eastern citizens, and accord them, as of right, those privileges which every British subject should enjoy. This is the dream. His ambition is to make it a reality, or die in the attempt and this is the motive that forms the foundation of his efforts to raise the status of his people, and to defeat everything that would tend to degrade his brethren or hold them in a servile condition." (p. 66).

The private character of this man has been thus described by the author who knows him well: He has 'a quite assured strength about him, a greatness of heart, a transparent honesty.' 'Our Indian friend lives on a higher plane than most men do.' His 'profound unworldliness' is apparent to all. 'Those who know him well are ashamed of themselves in his presence.' 'He is one of those outstanding characters, with whom to walk is a liberal education, whom to know is to love'. As a speaker, he is one of the most convincing. 'Few can withstand the charm of his personality'. 'An invariable and beautiful courtesy' characterises his utterances. To most of his countrymen, he is "our true Karma Yogin". "His sympathies are so wide and catholic that one would imagine he has reached a point where the formulæ of sects are meaningless". "I question whether any religious creed would be large enough to express his views, or any church system ample enough to shut him in". "To hold in the flesh with a strong hand, to crucify it, to bring the needs of his own life, Thorean and Tolstoy-

like, within the narrowest limits, are positive delights to him.....He simply does what he believes to be his duty, accepts every experience that ensues with calmness....."

Higher praise than all this man has never earned, and if we read the story of the struggle in the Transvaal in which Mr. Gandhi has played such a prominent part as leader of the passive resistance movement, we understand more fully than ever how infinitely nobler such suffering is than any kind of impulsive and criminal self-sacrifice. We conclude by quoting Mr. Gandhi's message to the young men of his native land, conveyed through the pages of this book at the request of the author. Coming as it does from a man of his saintly character, who has suffered all and risked all for the cause, it deserves to burn itself into the minds of his hearers:

"I am not sure that I have any right to send a message to those with whom I have never come into personal contact, but it has been desired and I consent. These, then, are my thoughts:

"The struggle in the Transvaal is not without its interest for India. We are engaged in raising men who will give a good account of themselves in any part of the world. We have undertaken the struggle on the following assumptions:—

- (1) Passive Resistance is always infinitely superior to physical force.
- (2) There is no inherent barrier between Europeans and Indians anywhere.
- (3) Whatever may have been the motives of the British rules in India, there is a desire on the part of the Nation at large to see that justice is done. It would be a calamity to break the connection between the British people and the people of India. If we are treated as, or assert our right to be treated as, free men, whether in India or elsewhere, the connection between the British people and the people of India can not only be mutually beneficial, but is calculated to be of enormous advantage to the world religiously, and therefore, socially and politically. In my opinion, each nation is the complement of the other.

"Passive resistance in connection with the Transvaal struggle I should hold justifiable on the strength of any of these propositions. It may be a slow remedy, but I regard it as an absolutely sure remedy, not only for our ills in the Transvaal, but for all the political and other troubles from which our people suffer in India."

*II. The Indian Municipality: by H. T. S. Forrest, J. C. S. Published by Thacker, Spink & Co. Printed at the Weekly Notes Printing Works, Calcutta, 1909.*

This is a very beautifully printed and nicely got up volume of 176 pages, and unlike the majority of books published in India, it contains a very full index. It purports to give the theory and practice of Indian municipal administration, and contains some practical hints and suggestions on every day municipal work. Books of this kind are too few, almost non-existent, in India, and the author, a busy official, is to be congratulated on having succeeded in devoting so much time and attention to a subject which is only one out of many with which he has to deal. The book is sure to prove useful both to the authorities and the municipi-

pal commissioners, and ought to lead to some reforms. Some of the suggestions are eminently practical, but there is also much in the book of a controversial nature which considerations of space prevent us from discussing in detail in this brief review. In the introduction, the defects of municipal administration in India are laid principally at the door of financial difficulties—to quote the exact words of the author, 'one could wish that people might be brought to realise more dearly than they do how wretchedly poor Indian municipalities really are'—and with this statement most people will be disposed to agree. But when the author proceeds to lay the blame on what in his opinion is the disproportionately large representation of the legal profession on the municipal boards, we are unable to agree with him. It is curious that a dislike of the legal profession should be so invariable a characteristic of the ruling race, and this in spite of the fact that England is at present governed by a cabinet of lawyers. "The many provisions of the Municipal Act," to quote the author's own words "and voluminous orders and regulations connected therewith, the unfamiliar and strict rules of debate, and the complex machinery of budgets, estimates and sanctions," are best understood by lawyers, and hence their services are so very useful. Moreover, they are generally landowners on their own account besides being lawyers, and by their training and education display the greatest amount of public spirit. The "buying off" of rival candidates, of which the author speaks, is not, we believe, at all a general feature of Indian municipal elections. If all that one hears and reads of Parliamentary elections in England be true, such things are likely to be more common there than in India. Some of the real causes why Local self-government has not been as successful in India as was anticipated by Lord Ripon's administration may be learnt from Wilfrids Blunt's recently published *Diary*. They are not creditable to the bureaucracy to which the author belongs. But we are glad to note that the author after all admits that "Indian Municipal Committees do contain a substantial percentage of the very best men living in the towns... And this fact should go a long way towards refuting the sweeping statement often made that there is no public spirit in India. The beginnings of a genuine public spirit are undoubtedly discernable in many parts of India today." We recommend the book to the careful study of those who are actively interested in Indian Municipal administration.

III. *Madan Mohan Malaviya: His life and speeches: Ganesh & Co., Madras. Price Rs. 2 (pp. 610)*

Of all the beautifully printed and handsomely got-up volumes which this firm of Madras publishers has treated the public with, this is undoubtedly the handsomest that we have come across. At first sight one would think that the book has been printed in England. The frontispiece is a portrait of the Pundit. His life sketch does not detain us long—occupying as it does only twentyfive pages of the book. The rest is devoted to his speeches, the first and foremost being his recent Presidential address at Lahore. We believe this is the most exhaustive collection of the public utterances of the Pundit, whose political career commenced in the year 1886. All the speeches are not of course of equal merit, and some are meant for the Pundit's own province only. The language is

however always temperate and eloquent, and displays a spirit of sweet reasonableness so characteristic of the pious Pundit. The Hon'ble Mr. Malaviya's services were fitly recognised by the country when he was invited to fill the Presidential chair of the Congress in December last. Being only 49 years old, we hope and trust that he has yet many more years of useful service to put in the cause of his beloved motherland. For the publishers of the volume before us we have nothing but praise, for they may rest assured that they have done their work in a manner which leaves little to be desired.

IV. *The National and the Universal in Religion: a lecture delivered at the 46th Anniversary of the Punjab Brahma Samaj, Lahore, by S. C. Sen, M.A., Professor, Khalsa College, Amritsar.*

The 'mild' Bengali, whose control is said to be so intolerable to the martial races of India, is cheerfully accepted by one of the most martial of them as a teacher of their youth, and if we are permitted to judge from the pamphlet before us, he is giving a good account of himself in that capacity. The greater part of the lecture is devoted to proving, in the light of all that has been written by western philosophers on the origin and development of religion, the proposition that though the idea of religion is susceptible of growth and development, the religious instinct itself is an ineradicable attribute of the human mind. When religion becomes 'a conscious pursuit of the ideal infinite the particular shape it takes depends upon three things—the intellectual perception of the relation of the ideal to the actual, the cultus, and the community. We wish that this aspect of religious evolution, which forms the heading of the lecture, were treated a little more elaborately, but we entirely agree with the lecturer, that "if we deny or ignore the national we make the universal unreal and important. The true religion must not therefore be a utopian, impracticable religion, but it must be a living, progressing religion, moving with the pulsation of national life, not ignoring, but pressing into service all that is good and noble in the nation, all that is even sordid, but transformable and utilisable, all that does not contradict the ideal."

V. *Bengali Brain and its misuse: translated from a Bengali Article by P. C. Ray, D. Sc., Ph. D. The City Book Society, 64, College Street, Calcutta. Price annas two only.*

This booklet of 50 pages is embellished with a portrait of Dr. P. C. Ray, one of the noblest sons of Bengal and of all India, whose contributions to the cause of pure science in the laboratory of the Presidency College, Calcutta, of applied science in the Bengal Chemical and Pharmaceutical Works, and of historical research in the pages of his *History of Hindu Chemistry*, have spread his fame all over the world. The article which has been translated from the Bengalee magazine *Suprabhat* deserves the careful perusal of every Indian student, and the publishers have done a really fine piece of patriotic service by placing it within their reach. We agree with every line of the learned writer's essay, and altogether disagree with the *Kor-mojogin* which says that the spirit of the writer is narrow and intolerant. Here is a skeleton outline of it, and we leave the reader to judge for himself: From 600 B. C. to 700 A. D. was the Rationalistic Age of India, when Panini composed his incomparable



grammer, the *Rishis* evolved their six systems of philosophy, Aryabhatta, Brahmagupta and Varahamihir elaborated astronomy and the mathematical sciences, Nagarjuna and Vagbhata stood out for medical reforms and introduced dissection of dead bodies as indispensable to students of surgery, and the philosopher Charvaka by vigorously repudiating the divine origin of the Vedas bore eloquent testimony to the spirit of enquiry which flourished in ancient India. The downfall of the Hindu nation commenced when rationalism and with it originality disappeared, and the reign of commentators begun. Manu prohibited the dissection of dead bodies and interdicted sea-voyage. The arts were relegated to the low castes and original research and experiment came to an end. Commerce secures the exchange of ideas and rounds off prejudices and augularities, so by proscribing sea-voyage a death blow was aimed at our future progress. With the expulsion of Buddhism from Bengal, Kulinism was instituted, and the canker of polygamy and the division of the Bengali society into numerous sects and subjects were the outcome. It was the Vaishnavism of Chaitanya with its repudiation of caste distinctions which at one time saved a large percentage of the population from embracing Islamism. The 'logic-chonipgp' of Raghu Nath and Raghunandana and their learned and ingenious disquisitions on trivial matters of ritual held the keen intellect of the Bengali in bondage, which modern Bengal, with its numerous nice discriminations in the land tenure, furnishes a happy hunting ground for their intellectual decendants, the lawyers. Devoid of originality and the spirit of self-help, the Bengalis lost the opportunity which the advent of the British gave them; they allowed the entire trade of the country to pass into the hands of Europeans and upcountrymen, and became a race of clerks. The great Swadeshi wave came and found them totally unprepared—they were busy in passing the University Examinations. A brilliant university career is not always the best certificate of ability, it often means nothing more than that the young man who has so distinguished himself is a Jack of all trades but master of none—[The late lamented Romakanta Roy of Sylhet, who attained such high distinction in Japan as a Mining Engineer, twice failed to pass the First Examination in Arts of the Calcutta University.] "We have begun to look upon the University as a kind of fetish and without hesitation pronounce the verdict of "a failure"—an "incapable"—upon a plucked candidate

and shake our head over his future prospects. How many a promising career has been blasted by this mistaken attitude of our society!" "It is to Europe that we must now turn our eyes for the realisation of the ideal presented by our own *Rishis*—unflagging and concentrated devotion to the pursuit of knowledge for its own sake." The graphic account of modern Spain in Buckle's celebrated History of Civilisation applies word for word to our hapless country: "To them [the Spaniards] antiquity is synonymous with wisdom and every improvement is a dangerous innovation...what is the worst symptom of all, she [Spain] is satisfied with her own condition. Though she is the most backward country in Europe, she believes herself to be the foremost; she is proud of everything of which she should be ashamed." We conclude this *resume* with the patriotic exhortation of the distinguished writer: "Let the vast potentialities of the nation be roused to activity. Let the Bengali distinguish himself in the field of researches and scientific investigations; let him organise industries. He will soon have his place in the comity of nations and thus fulfil the will of God."

*VI. Report of the Fourth Indian Industrial Conference held at Madras, December 1908, published by the General Secretary, The Indian Industrial Conference, Amaraoti, Price Rs. 2. 1909.*

At first sight the price—Rs. 2—may appear to be high, but a single glance through the varied contents of this bulky quarto volume will suffice to show that the book has been moderately priced. No pains have been spared by the editors to make the book practically useful. Copious indices, methodical arrangement and tabulation of the subjects discussed, an elaborate summary of the suggestions contained in the various papers read at the Conference, a list of all joint stock companies in India, a full report of the work done during the year, the separate grouping of the resolutions, the speeches, and the papers, are all features of the publication which at once arrest our attention. It is not only exhaustive but accurate, and any one wishing to glean information on a particular point will find the arrangement so excellent that he will not have to waste his time in searching through a mass of irrelevant matter. The editors have done this work in a thoroughly business-like way, and their labours are sure to be appreciated by those who will have need to consult the book.

*VII. The workman's Breach of Contract Act: by Varumal Chelaram, B.A., LL.B., Pleader, Karachi. 1909. Price Rs. 2-8-0.*

This small Act of five sections has furnished the text for an elaborate commentary occupying nearly sixty quarto pages of print. Needless to say that the learned annotator has dealt with the subject exhaustively. The rulings are not confined to points which directly bear on the subject under treatment, but also include

matters which have only a remote connection with the exposition of this particular branch of the law. The labour and research involved in bringing together such a mass of rulings on what is after all a legislative measure of minor importance does credit to the compiler, specially as his task is that of a pioneer without any previous work on the same subject to draw his materials from. Cases under Act XIII of 1859 do not occur often, but when they do occur, the busy practitioner will find in this book a valuable time-saving guide. We have only one suggestion to make. The bare Act should have been printed separately at the commencement of the book so that its provisions might be taken in at a glance by anyone wishing to consult it.

*IX. The Congress, Conferences and Conventions of '09. Published by G. A. Natesan & Co., Madras. Price annas twelve.*

A bare enumeration of the contents of the volume will give the reader a fair idea of the extremely opportune character of the publication. Indeed Messrs. Natesan & Co. are doing more than any authorised official agency to spread the political and industrial and social propaganda of the annual Congresses and Conferences. The volume opens with the Presidential speech of Mr. Malaviya, and contains besides the welcome address of Mr. Harkishen Lal and Mr. Gokhale's speech on the treatment of Indians in the Transvaal. The Industrial Conference, Social Conference, Punjab Hindu Conference, Mahomedan Educational Conference, Rajput Convention, Theosophical Convention, Christian Endeavour Convention, all come in for similar treatment, while the speech of His Honour Sir Louis Dane and the welcome address of Sir P. C. Chatterji at the Lahore Industrial and Agricultural Exhibition occupy a prominent place. The full text of the resolutions passed at these various gatherings has been given and nine portraits, including those of the Maharaja of Kashmir, Sir P. C. Chatterji, Mrs. Annie Bessant, Rev. C. F. Andrews, enhance the value of this timely publication. And all this varried mass of useful and nicely printed matter is being offered to the public at twelve annas a copy—a decidedly cheap price.

*X. Essays on Indian Art Industry and Education : by E. B. Havell. Natesan & Co., Madras. Price Rs. 1-4-0.*

This is a volume of 196 pages of clear, bold print, containing six articles reprinted either from magazines or from lectures delivered by Mr. Havell at literary and industrial gatherings. We may at once express our emphatic conviction that it is a remarkable book, destined to leave its impress on the current thought of India, and to guide her efforts into new channels, to her great glory and honour. It is replete with matters of absorbing interest to the patriotic Indian and deserves the most careful study. In the first article, reprinted from the *Nineteenth Century*, the author conclusively demonstrates the mythical character of the legend which ascribes the conception of the Taj Mehal to the genius of an obscure Venetian architect, Verroneo by name, and its exquisite inlaid decoration to a French adventurer, Anstin de Bordeaux. He agrees with the popular Indian tradition that *ustad Iesha* designed the Taj and one Mannu Beg, assisted by five Hindus from Kanouj, did the mosaic work.

'The best Agra mosaic workers of the present day are also Hindus, and in many parts of northern India, the artistic traditions of the Moguls are still kept alive by Hindu workmen'—A lie, begotten of racial pride, dies hard, and we doubt if even the intimate personal knowledge of so great an authority as Mr. Havell and his well-reasoned exposition of the fallacy will prove potent enough to kill it, but we Indians should do well to remember that the legend regarding the European origin of the Taj is altogether without foundation.

In the other five essays Mr. Havell tries to prove three things. Again and again he returns to the charge, and in language at once eloquent and sympathetic he lays down that (1) the industrial prosperity of India largely depends on the resuscitation of her handloom industry (2) until art forms an integral part of the curriculum of the Indian Universities, it is sure to continue to decay and (3) the establishment of a Government Public Works Department, from which indigenous styles of architecture have been rigorously excluded, has crushed out the artistic sentiment of the people and deprived Indian artists of their livelihood. We shall try to explain these three leading ideas of the author a little more in detail, using, as far as possible, his own words. As to the first of these ideas, he says that handloom industry is very far from being dead in Europe, and in India two-thirds of the skilled artisan population, and over one-third of the entire industrial population, are, to this day, handloom weavers, India with its cheap labour and its 'unlimited supply of the most skilful hereditary weavers', should spend more thought, enterprise, and capital in bringing the handloom industry to perfection than it does, and thus prevent the growth of the social and economic evils which follow in the wake of the factory system. It would indeed be a pity if the 'social plague spots' of Europe were introduced into India, and the artistic weavers of the country were to be 'packed together in overcrowded cities as the brainless drudges of automatic machinery'. And all that is required to prevent this state of things is to multiply the output of the handlooms by 100 per cent by adapting the modern fly shuttle to Indian conditions, and reorganising the Indian 'tradeguilds' on the model of Japan. Speaking of the want of any marked success on the part of the Government hand-weaving factories, Mr. Havell says: 'It is not surprising that these ignorant, long-suffering folk, who have endured so much in the last century, should be rather sceptical of the benevolent intentions suddenly manifested on their behalf by the paternal Government? But the public taste must undergo a thorough reform before there can be a corresponding revival of handloom weaving. "In India, there has been during the last hundred years a continuous decline of public taste, so that at the present time the educated Indians probably stand behind the rest of the civilised world in artistic understanding. There has been a complete neglect of art education and a corresponding decline in the higher branches of weaving, and many of the most beautiful fabrics for which India has been famous from time immemorial are no longer produced, because they have ceased to be appreciated." Mr. Havell denounces the factory system in unmitigated terms, but admits that "it is probably true that in the majority of Indian mills the physical welfare of the

workers is better provided for than in Europe." The ruth lies here, as elsewhere, in the middle, for as Mr. Havell says in another part of the same book, India has need of the method of Manchester as well as the artistic sense of the swadeshi. There are manufactures which can be profitably turned out only in big factories, but in all artistic industries the handicraftsmen, if properly organised and equipped, can show a better result.

Regarding the second proposition enunciated above, Mr. Havell says that the artistic sense is the essence of real culture. The Faculty of Arts of the Calcutta University proposed, at the instance of Mr. Havell, the inclusion of art in the Arts course of the University, but the proposal was vetoed by the Government of India. The result is that art education neither brings honour nor profit, and the art schools are filled with the failures of the Universities. The artistic talent does not get free or full scope, and the nation suffers, for the national taste is depraved. Further, the study of art develops the powers of observation and original thinking, and the intellectual training of young India is seriously affected by being deprived of such a stimulating exercise. And yet India is the only country in the modern world, save perhaps Japan, where art belongs as much to the daily life of the people as it did in ancient Greece. "In the typical Hindu village every carpenter, mason potter, blacksmith, brassmith, and weaver is an artist, and the making of cooking pot is as much an artistic and religious work as the building of the village temple. So throughout our vast Indian empire there is a most marvellous store of artistic material available for educational and economic purposes, such as exists nowhere in Europe." "India is the only part of the British empire where the æsthetic sense of the people, in spite of all that British philistinism has done to suppress it, strongly influences their everyday life. It is pitiful to find even in semi-European cities like Bombay and Calcutta—where nine out of ten of the imposing public buildings built for the official administration flaunt before the native gaze the banalities and vulgarities of the worst English nineteenth-century architecture—that one may go into a back slum and see a modern Mahomedan mosque or a Hindu temple in which the native workman, in naive admiration, has borrowed the details from these Gothic or classic atrocities, and contrived by the unconscious exercise of his inner æsthetic consciousness to build something which defies all the musty canons of scholastic architectural law, but yet reveals something of that essential spirit of beauty which all living art possesses." "In India you have in your living traditional art a sure and solid foundation the only one on which art has really flourished in any country." But both the Government and the 'educated' people of India ignore 'the priceless value of the true living art which is part of India's spiritual heritage from her glorious past', and take no note of 'the hereditary artists, of whom any country in the world might be proud' and who 'have made Indian art famous among all the nations of the earth'. This depravity of taste has been hastened by the four government schools of art in India, for 'they have been left so much to their own devices that for thirty years the teaching in two of them ignored the very existence of any indigenous art. For several years past one of the largest has devoted itself almost entirely to the

manufacture of aluminium cooking-vessels.' Nevertheless the schools of art have made some progress. "It is a great step gained that in educational matters generally, it is now being recognised that India is a country with an ancient civilisation, literature and art containing either itself the means of development and requiring different methods of administration to primitive colonies like Australia. New Zealand or 'Darkest Africa.'" But on the whole, Indian art still goes on the downward path, and Mr.—Havell's emphatic conclusion is: "As long as art is regarded only as a hobby, a means of distraction from the worries of serious official duties, but not a subject of sufficient importance for the close personal attention of those who have the heavy care of Government on their shoulders, so long will Indian art continue to decay."

On the third and in one sense the most important point raised by Mr. Havell in these remarkable essays, he observes that "a decline in architecture means a decline in national taste, and thus when architecture decays the rest of the arts suffer with it. ....Architecture has given birth to all the arts of the painter and sculptor, the carver and inlayer of wood and stone, the glass painter, the plasteror, the yesso or lacquer-worker and other minor arts, while it has exercised an enormous influence on the development of other arts, such as those of the weaver, potter and workers in iron, bronze, brass and other metals." "When, therefore, we begin to enquire into the causes of the decay of Indian art, the first and foremost question to be asked is how has British rule affected the architecture of the country?" Here is Mr. Havell's reply: "Even in the early days of the John Company, Anglo-Indian taste or want of taste in architecture had set an evil influence over Indian art. But the evil was perpetrated and intensified a hundred fold when, on the formation of the Department of Public works, the Government Instituted what was practically a monopoly of whole civil architecture of the country. ....The horrors which have been perpetrated in the name of architecture under this happy-go-lucky system it is needless to particularise. They offended the eye and haunt the imagination in every station of India from Simla, Calcutta and Bombay down to the smallest mofussil town." Indian styles are not recognised as architecture at all. "As long as the great Government building department in India uses its whole influence to stifle the artistic sentiments of the people, it stultifies all that is being done or might be done educationally in a different direction. ....But in India official authority controls the fashion in architecture, as in many other things. ....The Engineering Colleges of India follow the example of Cooper's Hill in teaching only European styles, and even European architects who are not in Government service are obliged by force of circumstances to adopt the official fashion." "With the native princes it became the mark of Modern culture and a sign of sympathy with the British domination to build and furnish their palaces in the same style." "So the native hereditary builder has been deprived of all official and a great deal of non-official patronage unless he has forsaken the art of his forefather and blindly followed his blind European leaders. Consequently also the wood-carvers, stone-carvers, painters, and all the other craftsmen connected directly or indirectly with architecture (a category which includes nearly all the industrial arts) find the principal source of

employment cut off from them. Thus do we, in the name of European culture and civilisation, crush out the artistic feeling of the Indian people." What is wanted therefore is 'an outlet for the hereditary art instincts of Indian handicraftsmen: Oriental architecture should be made a special branch of the Public Works Department.' To do this would be both economical and efficient. "For in India there still exists, unrecognised by the Public works Department a class of native workmen, passing rich on fifteen rupees a month, who are at the same time most skilful builders, decorators, and architects. These men are exactly of the same class as the master-builders, of the middle ages, to whom we owe the great master-pieces of Gothic architecture; they inherit all the traditions of Indian architecture, they can draw, design, build, carve and decorate, in good taste and with understanding of constructive principles, but they know nothing of Public works *formulae* and therefore are held of no account. All this artistic and architectural wealth goes to waste in India because the public works Department does not know how to make use of it." "With the total loss of the artistic expression in building which we reached in the middle of the nineteenth century, European architecture degenerated into a confused jumble of archæological ideas borrowed from the buildings of former times. In India, on the other hand, architecture has continued to be a living art down to the present day, because there building and architecture are always one. The master-mason is both builder and architect, just as he was in Europe in the middle ages. Over a great part of northern India there still exist descendants of the master-builders of the Mogul period, practicing their art as it was practised in the days of Akbar, Jahangir, and Shah Jahan. If they do not now produce anything to compare with the master-pieces of those days, how could it be expected under the conditions which our short-sighted policy imposes upon them? For ever since we have created a Government monopoly in architecture, we have totally ignored these men, who could teach us more of the art of building than we could teach them; we have boycotted them and the art industries dependent upon them, and have foisted upon India the falsest of our nineteenth century art, which means nothing and teaches nothing, and is utterly unworthy of the dignity and intelligence of the English nation." "What a tremendous impetus we should have given to Indian art had we only made a sensible use of the men who thus carry on the living traditions of architecture when we spent the many crores of rupees which have been sunk in the so-called imposing public buildings of Bombay and Calcutta! what an object lesson those cities might have been both to ourselves and to the rest of the Empire!" "It is unreasonable to suppose that such past masters in the art of building as the Moguls showed themselves to be, could not have designed a hospital, police station, railway station, or any other accessory of modern life, as well as they built a palace, mosque, or mausoleum...Nor is it reasonable to assume that the descendants of these men, who still carry on their traditions, could not understand our requirements if we attempted to teach them or give them the opportunity of learning. But the Indian Public Works Engineers, with a few exceptions, have never attempted to study the architecture of the

country and have always worked on the blind assumption that the native architects have only built temples and mosques, forgetting that we ourselves have destroyed, or allowed to decay, most of the civil buildings which the Mogul and other Indian architects constructed." "Indian architects, like those of mediæval Europe, know how to be economical when economy is wanted, though they disregard economy when it is neither becoming nor necessary. In other words they are trained in all the requirements of their profession." "It is doubtless true that Indian builders of the present day know little of the use of iron for building purposes..... In the purely constructional use of these old-fashioned materials [brick, stone and wood] all that European builders have achieved, whether in classic, mediæval or modern times, has been equalled or excelled by Indian architects; and it is highly probable that if Anglo-Indian engineers had attempted to study and make use of the traditional craftsmanship of centuries which the descendants of these men keep alive, they would have learnt some things of the artistic possibilities of iron girders, for the native builders instinctively, will use corrugated iron and Kerosine tins more artistically than we do." "Sometime ago I met in Calcutta a Prussian state Engineer, sent out officially to India by his government to study the constructive principles of Indian architecture. Our Teutonic friends are more practical than ourselves." "India still possesses a large body of trained craftsmen who practise the art of building on similar principles and producing similar results as the great mediæval builders of Europe. They enter no university.....But their ancestors built the Taj, the shrines of Mount Abu, and countless other masterpieces; they constructed the Mogul palaces, public offices, irrigation works, and everything of practical utility that the art of building could provide." "There are at the present time in the Orissa district, not far from Calcutta and famous for its splendid native architecture, a considerable number who, within the last twenty years, have designed and carried out architectural decoration comparable with that of our finest mediæval buildings in Europe, and infinitely more beautiful than the imitation renaissance ornament" of one of the latest and perhaps the best of the archæological structures in Calcutta. Anglo-Indian architectural works are rarely even relatively economical...The process of alterations, patchwork and repairs which Indian public buildings now require, is not entered against the capital account, so that does not trouble the departmental budgets. But when Macaulay's New Zealander...turns his attention from the ruins of London to the sites of great Anglo-Indian cities, he will sketch and wonder what rude barbarians left mud-heaps for memorials among the stately relics of native Imperial rule. Swedshi builds for posterity—we for ourselves." "At Fatehpur Sicri you will see Indian art in Akbar's palace, in his office, in his baths and in his stables, in all the public buildings and in the houses of his nobles. Everywhere in Pompee and Fatehpur Sicri you will find art brought into practical use." "I venture to say that there is not a single modern building in India, the construction of which presents engineering difficulties at all to be compared with those which have been successfully met by Indian builders in former times." Stability and durability are



surely essentials of a practical kind in public buildings. ....In these respects it can hardly be disputed that Indian builders who have been true to their old traditions have always worked on sounder principles than those which have been observed in modern Indian architecture. The great monuments of Hindu and Mahomedan rule all over India which have stood for centuries exposed to all the fierce destructive influences of the Indian climate, the iconoclasm of invaders and the vandalism of philistines, are incontrovertible evidence of the fact." "I think it would be difficult to find large modern public buildings in India without cracks or leaks, and most of them would be in ruins before many years of the neglect to which the majority of Indian buildings have been exposed for centuries. In the more difficult problems of roof construction, Indian architects have far surpassed all Europeans." Fergusson the greatest authority on Indian architecture ancient and modern speaking of one of the finest churches in London by the great English architect Sir Christopher Wren says:—"It would have been greatly improved had its resemblance to a Hindu porch been more complete. The necessity of confining the dome within four walls greatly injures the effect compared with the Indian examples. Even the Indian plan of roofing might be used in such a building with much less expense and constructive danger than in a Gothic vault of the same extent." To bring our remarks to a conclusion: "The descendants of the architects who showed such remarkable constructive invention and skill still practise their art in Rajputana, the Punjab, and the United Provinces, and are only prevented from rivalling the great achievements of their ancestors because they are allowed no opportunity of doing so, except in a few of the native states in which the blind imitation of debased European art has not yet become fashionable. Fergusson admitted that he had learnt more from these men of the principles of architecture as practised by the great architects of mediæval Europe than he had gained from all the books he had read. Yet these are the men who are ignored by Indian universities, excluded from the system of Public works, and neglected by their own countrymen, because they are supposed to be deficient in practical knowledge." That the true spirit of art work lives in India to this day, will appear from the following touching episodes. "For the last twenty or thirty years a few of your real Indian artists have been devotedly working on a pittance of four annas a day carving decoration, more beautiful than any to be found in this city of palaces, for the temple of Biroja in that town [Jajpur]. Their wages are paid by a *Sadhu*, a religious mendicant, who has spent his whole life in begging for funds for this purpose." "That is the spirit in which all true art is produced. It is the spirit with which the glorious Gothic cathedrals of mediæval Europe were built. It is the moving spirit in everything great and noble that ever art creates. Let such devotion, reverence, and love permeate your universities, your public and private life and everything which you undertake, you need not then clamour for political privileges, for these, is no power on earth that can deny you then."

We have quote liberally from this epochmaking book, but we cannot resist the temptation of quoting the closing lines:

"If you would see that true artistic spirit once more

grow and spread, art must be ever present in your daily lives. The art you merely imitate cannot give it to you. It must come out from yourselves.... You must go, as your Rishis did of old, and learn from Nature herself... Indian art will there again become a great intellectual and moral force which the lamp of Indian learning, revive your architecture, your industries and your commerce, and give a higher motive for every work your find to do. Your art, thus ennobled will not fail to ennoble yourselves." >

*English Impressions. Notes on certain aspects of English life. Seven lectures by N. G. Welinkar, M.A., L.L.B., Superintendent of Municipal Schools, Bombay; Secretary, Teachers' Association, Bombay; Fellow of the University of Bombay. With an introduction by the Rev. N. Macnicol, M.A. Published by N. M. Tripathi and Company, Kalbadevi Road, Princess Street, Bombay. Price in India, Re 1, Foreign, 1s. 6d.*

Mr. N. G. Welinkar, an educationist of note, visited England to find solutions as he tells us of the problems "which had been emerging for some time" in his consciousness and which began to press upon him with a force and insistence which caused difficulty, even embarrassment. As a pilgrim finds solace after his sojourn to a sacred shrine, so seems Mr. Welinkar after his visit to England. On his return to India he delivered seven lectures in Bombay giving his impressions of England. The lectures deal with the following subjects, *vis*:—1. What England taught me about nationality. 2. National education in England. 3. Indians in England. 4. Position of women in English society. 5. Education of women in England. 6. The Indian eye on English politics. 7. The amusements of the people.

Mr. Welinkar is master of chaste style and his lectures naturally attracted large audience. Some of the well-known ladies and gentlemen of Bombay presided over the meetings at which these lectures were delivered and the author has done well in giving their portraits in his work. H. E. Sir George Clarke, the governor of Bombay, has allowed Mr. Welinkar to dedicate the book to him.

The book is very neatly printed and is well worth perusal. Of course the writer of this review who was in England for a much longer time than Mr. Welinkar does not agree with opinions on English life, institutions, &c. But that is quite a different matter.

D.

*History of Mediæval Philosophy; By Maurice De Wulf, Professor at the University of London; translated by P. Coffey, D. Ph., Professor of Philosophy, Maynoth College, Ireland. Longmans, Green and Co., London. pp. 519.*

This book is a full and comprehensive account of scholasticism. The author says that "the intimate connections of the medieval with the ancient Grecian Philosophies are daily becoming more evident; notably the importance of Neo-Platonic influences has been proved by recent works, published since 1905. This affords us a further justification for approaching the history of mediæval philosophy by an introductory outline of Grecian Philosophy regarded from the special standpoint of the influence of some of its systems and theories on philosophical speculation in the Middle Ages. So too it is only in their relations

with the latter that we deal with the philosophies of the Renaissance period." The historical introduction gives a very good account of Ancient Greek Philosophy. The student of philosophy will find the account of Plato and Aristotle interesting and helpful to him. The whole history of scholasticism has been divided into four periods as follows: First period, Medieval Philosophy to the end of the Twelfth century; Second period, Medieval Philosophy in the Thirteenth century; Third period, Medieval Philosophy during the Fourteenth and first half of the Fifteenth centuries; Fourth period, Medieval Philosophy from the middle of Fifteenth to the Seventeenth century.

The subject is well divided and the treatment is full and interesting. The book gives a mass of valuable information on what is perhaps the least interesting period of Philosophy.

HIRALAL HALDAR.

*Rin-Parishodh: (Paying off the Debt). A novel, by Kali Prasanna Das Gupta, M.A. City Book Society, 64 College Street, Calcutta. Price Rs. 1-8-0. 1316 B.S.*

This is a nicely got up volume of 380 pages. The plot of the story is well-developed, the language is chaste and elegant, and some of the characters, such as those of Menaka with her five family pride, the faithful servant Gada, the clever and unscrupulous attorney Sulpani, are well-drawn. The author has displayed considerable talent and power of observation in describing some of the scenes, e.g. the gathering of Pundits in the house of Sulpani Babu to give their sanction to his England-returned son's rehabilitation in Hindu society. The author does not, however, seem to be accustomed to this sort of literary composition. His command over Bengali vocabulary is not extensive; the songs, with which the book is interspersed, are poor stuff; his descriptions of Nature seem forced and do not proceed from the heart; and some of the situations woven into the plot are improbable. We, however, agree entirely with the views and sentiments of the author. They are highly patriotic and at the same time rational, and are calculated to exercise a wholesome influence on the minds of his readers.

Throughout the book the author attempts to develop the contrast between the solid though not showy virtues of old-type Bramhinism and the thinly-veiled vices of an up-to-date anglicised household. The theme is not new. It appears, in slightly varied forms, in Pundit Shivnath Sastri's *Yugantar* (The New Era), Mrs. Swarnakumari Ghosal's *Kahake* (To whom?), and in a more recent novel, Babu Jatindra Mohan Sinha's *Dhrubataru* (The Pole Star). If we remember aright, it is also the theme of one or two of Babu Rabindra Nath Tagore's inimitable short stories and has received a piquant touch here and there in Babu Dwijendra Lal Roy's comic songs. When so many persons of both sexes, all possessing high culture, and belonging both to the orthodox and reforming camps, dwell upon the contrast, it must be admitted that it is not fanciful, proceeding from the same tendency of the human mind which places the golden age always in the past, but that there is a basis of truth in it. A perusal of the above books yields, as the greatest common denominators, on the

one side overpowering conventionalism and lack of self-control in thought, speech and action, and on the other plain and simple living combined with true piety and deep though necessarily narrow learning. These characteristics, it is necessary to add, are by no means universal, and there are, of course, many exceptions, but the object of the writers is, we believe, to bring out the trend of the two forms of civilisation, one national and the other foreign, and to indicate the outstanding features of each. The main attributes of the indigenous type of civilisation as depicted by our Bengali novelists have also been noticed by sympathetic and observant foreigners. Seventy-five years ago Mr. William Adams, in his report on Education submitted by order of Lord William Bentinck, observed as follows after a tour of inspection in the interior of Bengal. Speaking of the Pundits of the *tols*, he said: "The humbleness and simplicity of their characters, their dwellings and their apparel, forcibly contrast with the extent of their acquirements and the refinement of their feelings. I saw men not only unpretending, but plain and simple in their manners, and seldom, if ever, offensively coarse, yet reminding me of the humblest classes of English and Scottish peasantry, living constantly half-naked and realising in this respect descriptions of savage life, inhabiting huts which, if we connect moral consequences with physical causes, might be supposed to have the effect of stunting the growth of their minds, or in which only the most contracted minds might be supposed to have room to dwell—and yet several of these men are adepts in the subtleties of the profoundest grammar of what is probably the most philosophical language in existence, not only practically skilled in the niceties of its usage, but also in the principles of its structure; familiar with all the varieties and applications of their national laws and literature and indulging in the abstrusest and most interesting disquisitions in logical and ethical philosophy. They are in general shrewd, discriminating, and mild in their demeanour." On the other hand, we can give a few instances of the degrading extent of the denationalisation of some of our England-returned countrymen or those who have adopted their mode of life, from our own limited personal experience. We have known of gentlemen of this class who occupying high official positions, required the services of an interpreter to understand Bengali—their mother-tongue which they knew very well (contrast with this the fact that Marquis Ito spoke in Japanese at the Lord Mayor's Dinner in London where he was the principal guest); of Bengali ladies who returned shopkeepers' bills because forsooth, they were not written in English or Hindustani and who engaged Eurasian nurses to prevent their children from learning their mother-tongue, and of other gentlemen who, without ever leaving the shores of India, apologised at a purely Indian dinner party for their foreign costume by pleading their inability to discover a single piece of *dhoti* after ransacking their wardrobe. And yet these ladies and gentlemen so utterly devoid of self-respect, were all cultured and refined persons, in the accepted sense of those terms. The author of the book under review is not far wrong when he lays the blame for the opposition to sea-voyage largely at the door of such people. The vulgar jokes and comicalities of a certain section of the vernacular press and the Indian theatre, aimed at this class of persons,

effected little good. The literature of fiction has now taken up the work of reform, by pointing out the odiousness of such a type of mind and society; and aided by the new spirit born of the Swadeshi movement, is likely to meet with considerable measure of success. The new society which is to be the ideal of future is a society which will be based on the solid rock of indigenous culture, assimilating all that is best in other forms of social polity in a spirit of broad-minded receptivity, but never forsaking its own

*Dharma*—using that term in the widest sense—and always striving to fulfil the divine law by raising the genius of its native civilisation to the highest pitch of excellence it is capable of, remembering that it is by contributing the best in us and not by our adaptability to foreign types, that we can do the greatest good to the world at large and help in the evolution of a higher manhood.

"POL".

## NOTES

### ↳ The Exhibition of the Indian Society of Oriental Art.

In the interesting Exhibition of Indian art new and old which was held by this Society at the Government School of Art, Calcutta, during the month of February, the imaginative character of old Indian art was well vindicated. It is not until a large collection of the best specimens has been brought together that we are in a position to form any opinion at all regarding the general character of the last five centuries of our art. Its charm of colouring is of course universally admitted. But we have become so accustomed to those traditional treatments of sacred symbols which are habitual with the image-makers, that we fail to realise what was the freedom of the artists. For it goes without saying that religious subjects furnished their principal themes to Hindu painters, whether of the Kangra Valley, Benares, Delhi, or Lucknow. The secular art of the Moguls and of the minor courts, bulks comparatively small, beside their constant illustration of the sacred texts and of theological ideas. Secular painting, moreover, has the air of a side-issue, a branch of the great tree of expression, whose main root is in the idea of the divine.

In the rooms of the Exhibition, we found that this old national art, in spite of the difference of scale, was to the full as imaginative, in the high creative sense, as anything in Europe. Here was a picture of Krishna and Bolarama entering Mathura, as two cowherds. The tints were most delicate, the walls and gates those of a

Mogul or Rajput city; the lads themselves were simply but pleasing dressed, in peasant costumes, with hair cut in rustic fashion; and by their side, to the front of the picture, marched the cows, in serried ranks, apparently done with pencil on the white ground. The whole conception was so beautiful, and with also original, that it cannot be forgotten. Elsewhere, we find Uma, fasting, met suddenly by the Brahmin who is Siva himself or a picture of Kailas, and so on and so forth. In each case it is quite evident that the artist has felt the traditional symbolism as no fetter, but a great liberty of expression. He has searched the common life for those beautiful glimpses which are the true commentary on all the texts, gospels and agas alike. And he has aimed at full expression of the beauty thus freely seen. A picture of a king carried on a litter through the palace, by women, blazed on the wall opposite the entrance door, and may well be considered as, decoratively speaking, one of the best fruits of a great school. The costumes of the women formed a patch of brilliant colour, and against them the low wall and floor of the court were all in white marble, while beyond, in a slightly browner tint, showed the river, outside the walls. Had the feeling of this picture been nobler it would have ranked as a great masterpiece, but the sight of a man smoking a hookah while he is carried by women, is unredeemable, and we can praise only its decorative quality. Yet the quality of contrasting white against white, in the fashion of J. P. Gangooly's pictures of the River Padma, is very memor-

able, and we are glad to find it with historic precedent.

Prepared thus, by our rapid *resume* of the old Indian art, the modern room, with its works of a dozen or so of young painters, could be seen in its true light, as a natural outcome and development of the old. Mahasveta playing on the *vina*, or the woman lighting the evening lamp beneath the tree (Venkata Appa) on the left, as we entered, and Preonath Sinha's Chaitanya on the right, seemed only part and parcel of the national art. We forgot the long period that had elapsed between the one group and the other, and the long and painful search for the right end of the thread that had been lost. It had been found again, that was all we knew, as we went from one group to another, of the pictures of the new School. The Society had done its best to make a memorial collection, for the late Surendra Nath Gangooly, and fifteen or sixteen of his works hung on the wall, to the left of the Nanda Lall Bose collection. Of them all, his Flight of Lakshman Sen was the masterpiece, but in the Chariot of Nahusha, Kartikya, and the Throne of Vikram, we found the same feeling for strong and historic treatment that distinguishes that work. The writing of the Mahabharata, the Chakra of King Ambarisha, and the Damaru, were also remarkable, each in its own way. How terrible is the loss that Bengal has suffered, in the premature death of this artist, in the very bloom of his genius!

The works of Nanda Lall Bose need no introduction to his countrymen, who are justly proud of each new achievement. His latest works—'Agni' and 'Ahalya'—were seen at this exhibition, along with specimens of each of the painter's many styles, and the conviction of his great technical power grew on us with every step. What we look for in this artist is the growth of a vaster, more masculine, and more synthetic treatment. His pictures of Bhishma's Vow and the Swayambara of Damayanti are efforts in this direction, but they fail to incorporate the surpassing charm of his smaller works. We want all these qualities at once, in some great masterpiece!

The paintings of U. C. Gangooly are subject to the serious criticism that not one of them can be seen, in any natural

position. This is a result of the grave sin of making intellectual cleverness the ideal, to the detriment of colour. We would advise this artist to work for a whole year, thinking of nothing but his colour schemes. After such self discipline, he would find his creative powers modified in a very wonderful manner, for which he would never cease to give us thanks! Asit Kumar Haldar's 'Sita' seemed to us the most successful attempt yet made, at that subject. Sita ought, undoubtedly, to have a pre-eminence in Indian art, like that of the Madonna in European. The very exaltation of their feeling for her, seems, however, to deter our Bengali artists from attacking her portraiture with the self-confidence necessary to success. Haldar's Moazzim, again, as a colour study was most beautiful. The white light of the dawn on clothes and marble dome were lovely in the extreme, but alas, the moazzim was over-dressed, and posing for his picture! The feeling of calling a sleeping world to prayer the music of the words 'to pray is better than to sleep!'—had not been rendered.

Some of the paintings of Ishwari Prosad deserved special attention, for the fact that they were made by means of genuine old Indian colours. It is obvious that India will have a tremendous advantage in art over modern countries, if only she can restore the manufacture and use of the old paints. Here was half the secret of her unrivalled colour-mastery in the past. Some of the reds in the picture of Krishna and Yasoda lent by Sir Lawrence Jenkins, gave us a limit of the beauty of these old colours. For purity, brilliance, and durability, they are like nothing modern. We sincerely trust that in this part of its activities the society will go fast and go far.

The works of Hakim M. Khan deserve a word to themselves. The Durbar of Mahammed Shah was remarkable—not for that intense mentality characteristic of some of the Hindu artists, but—for its harmonious and easy treatment of a complex subject. The marble audience-hall, with its grouping of persons and colours, was delightful and full of life and ease. A portrait of the artist's father, from memory, was an excellent revival of the Mogul style of portraiture. A single moment of stillness, and the man as he was.



These were some of the paintings for which the recent exhibition will be long memorable. Old favourites by Mr Abunendra Nath Tagore, and the wonderful impressionist sketches of his brother, Gogenendra Nath, were placed on the walls, as a sort of back-ground and filling, for the works of students and disciples. And for ourselves, we came away much gladdened, for never had the continuity of the new school with the old, been so convincingly demonstrated, and we felt, in that fact, many miles nearer to our dream—the great Indian school of mural painting, historic, national, and heroic, which is to be the gift of the future to the chosen Land. N. >

### Bombs in the Zenana.

The word 'Zenana', in English, carries a certain thrill. It sounds melodramatic and sensational. It suggests intrigue and jealousy, Rudyard Kipling escapades, midnight crimes, and corpses sewn up in sacks and slipped into the Bosphorus. We once, in an English paper, saw a picture of demons and hobgoblins making riot in a cloud of darkness, with the legend "Mrs. Brown's idea of the railway tunnel." It would sometimes seem as if similar associations were conjured up, in the minds even of educated Europeans, by this wonderful word "Zenana". This must be why we are beginning to hear whispers of the phrase "bombs in the zenana."

To those who are, not unnaturally, exercised by these words, we would ask, "Have you any notion of what 'zenana' really connotes?" We are sorry to deal rudely with one of the few remaining elements of romance in modern life, but the term 'zenana' literally refers to the kitchens and bedrooms of the eastern home, and to little else. It applies to the domestic part of the house, the intimate and private apartments, where strangers are not received, in any country. The difference between our society and that of Europe, lies in the fact that the women of our families do not come much into the outer apartments—the reception-rooms, as they are called, in the west—to entertain guests, rather than in any strong contrast between the domestic chambers themselves. A kitchen is a kitchen, and a bedroom a bedroom, in any country in the world. In the dry light of

these considerations, we may re-read the extraordinary phrase 'bombs in the Zenana.' Does it, now, sound like sense? Is there any woman—even supposing her to possess the chemical and mechanical knowledge, necessary for their construction—who would venture to carry the materials for bomb-making into her kitchen, of all places, or her bedrooms? Is the proximity of explosives desirable, during the cooking of food, or in intervals of looking after the baby, and that, especially, in a place where young and inquisitive girls are crowded together, the day long? A merely Indian mind would have assumed that the zenana was the one place in every house where such dangerous truck was not likely ever to be found. Even if Indian woman should at some future time take to such an extraordinary industry, it is not to be supposed that they will practise it by preference, exactly where husband, babes, and women-folk young and old, are all in contiguity, and in the neighbourhood, moreover, of the only fire in the house. We have no personal acquaintance with the character of bombs, but we feel sure that the last mentioned circumstance could hardly be an element of safety, in their manipulation.

There next arises the question of how this mischievous nonsense has been set afloat. We have long been familiar with sensational stories propagated in European society, about "poisoning in the zenana." Strange as it may seem, we have good reason to believe that there is, behind all this, no greater a motive than social ambition, added to the natural temptation of a position in which one can prey on European credulity. To persons of a certain kind, the growth of what is called the sedition movement has been a veritable godsend, enabling them to supersede worn-out myths, by others which are new, and calculated to be drunk in still more greedily, by listening ears, with the direct result that the romancer is more sought after, and more deferred to, in the society to which such persons aspire. We do not know which we pity more, in this case,—the credulity that can accept, or the gossip that can invent, such idle tales.

### University Reform in India.

One of Lord Curzon's pet schemes of University reform in India was to sweep our

smaller and poorer colleges out of existence on the plea of increasing the efficiency of the rest. If this is to be the line of progress in a poor country like India, one would expect that small colleges will not be tolerated for a single day in the rich and flourishing republic of the United States. But this is how the wise and accomplished English ambassador at Washington defends them :

"[American educational reformers] may not duly realize the services which these small Colleges perform in the *rural districts* of the country (N.B. In India 90 p. c. of the population is rural ; it is "a continent of villages.") They get hold of a multitude of *poor men*, who might never resort to a distant place of education (*Query*. Is the Indian with his average income of £ 2 a year less poor than the American ?) They set learning in a visible form, plain, indeed, and humble, but dignified even in her humility, before the eyes of a rustic people, in whom the love of knowledge, naturally strong, might never break from the bud into flower but for the care of some zealous gardener. They *give the chance of rising* in some intellectual walk of life to many a strong and earnest nature who might otherwise have remained an artisan or store-keeper, and perhaps failed in those avocations. They *light up* in many a country town what is at first only a country farthing rush light, but which, when the town swells to a city,...becomes a *lamp* of growing flame....This uncontrolled freedom of teaching, the multiplication of small institutions, have done for the

country a work which a few *State-regulated universities* might *have failed* to do." (Bryce's *American Commonwealth*, ii 693.)

G. A.

### Our Frontispiece.

The frontispiece in the current number illustrates the following couplet from the *Ritu-Samhara* or "The seasons" of Kalidasa :—

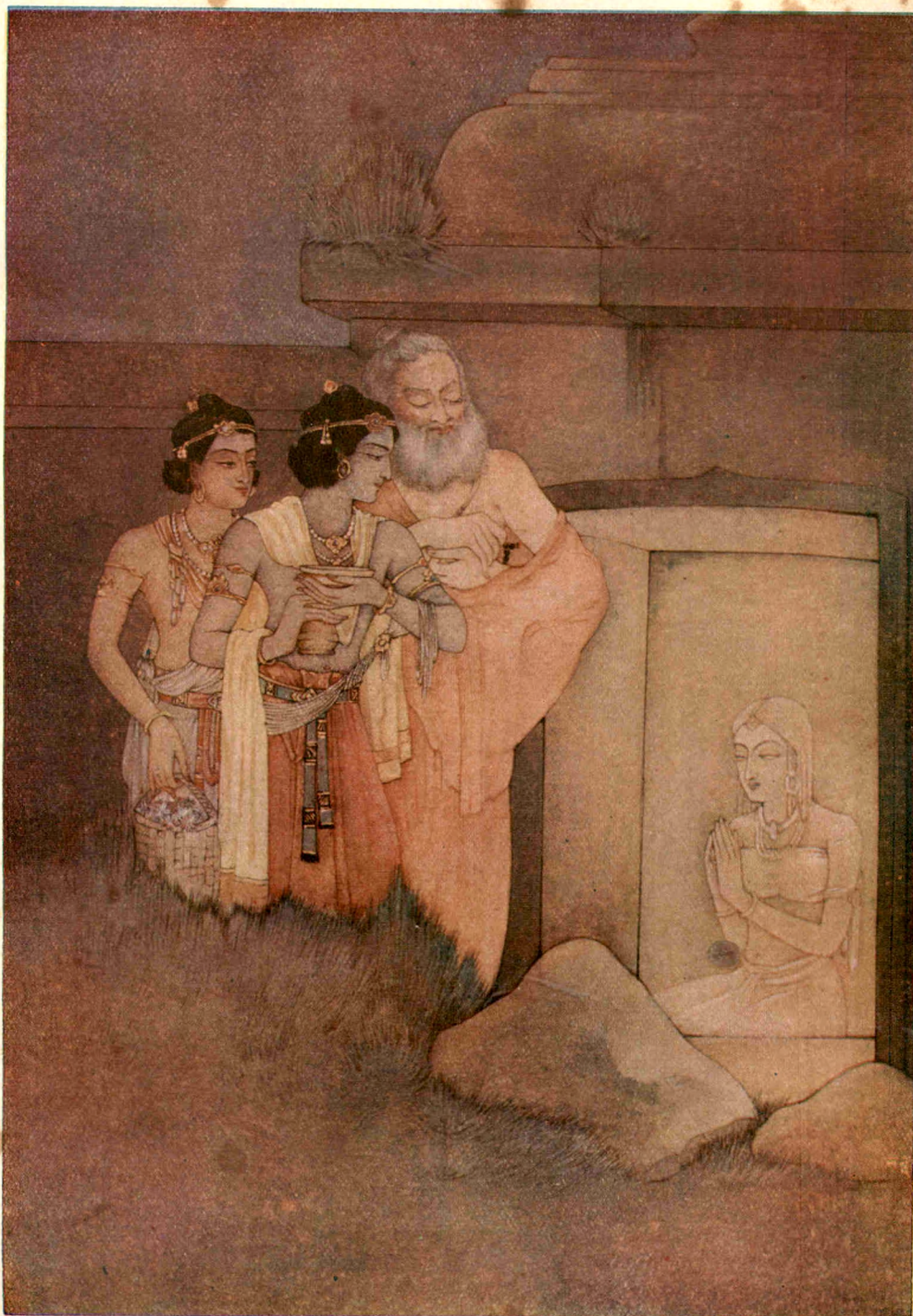
बिलौचनेन्द्रीवरवारिभिर्निषिक्कविम्बाधरचारुपद्मवाः ।

निरस्तमालाभरणानुलेपना स्थिता निराशाः प्रमदाः प्रवासिनाम् ।

### Personal.

Having been in bad health for more than two months, the Editor has been compelled to leave Calcutta for rest and change of climate. It is, therefore, hoped that correspondents will kindly excuse him for his inability to answer their letters.

The Editor will be glad to have communications from any readers who wish to expand or to traverse statements contained in the article "Indian Ash or Tree of Healing", on the folklore of the *neem*-tree. It may be well to state that the connection of the tree with Sitola Devi will be discussed in a future article.



AHALYA.

From the original painting by Nanda Lal Bose.

*Three colour blocks by U. Ray.*

*Kuntaline Press, Calcutta.*

# THE MODERN REVIEW

VOL. VII  
No. 5

MAY, 1910

WHOLE  
No. 41

## ON WORKMANSHIP

THERE are certain words to which collective thought, spread over long periods, has given transcendent value.

Love, Beauty, Dawn, Life, Peace, are words no longer, but the very stuff of poetry. They are living things, quick with the dreams and longings of a myriad lives, and they speak with intensity of meaning to each of us. They are not words, but codes, not sounds merely, but symphonies. Besides these universal symbols, we have each of us our own key-words. Words which seem to resume and express the essence of what we think and feel.

To most of us, the word workmanship is such a key-word. Almost all that we could desire for ourselves, our nation and the world, has its root or origin in workmanship.

All education should be based on it. Every ideal directed to it: all life lived for it. And why? Because it means the state or condition, or art of shaping. Because it means creation. Because Creation, in the world of thought and action, is the continuance of that impulse which shapes the stars and sways the suns.

The word art itself being derived from "arein"—to fit together—means workmanship. It is with this power of shaping that I intend most particularly to concern myself, for we are only truly alive in so far as we do or make things beautifully.

This applies not only to the individual, but to the state.

The forces which draw men together are manifold, but among the strongest is the desire to make things together. We see its

germ manifest in the plays of children, and its fruit in the companies of artificers who reared our cathedrals. And since we are on the verge of new developments of society, in which of necessity new needs will arise, it is impossible to overstate the importance of a right conception of workmanship, what it means, what it is, and what it might be.

If we seek what our fathers thought of workmanship, we shall find that the ideals of workmen, and the very language of the trades underlie all literature, all poetry, all religion. Nor is this difficult to understand.

The first workers were the first thinkers, and because poet and worker, singer and shaper, seer and workman were often one and the same—their poetry was like etherialised sculpture or gem work, and their painting and sculpture like petrified poetry.

The love of beauty among the early races was not a narrow cult, nor was it the exclusive possession of a privileged few. It was and is the native gift of every human being. Only of recent years has that gift been overlaid by a mistaken system of training; only in quite modern times has the instinct to work beautifully been isolated from the mental content, given an esoteric meaning, an artificial value, and called high art. A few examples, chosen almost at random from early literature, will illustrate this point better than anything else.

"It is recorded in the history of Cuchulain that when a certain King Eochaid was going one day over the fair green of Bri Leith, he saw, at the side of a well, a woman with a bright comb of silver and gold, and who was washing in a silver basin having four golden birds on it and little bright purple stones set in the



rim of the basin; a beautiful purple cloak she had and silver fringes to it, and a gold brooch: and she had on her a dress of green silk with a long hood embroidered in red gold, and wonderful clasps of gold and silver on her breasts and on her shoulders. The sunlight was shining on her so that the gold and the green silk were shining out. Two plaits of hair she had, four locks in each plait and a gold bead at the point of every lock, and the colour of her hair was like the yellow flags in summer or red gold after it is burnished."

Take again the description of the men sent to Cormac, the son of King Conachoor.

"This is the appearance that was on the first troop. Black heads of hair they had and green cloaks about them held with silver brooches, and on their bodies shirts of gold thread embroidered with red gold, and they had swords with white sheaths and hilts of silver.

"As to the second troop. They had short cut hair and grey cloaks about them and on their bodies pure white shirts, and they had swords with knotted hilts of gold and sheaths of silver.

"As to the last troop. They had gold yellow hair falling loose like manes and crimson cloaks well ornamented about them, and gold brooches with jewels at their breasts and long silk skirts coming down to their ankles."

Akin to these descriptions which must thrill the painter sleeping in every one of us, is the account of Lugh of the Long Hair.

"He is very tall and handsome and shining, and he has a green cloak about him fastened with a silver brooch: a shirt of silk that is embroidered with red gold falling to his knees; a black shield in his hand with a border of white bronze, and a spear with five prongs."

The Irish Legends are full of this fair imagery. Turn for a moment to an early English Romancer, to the description of the Green Knight given in the history of Gawaine and the Green Knight.

"He was clad all in green with a straight coat and a mantle above, all decked and lined with fur was the cloth and the hood that was thrown back from his locks and lay on his shoulders.

"Hose had he of the same green and spurs of bright gold with silken fastenings richly worked, and his vesture was verily green, as green as green enamel shining on bright gold.

"Around his waist and saddle were bands with fair stones set upon silken work, brodered with birds and insects in green and gold. All the trappings of his steed were of like enamel; even the stirrups he stood in were stained of the same, and stirrups and saddle-bow alike gleamed and shone with green stones.

"His horse's mane was crisped and plaited with many a knot folded in with gold thread about the fair green—here a twist of hair—there another of gold.

"The tail was trimmed in like manner, and both were bound about with a band of bright grey, set with many a precious stone; then they were tied aloft with a cunning knot whereon rang many bells of burnished gold."

Eastern literature is no less rich in the evidence of delight in and understanding of workmanship. In that wonderful tale, the story of the City of Brass, it is related that, after many wonderful adventures, "the Sheikh Abd El Samed came with his retinue to the City of Brass, with its walls of shining black marble and turrets of Spanish bronze. Having entered, they saw in a certain pavilion, a door of teak wood inlaid with ivory and ebony adorned with plates of burnished gold. Over it was hung a curtain of silk worked with various kinds of embroidery, and on the door were locks of white silver to be opened by artifice without a key.

"Another door led to a passage paved with marble. Upon the sides of the passage were hangings whereon were figured various wild beasts and birds, worked with red gold and white silver, and the eyes of them pearls and jacinths, so that whosoever beheld them was confounded. And the Sheikh and the Emir passed on, and found a saloon constructed of marble adorned with jewels. And the floor was black marble polished like water, and the dome of it was built of stones adorned with gold, and in the midst of the saloon was a dome-crowned building of alabaster around which were little lattice windows adorned with oblong emeralds, such as not even kings could procure. In it was a pavilion of brocade raised on columns of red gold, and within this were birds the feet of which were emeralds. Beneath each bird was a network of brilliant pearls spread over a fountain, and by the brink of the fountain was placed a couch adorned with pearls and jewels and jacinths, whereon lay a damsel, lovely as the rising sun."

These visions of splendid handicraft came naturally to the Oriental mind. The poets who wrote them were but describing in pale language the actual achievements of the craftsmen working around them.

Even the wonderful descriptions of the Court of the Khan of Cathay seem hardly overdrawn when we study the remains of Eastern skill. As Mandeville says: "Orientals ben the moste sotyle men in alle sciences and in alle craftes that ben in the worlde. In sotyltee and forecasting they passen alle men under hevene."

In proof of this he describes the furniture of the Great Cham's Court.

"And the Emperor hath his table allone be himselfe: that is of golde and of precious stones, or of crystalle bordered with gold and full of precious stones, Amatystes or of Lignum aloes that cometh out of Paradys or of Ivory bounden and bordered with golde. At great solempne festes before the Emperour's table men bryngen grete tables of Golde and thereon ben pecokes of golde and many other manner of dyvers foules alle of Golde richly wrought and enameled, and men maken them dancen and

syngen clapyng the wynges to gydere and maken grete noyse and where it be by crafte or negro mancie I wot nere.

"And above the Emperour's table and the other tables and aboven a gret partie in the Halle is a Vyne made of fyn Golde, and it spredethe alle aboute the Halle, and it bath many Clustres of Grapes, some white, some grene, some Zaloue and some Rede and some blake, alle of precious stones of Crystalle and topaze, emerald and jacynth and Sapphires. And they ben alle so propuriye made that it seemeth a veray vine berynge Kyndlie Grapes."

If we turn to the literature of Greece, we shall find from Homer downwards, that it abounds in descriptions of the skilled workmanship of Hellas.

In the famous shield of Achilles, described in the *Iliad*, we have not merely an inspired description of the metal-worker's craft; we have besides, a pictured cosmogony and a conspectus of early Grecian life, set out for us in words and phrases, that even in translation, give the sheen of metal and the sumptuous simplicity of Greek design.

"On it Hephaestus formed earth, sky and sea, the unwearied sun, full moon and all the signs with which the sky is crowned. On it he made two fair Cities inhabited; in the one were marriages and feasts; in the other armies glittering in arms. On it he placed a fertile field and many ploughmen driving across and turning their yokes, and the ground looked as if ploughed, though really it was of gold. The workmanship was a wonder. On it he placed a large corn-field with reapers and binders and boys collecting grain. Among them a king, in silence holding his sceptre, stood at the furrow, glad at heart. On it he placed a vineyard laden with fruit lovely and golden, but the grapes were black. Everywhere the vines were supported on silver poles; on each side he made an azure trench and a fence of tin. Maidens and youths making merry, were carrying the sweet fruit in baskets among them, a boy with a clear-toned lyre, played sweetly and sang with skill a lovely song."

In all that concerns workmanship, the poet forgets nothing. He notes even the "needle painted chin strap on the helmet of Paris" and "the oak new felled by the artsmen on the hills". For him every workman was an artist and every artist but a workman.

Not only the poets, historians also shewed their delight in workmanship.

Think of the wonderful chest of Kypselos with its groups figures in ivory and gold, its bands of battling warriors, the rows of chariots and horsemen, the processions of gods and heroes, the scenes from the mysteries and the odyssey, all bound together with long lines of lovely lettering.

All these things—the noble idea, the gleaming ivory, the gold and the ruddy cedar, Pausanias makes us see with his eyes, and we long to handle them as he did.

Again, in the Dream of Maxen Wledig, from the *Mabinogion*, the hero "beheld a castle the fairest that man ever saw." In the Castle was a fair hall, the roof of which seemed to be all gold; the walls of the hall seemed to be of glittering precious gems, and the doors of gold. Golden seats he saw in the hall, and silver tables; and on a seat opposite to him he beheld two auburn-haired youths playing at chess. He saw a silver board for the chess, and golden pieces thereon. The garments of the youths were of jet black satin, and chaplets of ruddy gold bound their hair, whereon were sparkling jewels of great price, rubies and gems alternately with imperial stones: buskins of new Cordovan leather on their feet, fastened with slides of red gold.

And beside a pillar in the hall he saw a hoary-headed man in a chair of ivory, with the figures of two eagles of ruddy gold thereon. Bracelets of gold were upon his arms, and many rings were on his hands, and a golden torque about his neck, and his hair was bound with a golden diadem. He was of powerful aspect. A Chess board of gold was before him, and a steel file in his hand, and he was filing out chessmen.

Lastly let us turn for a moment to Apuloius, to the story of Cupid and Psyche.

"Near the fall of the fountain was a kingly palace raised not with human hands, but by divine skill. You might know from the very entrance of the place that you were looking upon the splendid dwelling of some god. The lofty ceilings curiously arched with cedar and ivory rested on golden columns. The walls were overlaid with plates of silver beaten work, with wild beasts and tame of all kinds presenting themselves to the view of those who entered the palace. The very pavement itself consisted of precious stones, cut out and arranged to form pictures of divers kinds. Everywhere the walls were strengthened with bars of gold."

All early literature is alike in this. Wherever one may chance to dip into Homer, into the *Nibelungen Lied*, the *High History of the Holy Graal*, the *Mabinogion*, the *Morte d'Arthur*, into the writings of Chaucer and Spencer and a hundred others, there one is sure of finding parallel passages to those I have cited. Everywhere and always there is the same love of workmanship—the same

sense of fine design. None of these enchanting descriptions is the dream of a solitary poet. None is the work of any one man. Hardly may any race claim them. One writer after another took up the theme, shaped and polished it, left his infinitesimal mark upon the structure, and his successors did the like. As far back as tradition reaches we find, when the workman himself was not the singer, by his side the poet who was stirred to song by the worker's skill.

These legends of many-sided craftsmanship, of gold and silver and armourer's work, the stories of the masters in marble and stone, the weavers and the dyers, the woodwrights, the carvers and the painters, all bear witness not so much to individual artistry as to successive waves of creative energy flooding the minds of men.

The brief conspectus of historic workmanship as reflected in the mirror of literature, may therefore suffice to give some faint idea of the debt we owe to the workmen of the world.

We begin to see that it is not the factory which most counts for human betterment, but the 'hand'; not mechanism, but heart; not work solely for the sake of gain, but work as a means of mental growth, as a way to spiritual freedom.

It is mainly if not wholly through his workmanship and all that the word implies that man reaches manhood and on his way gets glimpses of an over-manhood yet to be attained.

As Homer tells us "Athene teaches all the crafts,"—and throughout all legend and tradition, not heroes only, but the high gods and the saviours themselves have been imaged as workmen of skill.

It is not by mechanism nor commerce but by craftsmanship that a nation develops and is remembered. Yet this is not to say that mechanism and commerce should not exist. There is mechanism in life itself. Nutrition and assimilation are to the individual what commerce is to the nation. They have their uses as servants and are only evil as masters. In a state less wastefully ordered than ours, commerce and machinery, instead of being permitted to ruin the lives and cramp the souls of men, will be organised. The one for the supply of the common needs, the other to do the more material work of the community.

This will set the worker free; give him time and opportunity of development; lift him from slavery into fellowship, and make each state Utopia.

Yet that workmanship which is labour transmuted into beauty, is not produced by devotion alone, nor even when devotion is joined to a high degree of skill. Supreme workmanship means supernal guidance. It only happens when skill and devotion and national need meet together; when not the man, but the spirit of the race guides the tool. Beauty of expression or supreme workmanship is part of the cosmic process, bound by the same laws as those which round the dewdrop and shape the crystal.

They are laws whose operations we cannot escape. Create or perish is the law. We must develop or disintegrate. We must shape or be shapen from. Who lives labours, who labours not is dead, is as true of the simple organism as of the complex being. Indeed it is perhaps not too much to say that the same holds good of what we sometimes call inanimate matter. We do not always think of this, because the ordinary idea of consciousness is too narrow. Yet it must not only be conceded to every living thing—we must realise that nothing exists without some form of it.

Attraction—cohesion—chemical affinity—are all modes of consciousness. Once realise this, and the face of the world is changed for us. Trees and wild creatures become our blood relations; the earth, sky and starry host parts of our body. All life is but endless becoming.

Rose and Man and Butterfly have each the same material to work upon—breathe the same air and spring from the same Earth. The difference in the result of their labours may arise either from the difference in the fundamental consciousness of each individual, or from a difference in the formative impulse of which each is the expression. Whatever may be the ultimate destiny of that fragrant creature now expressing itself as the Rose, it is certain that it has acquired very perfectly the power of shaping itself. Beauty has become the habit of its life, yet the chemical and mechanical difficulties encountered in the passage from the seed to the flower could not have been overcome without will, memory and intelligence, without foresight

and work. The will to live, perfect memory of its former lives, inherent knowledge of all the modes and details of growth and coloration,—perfect intelligence with which to organise the daily commissariat of sap and chlorophyll so that each portion of the plant, stem, leaf and flower is kept supplied with the building material required, all these are so many miracles which become more wonderful the more they are reflected upon.

What may be the seat of that mysterious energy—what the organ of that certain but uncommunicable knowledge by which the salts of the earth are transmuted into living protoplasm—one cannot imagine. But it is still more impossible to imagine that such miracles can be wrought by mechanism alone. For when some unseen power clips suddenly the finest blooms, other buds are hastened forward to supply the loss and provide for the rose's continuance yet without any preceptible derangement of the organism.

The plant knows what to do at every stage of its life and, like a perfect workman, absorbed and happy in his work, does it without hesitation.

If we go a step further and consider the stages of insect life, and remember that under the velvety skin of the larva, the pupa is being built, to be revealed complete when the skin is cast for the last time—when we remember also that within the pupa the tiny workman, out of materials laid up during the first stage of its life, is repeating without fault the manifold miracles of skill and memory, of colour and construction learnt in former lives while the world was young we cannot escape from the idea of a continued personality. Within the egg of the bird—like things happen. The young bird repeats its lesson, building not only body and limb—remembering not only every detail of the wonderful eye—the shape and colour of every feather—but the rules of life—the plan of the future nest and the map of the first migration. Not the old, but the young, untravelling birds go first on these yearly journeys—the old ones follow after. The young bird does not learn, nor is it taught, the way—it remembers.

If we now retrace our steps and glance for a moment at one of the earliest forms of life, at the embryo of the seasquirt, we

shall find it a tiny living vase with a mouth but no organs. The being who thus shaped itself, and in so doing enclosed within itself a portion of the Archæan ocean, began a mode of growth which still obtains.

After countless centuries we are still marine creatures; though, infinitely more complex, we carry our seas inside. Brain and heart and organs float in a fluid as salt as the wave from whence it came.

Each pulse of the heart is, as it were, an echo of the tides, a repercussion of the lapping waves of the early world. Even the salt tears we kiss from the cheeks of children, have come through life's alembic from the primal sea.

The teaching of the mystics that the mind of man is a mirror—his body an epitome of the universe, thus finds an echo in Biology.

Again, in the pre-natal period the young idea, anchored in an inner sea, swims into existence; grows by translating impulse into movement, thought into substance, memory into act.

Having done the same thing unnumbered times before, the growing angel distils, with faultless knowledge, the chemic elements required for bone, nerve and muscle from the raw material momentarily supplied, and repeats, without hesitation, the various stages and processes of vital workmanship, which he has learned by heart.

The child "climbs its own family tree" into the world of perceptions, and arrived there, builds the thought-body we call the mind, by the similar stages and similar methods.

In building muscle the child gains not only motion, but emotion; not only muscular but mental flexibility; gains by the same process physical strength and spiritual knowledge. Every increase of muscle due to practice means a gain in mental power.

Thus of necessity a hand well-skilled means a brain well-filled. Filled, not cumbered with unsystematised items, but stored with knowledge, become so organic, so instinctive, that limbs and fingers think for themselves, and obey the directing mind, as an orchestra obeys its conductor. If we seek for the ideal system of training, nature shows us the way. Let instruction, invention and exercise go hand in hand. Let us



learn, as primitive man learnt, with our tools in our hands, practice until the hand becomes the perfect tool. We need practice more than learning for we know more than we remember and our knowledge is the accretion of many lives, the product of manifold experience. In the pursuit of workmanship, one chamber of knowledge after another is opened out before the workman who holds the key. "To the cunning workman," and to him only, says Ruskin, quoting Pindar, "knowledge comes undeceitful."

Skill is only acquired in the workshop. The only real instruction comes from the man who, as creator, is always learning, always experimenting, always stretching out the tendrils of his mind into unexplored places. The impulse thrilling him stirs all around him and they are carried with him in his upward progress. No man can be teacher only. The energies spent in teaching must be replaced by new forces acquired in creation. Teaching is expenditure, creation is income. The mere teacher is apt to wither into the formalist. For this reason, the trades are the best schools. They exist to supply the demands of the social organism. Their driving power is vital need, and in work, as in life, necessity is the finest teacher. Who is slow to learn is left behind or crushed. For there are no breaks in the life process—no cessation of the work; the task accomplished recurs unceasingly; the shaping tide flows always. The impulse which sets the child to dabble in the mud is the same as that which touched the sun to flame and fills the universe with its vibrations.

Childish scrawl, or Titian's "Love", fetish symbol, or the Fates of Pheidias, hermit's cell or Chartres Cathedral; Astarte of Sidon or Demeter of Cnidos, each bears witness in its own perfect way to the same flood of Creation pulsing through the hearts of men. Each tells of the movings of that force which is ultimately to lift us far above ourselves and carry us to completion.

Animate life is a thronged concourse of beings climbing by the manifold degrees of labour to the temple of love, which crowns the hill of pain.

Let us, for a moment, take the wings of thought, survey the world, and see what workmanship has been.

Below us lie the continents, seamed and laced with iron ways. Between the meshes of the net we see cathedrals, fortresses and factories, pyramids and palaces and around them dim powderings of countless little homes. Even as we look the structure changes; old forms decay and new arise. The dust of life that drifts about them seems alone to be permanent. Cities, walls and battlements—what are they but swiftly-fading thought-structures, the solidified dreams of innumerable lives, the expression, by the creatures of a moment, of the spirit of time. The temples and the towns, the hovels and the palaces are but the jetsam and the debris left by confluent tides of men.

Dive beneath the surface, and underneath we see layers on layers of still earlier relics of still earlier tides. Howsoever deep we may go, life has been there before us, and we feel, we know that the whole Earth is alive from the glowing heart of it to the outermost aura of cloud. Even more, every grain of dust has lived, is the fossil of some former life, and, because it is, shows that it still retains some fragment of that vitality by which it was secreted. The Earth we once felt to be so solid, has become a mere sponge of interwoven thought, a network of knotted lives: an infinite tangle of existences. It is not soil we tread, but soul; not matter, but a maze of memories.

We live prisoned in the labyrinth of sensation, and walk by the dim light of dreams amid the ghosts of forgotten generations.

Life itself, when we try to analyse it, escapes us, seems but an eddy in the ether, fading—forming—reforming and fading again. The universe itself melts away as we survey it, and we feel that nothing abides but law, yet that is relative; nothing lasts but love, yet that must change; nothing satisfies but workmanship, for it is a continuation of the life-process through the channel of human kind. The molecular habits, the chemical laws which rule the shape of the rose, the color and shape of the butterfly, the stature and build of the man, are re-echoed in the world of thought. The laws of design and workmanship are in truth exteriorised translations, renderings by the intellect of the laws which govern our bodily structure and order the very fabric of the universe.

In a word, the stereo-chemistry of life is the root of all design. The workman in his

design and work rehearses the stages and the process by which his own body was shapen and is maintained. His work is an ergograph of subconscious mental process. Through his cranial or secondary brain he repeats the reactions and the habits, obeys the laws and experiences stored up in the sympathetic nervous system which is his primary brain. That is perhaps one reason why artists at first repeat their own features in their ideal figures—why a man's work is like himself—why the human figure is the ultimate canon of all artistic proportion—why the finest mouldings—the noblest contours—the most appealing shapes and patterns can all be referred to some section or contour or suggestion given by the human form,—why beauty, which is perfect workmanship, has such appeal for us. It is the mirror image of the ideal, and the worker's subconsciousness is the mirror. On that magic surface all past history, his own, and that of the world is reflected. All that the worker does is to re-echo harmonies pre-existent, to reveal some stanza of a long-forgotten song, to show the world some pageant of its age-hidden history.

All invention is memory—all discovery recollection of things learnt during the multiple stages of Evolution, or to be learnt in future stages. Inspiration is being aware of the whisperings of the divine life within each one of us. From this, which the wise of all ages have told us, it follows that first and last, the workers' aim must be the harmonising of the twin intelligences of which his body is the temporary seat; so to live that his conscious thought shall be in tune with the vaster world of racial knowledge, in touch with the rich secular wisdom stored in his primary brain or afloat in the ether around him. He must become responsive to the faintest thrillings of suggestion, be ever on the watch for the new births with which time is pregnant and make himself a conscious link in the endless chain of causation.

This after all is only a roundabout way of saying that the first duty of the workman is the suppression of the conscious self. He must seek not individuality, but inspiration not originality but fidelity, not "art" but obedience to the "Self that is seated in the heart of things". In other words he can only become a real workman when he is

able by the concentration of every effort, every faculty, every thought, on the task in hand, to identify himself with that task, and to lose himself in the stream of life that flows from within.

The Chinese sage, Chuang-Tzu, tells us:—

"There was a certain man who forged swords for the Minister of War, and though he was eighty years old, he never made a mistake. The Minister of war said to him:

"Is your infallibility due to your skill, sir, or have you any method?"

"It is concentration," the armourer replied. "When twenty years old, I took to forging swords. If a thing was not a sword, I did not notice it. I used whatever energy I did not need in other directions, in order to secure greater efficiency in my art. Still more, I employed that which is never without use—Tao—so that there was nothing which did not lend its aid." Tao is the mental, physical and spiritual discipline imparted by the sages to their disciples, and its object is, so to discipline the body and mind, that the experience of the race enshrined within the individual is available for individual use, so that the student may, as it were, stand on his own history and reach a step higher as a result of his present experience. This discipline has its counterpart in India, and as one might expect in so old a civilisation, there is a branch of Yoga consecrated to the Artist or Sculptor. Dr. Coomaraswamy, in a very delightful paper in the June number of *Orpheus*, gives the following account:

The artist who desires to receive inspiration for any new work, must proceed to a solitary place after bathing his body and putting on new or newly washed garments. Then he must perform the "seven-fold office", beginning with the invocations of the hosts of Buddhas and Bodhisattvas in the open space before him. He must offer to them real or imaginary flowers, and end with a dedication of the secret he thus acquires, to the welfare of all beings. Then the artist must realise in thought the four infinite qualities: "Love, Compassion, Sympathy, Same-sightedness." Then he must meditate on the original purity of the first principles of things and on their emptiness or absolute non-existence.

"Only when the personality of the individual is thus set aside, is he able to invoke the divinity to be represented and to attain identity with this divinity. The divinity appears 'like a reflection' or 'as in a dream'. Only when the mental image of the figure described is clearly seen does the artist begin to model or to paint."

Having *seen*, the worker's task is simplified. It is only when we have not been able to see that we compose. Only when we lack inspiration that we seek to be original. Only when we have isolated ourselves that we insist upon individuality. All great art is racial. The workman is nothing but the means of expression.

A hierophant in the temple of life, he draws aside the veil, is eclipsed by that which is revealed, and shrouds himself in the very

veil he draws aside. There is no room for self and no true workmanship possible until that has been utterly done away. Yet after all, in this abandonment of self there is no loss but a great gain. Who does not know the exquisite happiness; when, after a long wrestle with some problem, the difficulty ceases, the right idea comes, and the work is done. That one idea makes all worth while. It was what you wanted, it was given to you, yet you cannot claim it for your own. Out of the back of the beyond, it came to you, because for a moment in desperate difficulty you forgot yourself. Just for an instant you touched reality, and from the contact, a wave of creative force pulsed through you and left order and harmony where discord and disorder were before. So it has been always; and when the monuments of the world were in building, when the Parthenon and the Temples of Hellas were growing up in the heart of Greece, or being made in the mountain quarries, the workmen were shaping not mere temples and statues, but embodiments of the national ideal. It was the Greek spirit they presented. They were craftsmen with a living tradition. They were thronged thought-centres in the mind of Greece. Slaves they may have been technically, yet not more slaves than any one of us who are tied and bound by ineluctable obligations, without compensating freedom of expression. Moreover, in so far as they were slaves, the Attic workmen were free from care for the future, free to devote the whole power of their minds to their tasks, and by that absorption, unconscious though it were, they have revealed to us that complex of joy and superhuman beauty which was Greece.

They may have been poor in the world's eyes, yet were they incalculably rich in all that makes life precious. It is not wealth which matters nor fame—not happiness even—but perfect production.

Ceres and Pallas, Apollo and Hermes, Venus and Psyche—these gracious dwellers in the eternal world of ideas came down and dwelt with men. "This was the time when with the rest of the happy band they saw beauty shining in brightness." The ideal is, as it were, a spiritual matrix into which molten thought must be poured before its shape can be revealed.

The loves of gods and human beings are not fables, but spiritual facts. The stories in which they are enshrined are symbolic renderings of super-physical experiences, and the unforgettable beauty born on the knees of Attica as a result of these spiritual communions made, not illustrated, Greek theology, and shaped rather than expressed the ideals of Grecian life. The story of Pygmalion tells with divine tenderness how the workman in love with his work is rewarded by the descent of love into his life. His labour, because it is the embodiment of love, touches every heart, becomes the mirror of a people's mind. What is true of the one is true of the many and when the cathedrals and choirs of Gothic Europe with their pillared aisles, their canopied saints and storied windows, crystallised out of the seething turmoil of Frankish, German and Roman life, they expressed the basic mind of each race; they formulated the ideals, created the laws, and finally transformed—nay, they made the theology and ethics of their respective nations.

It is too little realised that all theology is based less on written documents than on the conceptions of ancient and mediæval art. Not the schoolmen, but the sculptors,—not the saints but the masons,—not the priests but the painters have done most to lift humanity. Kings, Statesmen and Ecclesiastics became the servants of those they employed. The workman was the teacher, the employer the pupil. The poor rich have always been the dependants of the rich poor. The workman, like Atlas of old, carries the world upon his shoulders, and though burdened thus, remakes it according to the inspiration he receives.

There is a Chinese legend translated by Lafcadio Hearn, which expresses so perfectly the ideal workman's ideal of work-manship that it should be known to everyone.

There was a certain Chinese potter, Pu by name, who, from a humble workman became, by dint of tireless study and ceaseless toil, a great artist. So famous was he in all lands, that some folk called him a magician, others an astrologer who had discovered the mystery of those five Hing which influence all things, even the currents in the stardrift and the suns in the milky way.

And it came to pass that one day Pu sent a present, his latest masterpiece, to the Son of Heaven; and the Emperor wondered at the beauty of the work, and questioned the mandarins concerning him that made it.

They told him he was a workman, one Pu, "without equal among potters, knowing the secrets of the Gods."

Whereupon the Son of Heaven sent his officers to Pu, with a noble gift, and summoned him to his presence. And the humble artisan entered before the Emperor and made the supreme obeisance, thrice kneeling and thrice nine times touching the ground with his forehead, and awaited the commands of the August One. And the Emperor spoke to him: "Son, thy gracious gift has found high favour in our sight, and for the charm of that offering we have bestowed on thee a reward of 5000 pieces of silver. But thrice that reward shall be thine so soon as thou shalt have fulfilled our behest.

"Hearken, oh matchless Artificer, it is now our will that thou shouldst make for us a vase bearing the tint and aspect of living flesh, but mark well our desire. It must be flesh, quick and trembling with the thrill of poetry, quivering with the joy of song. Obey, and answer not. We have spoken."

Now Pu was more skilled than the most skilled of the mixers of pastes and glazes, of all the designers of ornaments, of all the enamel painters, of all the gilders and draughtsmen and retouchers; more skilled than the most experienced of all who watch the fire. But he went away sorrowing from the palace of the Son of Heaven, notwithstanding the gift of 5000 silver pieces. "For," he said to himself, "surely the mystery of the comeliness of flesh and the mystery of that by which it is moved are the secrets of the supreme Tao. How shall men make clay to live? who save the Infinite can give soul?"

And he trembled at the task assigned to him, saying as he returned to the familiar toil of his studio: "How shall any man render in clay the quivering of flesh with the joy of song?"

Yet the command of the Celestial and August might never be disobeyed, and Pu strove with all his power to fulfil the Son of Heaven's desire. But vainly for days, weeks, months, for season after season, did he strive. Vainly he prayed to the Gods to help him; vainly he besought the spirit of the Fire to aid him to breathe spirit and soul into the

lifeless clay. Nine and forty times did Pu seek to fulfil the Emperor's command: nine and forty times did he strive and fail, and spend strength and vigour and knowledge and substance in vain. Evil visited his home, poverty sat in his dwelling. Yet after each failure he began again, and prayed to the spirit of the furnace to aid him. And at last the spirit of the furnace answered him out of the roaring of the fire, and the crackling of a thousand tongues of flame: "Canst thou divide a soul? Nay, thy life for the life of thy work, thy soul for the soul of thy vase."

And hearing these words, Pu arose with a terrible resolve swelling at his heart, and made ready for the last and fiftieth time to fashion his work for the oven.

One hundred times did he sift the clay and the quartz, the Kaolin and the tun; one hundred times did he purify them in the clearest water; one hundred times with tireless hands did he knead the creamy paste, mingling it with colors known only to himself.

Then was the vase shapen and reshapen, touched and retouched by the hands of Pu, until its smooth soft surface seemed to live, until it appeared to palpitate from within with a quiver of muscles moving beneath the pearly skin.

Then over it all he laid the lucid glossy enamel, half diaphanous, even like the substance it had to suggest—the satiny sheen of a woman's skin.

Never before had such work been seen. Then Pu bade those who aided him that they should feed the furnace well with wood, but the resolve of his heart he told to none.

Yet after the oven began to glow and he saw the work of his hands blushing in the heat, he bowed himself before the spirit of flame, and murmured; "Thou spirit and master of Fire, I know the truth of thy word, that a soul may never be divided, therefore my life for the life of my work, my soul for the soul of my vase," and for nine days and eight nights the furnaces were fed unceasingly; for nine days and eight nights men watched the wondrous vase crystallising into being, rose-lighted by the breath of the flame.

Now, upon the coming of the ninth night, Pu bade all his weary comrades return to



rest, for that the work was well nigh done, and its success assured. "If you find me not here at sunrise," he said, "fear not to take forth the vase, for I know that the task will have been accomplished according to the command of the August One."

So they departed. But in that same ninth night Pu entered the flame, and yielded up his spirit to the spirit of the furnace, giving his life for the life of his work; his soul for the soul of his vase, and when the workmen came upon the tenth morning to take forth the vase, even the bones of Pu had ceased to be, but the vase lived, as they looked upon it, seeming to be flesh, moved by some mighty word, stirred by poetic thought. And whenever tapped by the finger, it uttered a voice and a name, the voice of its Maker, the name of its Creator.

And the Emperor mourned for his faithful servant, and ordained that fair statues of him should be set up in all the cities of the Chinese Empire.

Whether we look on workmanship as the handmaid of beauty; as the seal of the spirit or the servant of life, we know that it is a result which can only be bought by living sacrifice, by doing everything with eagerness and concentration: in one word, workmanship is practical devotion. And as our primary brain, unheeded by consciousness, builds the body and orders all its functions, as out of the subconscious mind, the conscious intelligence grows like a flower out of the earth, drawing thence its sustenance and energy, so the network of collective thought may ultimately prove to be the inert matter of a higher world, and thus when knowledge comes the Kingdoms and Companies of men, their hopes and fears and strivings, will be revealed as but substance from which some ultimate divine Creature has been growing, to whose life our love has ministered and whose transcendent beauty lies deep rooted in the workman's pain.

H. WILSON.

---

## THE TRANSVAAL INDIANS

IN the January issue of the *Modern Review* "X" writes on the subject of the Transvaal Indians and the nature of the struggle in which they are now engaged. I venture, however, to think that he has largely misinterpreted the situation there, and this is, in my opinion, mainly due to his being unacquainted with the antecedent history of Indians in South Africa and ignorance of local conditions. It is obvious that, before a reasonable estimate of the factors of the present situation can be obtained, local knowledge and a closer acquaintance with the community concerned are essential. "X" seems to think that the Transvaal Indians have hitherto avoided their civic and political duties, and he is so despondent of the ultimate issue of the struggle, that he actually suggests that they should be shipped back to India, in order that they might exert here the political character that he admits they have acquired. The fact is plain that he has not realised the

circumstances of the case and the nature of passive resistance as it is understood by the Transvaal Indians.

The first members of the community to go to South Africa were labourers under indenture. Plainly there could be no very great degree of political consciousness amongst people of this class. The bread-and-butter side of life alone could be expected to appeal to them. There they were, helpless in the midst of an alien population, whose civilisation was incomprehensible to their generally limited intellects, and whose mental attitude was coloured by long contact with a savage race of aboriginals. The effect upon the labourers of the treatment that would in time necessarily result from such an attitude of mind on the part of their employers can easily be imagined. It has meant greater and greater demoralisation, until a leading Natal statesman and planter, an Ex-Prime Minister, has been obliged to confess, from his place in Parlia-

ment, that the special taxation that has been imposed on "free" Indians, men and women, during the last few years has resulted in the desertion of their families by the men, and the driving of many of the women to lives of shame. In the case, then, of the labouring classes, the question was, not to acquire political rights, but to preserve the last remaining vestiges of their manhood and womanhood. From them, therefore, but little was to be expected.

Following the introduction of the indentured immigrants came a certain limited number of traders and their assistants and clerks, mainly from Gujarat. Now the petty trader class is not usually remarkable for political consciousness, in the sense understood by "X"; on the contrary, pioneers of every class, but especially pioneer traders, are usually and naturally, much more concerned with the building of the foundations of life than with the erection of a superstructure whose outlines are as yet unimagined by them. That, in fact, has been the history of the Indian traders in South Africa, and especially in the Transvaal, from the commencement of their existence as an appreciable element in the community. Just as often as they fondly imagined that they had at least firmly laid the foundations of their material existence, so often did they find those foundations threatened with destruction, and not seldom, when they went to sleep at night with some mistaken sense of at least temporary security, they awoke the next morning to find their foundations partially destroyed. As they were engaged for many years in fighting a battle for bare material existence, manifestly politics could not very much have entered into their calculations. Yet as long as fifteen years ago they conducted a campaign in Natal to prevent their being deprived of the political franchise, which they then had, without success. And so far as the Transvaal Indians were concerned, they simply shared the same fate as their European fellow-Uitlanders, up to the year 1899, so far as political rights were concerned. Then followed the three years' war, which was succeeded by a legislative interregnum, and it has been only during the last seven years that anything like political life has existed in that territory. Indeed, so late as 1907, the Transvaal did not have self-governing

institutions, the pre-existing Legislative Council consisting of an official majority, assisted by a nominated non-official minority. But even then notwithstanding the obvious difficulties, the Transvaal Indians made very strong representations to the Imperial Government, through the Constitution Commission sent, under the presidency of Sir J. West Ridgway, to South Africa to examine into the local political conditions and to recommend a suitable franchise system. And when it became evident that the Transvaal Indians were to be disfranchised indefinitely, a question was put in the House of Commons, which elicited a reply from Mr. Winston Churchill, then Under Secretary for the Colonies, to the effect that, in South Africa, Indians were understood to be included in the term "natives", and that to enfranchise them would be regarded by the Transvaal Boers as a breach of the spirit of the Treaty of Vereeniging. Whether Mr. Churchill was aware of the falsity of his information or not—and he should have been, with his South African experience—is not a matter of much concern today. The fact is that Transvaal Indians certainly endeavoured to secure the political franchise, not so much because they expected that any material gain would ensue, but because they thought that it would add to their status.

The main struggle for Indians in South Africa has hitherto been for a bare existence. Politics could have little real interest for them, especially as they could scarcely hope, by political influence, to modify their course. Let us see what would happen in Natal, for instance. Suppose that, with the present property qualification alone, Indians had been qualified to exercise the franchise. That franchise would be limited to those amongst 15,000 Indians of the commercial classes who were found to be duly possessed of the necessary qualifications, and they could only hope to influence electoral results in three or four constituencies at the most, as against the qualified voters from a European population six times as great. Even worse would be their situation in the Transvaal, where the numerical disproportion would be vastly greater, a possible two seats only being affected. At the Cape, where Indians possess the political franchise, they have been quite unable to

influence the elections as a community, their only value being to increase the volume of the general non-European vote. In fact, I believe there is only one constituency in the colony which the Indian vote might, under special circumstances, be expected to serve. "X" is unmindful of quite a number of facts resulting from a consideration of this aspect of the question. First, supposing that, as in Natal the franchise qualifications were merely those of property—a false standard of qualification, if ever there were one!—the number of qualified Indian voters would be almost a negligible quantity. But if it were not, the qualification would immediately be raised, as at the Cape, to include an education test as well, which would reduce the competition of the Indian vote to microscopic proportions. Then, that education test itself would probably be increased in severity, which would again eliminate many elements in the Indian vote. And I go so far as to say that every one of these added qualifications would be amply justified. I do not believe for one moment that mere possession of the vote is a universal panacea, as "X" seems to suggest. The Indian vote at the Cape has not succeeded in preventing the passing of anti-Asiatic legislation in that colony, nor has the possession of the political franchise increased, in the mass, the self-respect of the European voters or the respect that they are entitled to from those who are outside South Africa and if every Indian in the sub-continent were placed on an equality with his European fellow-colonists, he would be out-voted and outnumbered in the proportion of 15 to 1.

But I will go further, and affirm that if the Indians of South Africa had diverted their energies from the attempt to secure and maintain the most elementary civil rights, as differentiated from municipal and political franchises, they would have been utterly destroyed; for whereas they have to-day a not unimportant minority of influential and thoughtful Europeans in South Africa, and most of the principal newspapers, on their side, had they fought directly for political rights, they would have been left without a friend. And it should not be forgotten that they would have found it impossible to secure even the measure of support and sympathy that has been

given them by the Imperial Government and the British people; and in South Africa where Indians are in such an infinitesimal minority, they are bound to carry the European majority with them if they desire effective reforms. Moreover, they can never forget that there are those in South Africa who are today amongst the politically disinherited, who are far more entitled to political rights than are they. With the exception of the colonial born Indians, the Indian community is a community of immigrants, many of whom, for very obvious reasons, look to India as their home and support in adversity. But there are, in South Africa, six and a half millions of natives of the soil, including an increasing number of educated, intelligent, and qualified men, besides half-a-million at least, half-castes or "coloured" people. Of these, more than half are resident in the Cape Colony, and are therefore, enfranchised. But the other half are political nonentities, and these have the first claim to political enfranchisement for what it may be worth. The history of the Southern States of the American Union affords much interesting information on the point. But the main fact to be observed is that it will not be possible to enfranchise the natives and half-castes outside the Cape Colony without enfranchising the Indians as well, and that, as the fight of the natives and half-castes is mainly a political one, it is clear that it should, on the whole, be left to them to carry through, and that, generally, the Indian community should abstain from anything more than friendly and more or less theoretical co-operation. This, indeed, is realised equally by the Indians and by the leaders of the non-Indian coloured peoples of South Africa.

But "X" has fundamentally mis-conceived the situation when he says "Henceforth we are much mistaken if the Indians of the Transvaal do not realise that without political or national existence a man is no man". Surely that putting the cart before the horse, with a vengeance. Whoever heard of political or national existence where there was no manhood! How is it possible to visualise the state apart from the human integers that compose it? The state exists only in so far as its men and women are conscious of their manhood and woman-

hood. Anything less than that makes it a mere figment of the imagination. And this the Transvaal Indians have realised with some degree of clearness. They have understood that it is not possible to demand and to exercise rights without the corresponding power to perform duties and to assume responsibilities and obligations. They have apprehended the very elementary fact that the foundation of the state is the well-equipped, well-poised, self-respecting, self-reliant self-contained human elements that compose it, and who must be capable, upon demand, of displaying the utmost possibilities of self-sacrifice. It was *bushido* that made Japan; it was not Japan that made *bushido*. Suppose that every one of the Transvaal Indians had possessed the political franchise, I venture to assert that they would have done little or nothing to deserve it, prior to 1906, and that they would have known nothing as to its correct use. For example, it would not have struck them that circumstances may exist when it is a greater duty to the state to refrain from using the vote than to exercise it, in wanton disregard of the state's real interests. But there can be no manner of doubt that, since 1906, the Transvaal Indians have shown themselves to be freely worthy of the utmost rewards of citizenship and whether they get it or not is quite immaterial. Before 1906, they were merely "coolies"; today, without the exercise of a single vote, but by the mere manifestation of an extraordinary degree of self-respect and a totally unexpected display of self-sacrifice, they have achieved the status of British Indians, and those who know their South Africa will easily be able to appreciate how immense a gain that is. Had they had the vote in 1906, it would not have added a jot to their status—they would simply have been "coolie-voters" and nothing more. And had they had the franchise, they could not have prevented the passing of the Registration Acts of 1907 and 1908, and the Immigration Act of 1907. They could not have prevented that type of legislation being re-enacted, in a worse form, in Southern Rhodesia, or its spirit in Natal, nor could they have opposed the imposition of still further anti-Asiatic legislation in the Transvaal itself. But without the

vote they have done all this, and, what is more, they will succeed in removing the obnoxious Registration Act of 1907 and the elimination of the racial "prohibitory" clause in the Immigration Law. It is the manhood of the men and the womanhood of the women that have achieved all this; it is these that have realised the true meaning of political and national existence and made them actualities; and "X" will, I trust, forgive me if I remark that the whole of the penultimate paragraph of his contribution is surely a work of supererogation, and that it does not lie in the mouth of any Indian to offer advice to the Transvaal Indians as to the nature of their struggle and how it should be conducted, but he should rather humbly sit at the feet of the simple Indian hawkers of the Transvaal, who know how to *die* for their religion, their honour, and their country, and the wives of these, who know how to send them to death for the same good cause.

Lastly, I beg leave to suggest that the idea of bringing these Transvaal Indians back is a wrong and an impossible one. First, if they were brought back, they might, possibly, be a nine days' wonder, and they would then be forgotten and, it may be, neglected. I have still good cause to remember how, in 1908, the telegrams of warning, sent by the Transvaal British Indian Association, to the principal public men and associations in India, that Transvaal Indians were being deported to India without trial, and that their families were left to starve, were ignored. I remember that the facts, gathered from week to week in *Indian Opinion* and in periodical correspondence with leading Indian newspapers, remained unread and unnoticed, the result being that many men arrived in Bombay and other parts of India utterly unprovided for, and were lost in the crowd. That does not redound to the credit of India. But were the facts entirely otherwise, I should say that the Transvaal Indians must not leave the post of duty. To repatriate them will not solve the South African question, but will only intensify its difficulties. The burden of the struggle will simply be removed to Natal, and imposed upon 1,20,000 Indians there, in a more severe form. And it will not be



possible to repatriate these, comprising, as they do, some thousands of colonial-born men and women, to whom South Africa is their permanent home, just as much as it is that of the Europeans born in the country. No, the South African Indian problem must be solved on the spot. The Transvaal trouble merely touches the fringe of the question but the methods of solution have undoubtedly been discovered by the Transvaal Indians—immense moderation, the willingness to compromise on matters of comparatively unimportant detail, in the hope of awakening at a later date a sense of appreciation on the part of their adversaries, and the opposing of an adamant front in matters of principle, however unimportant these may seem to be; the exercise of self-res-

traint, the performance of duties, the assumption of responsibilities and obligations, the development of man's higher nature, and the capacity to suffer in their own persons to the uttermost for the sake of a cherished ideal—in a word, the true passive resistance that opposes the spirit of love to that of brute force. In the whole course of this struggle in the Transvaal there has been no genuinely proved act of violence, and it is the meekness, the gentleness, the real humility, the toleration and the steel-like courage displayed by this disfranchised minority that have won the respect, the regard, and the admiration of the aforesaid almost unanimously hostile European majority in the country.

M. S. L. POLAK.

---

## THE TRUST PROPERTY

A SHORT STORY.

(FROM THE BENGALI OF RAVINDRA  
NATH TAGORE)

### I

**B**RINDABAN Kundu came to his father in high rage and said—"I am off this moment."

"Ungrateful wretch,"—sneered the father Jaggonath Kundu,—“when you have reimbursed me for all that I have spent on your food and clothing, it would be time enough to give yourself these airs.”

Such food and clothing as was customary in Jaggonath's household, could not have cost very much. Our *rishis* of old managed to feed and clothe themselves at an outlay incredibly low. Jaggonath's behaviour shewed that his ideal in these respects was equally high. That he could not fully live up to it was partly ascribable to the bad influence of the degenerate society around him and partly to certain unreasonable demands of nature in her attempt to keep the body together with the soul.

So long as Brindaban was single, things passed smoothly enough but after his marriage he began to depart from the high and rarefied standard cherished by his sire. It was noticeable that the son's ideas of

comfort were moving away from the spiritual to the material and imitating the ways of the world, unwilling to put up with any discomfort arising from heat and cold, thirst and hunger, his minimum of food and clothing was rising apace.

Frequent were the quarrels between the father and the son in this connection. Eventually Brindaban's wife became seriously ill and a *kaviraj* was called in. But when the latter prescribed a costly medicine for his patient, Jaggonath took it as a proof of his sheer incompetence and turned him out immediately. At first Brindaban besought his father to allow the treatment to continue, then he quarrelled with him about it, but to no purpose. When his wife died he abused his father and called him a murderer.

"Nonsense,"—said the father—"Don't people die even after swallowing all kinds of drugs? If costly medicines could save life, how is it that kings and emperors are not immortal? You don't expect your wife to die with more pomp and ceremony than did your mother and your grandmother before her, do you?"

Brindaban might really have derived a great consolation from these words, had he not been overwhelmed with grief and in-

capable of proper thinking. Neither his mother nor his grandmother had taken any medicine before making their exit from this world—and this was the time-honoured custom of the family. But alas, the younger generation were unwilling to die even, according to ancient custom. The English had newly come to the country at the time we are speaking of. Even in those remote days the good old folks used to be horrified at the unorthodox ways of the new generation and sit speechless, trying to draw consolation from their *hookahs*.

Be that as it may, he then up-to-date Brindaban said to his old fogey of a father—"I am off."

The father gave his immediate assent and declared publicly that should he ever give his son one single pice in future, might the gods reckon his act as amounting to shedding the holy blood of cows. Brindaban in his turn similarly declared that should he ever accept anything from his father, might his act tantamount to matricide.

The people of the village looked upon this small revolution as a great relief after a prolonged period of monotony. Especially as Jaggonath disinherited his only son, every one exerted himself to the uttermost to console him. They were unanimous in their opinion that to quarrel with a father for the sake of a mere wife became possible only in these degenerate days. And the reason they gave was very sound too. "When your wife dies," they said, "you could obtain a second without delay; but when your father dies you can't have another to replace him for love or money." Their logic no doubt was perfect, but we suspect that the utter hopelessness of getting another father would not have troubled the misguided son very much. On the contrary he might look upon it as a mercy.

Separation from Brindaban did not seem to weigh heavily on the mind of his father. In the first place, his absence from home reduced the household expenses. Then again, he was freed from a great anxiety. The fear of being poisoned by his son and heir had always haunted him. When partaking of his scanty fare, he could never banish the thought of poison from his mind. This anxiety had abated somewhat after the death of his daughter-in-law and now that the son was gone it disappeared altogether.

But there was one tender spot in the old man's heart. Brindaban had taken away with him his four year old son, Gokul Chandra. Now, the expenses of his keep were comparatively small and so Jaggonath's affection for him was without its counterpoise. Still when Brindaban took him away, the first moments of his grief, sincere as it was, got mingled with a sense of calculation as to how much would be saved per month in consequence of the absence of the two, how much it would come to in the year and what would be the capital, to fetch that sum as interest.

But the empty house, without Gokul Chandra in it to create any mischief, became more and more difficult for the old man to live in. There was no one now to play any tricks with him when he was engaged in his *Poojah*, no one to snatch away his food and eat it up himself and no one fit enough to run away with his inkpot when he was writing up his accounts. His daily routine of life, now gone through without interruption, became an intolerable burden to him. It struck him that such unworried peace was only possible in the world to come. When he set his eyes on the holes worked in his quilt by his grandchild and the pen-and-ink sketches executed by the same artist on his rush-mat, his heart became heavy with grief. At one time the boy suffered no end of reproach because he had torn his *dhoti* into pieces within the short space of two years, but now tears stood in Jaggonath's eyes as he gazed upon the dirty remnants of it lying in the bed room. He carefully put it away in his *sindook* and registered a vow that should Gokul ever come back again he shouldn't be reprimanded even if he destroyed one *dhoti* a year.

But Gokul did not return and poor Jaggonath aged away rapidly. His empty home seemed emptier to him every day.

No longer could the old man stay peacefully at home. Even in the middle of the day when all respectable folks in the village enjoyed their after-dinner siesta, Jaggonath could be seen roaming over the village, *hookah* in hand. The boys, at the sight of him, used to give up their play and retiring in a body to a safe distance, chant out verses composed by a local poet, eulogistic of the old gentleman's

economical habits. No one ventured to pronounce his real name lest he should have to go without his meal that day\*—and so people gave him names after their own fancy. Elderly people called him Jaggonash,† but the reason why the younger generation preferred to call him a vampire was hard to guess. It may be that the bloodless, dried up skin of the old man had some physical resemblance to the said habitué of the aerial regions.

## II

One afternoon when Jaggonath was engaged on his usual ramble through the village lanes shaded by mango topes, he saw a boy, apparently a stranger, assuming the captaincy of the village boys and explaining to them the *modus operandi* of a new prank. Captivated by the force of his character and the startling novelty of his ideas, all the boys had sworn allegiance to him. Unlike other boys, he did not run away from the old man as he approached, but came quite close to him and began to shake his own *chadar*. The result was that a live lizard sprang out of it on to the old man's body, descended down his back and ran away towards the jungle. Sudden fright made the poor man shiver from head to foot, to the great amusement of the other boys, who sent up a chorus of glee. Before Jaggonath had gone far, cursing and swearing, the *gamcha* that was lying on his shoulder suddenly disappeared and the next moment it was seen on the head of the new boy, transformed into a turban.

The novel form of courtesy which he experienced at the hands of this manikin, came as a great relief to Jaggonath. It was long long since any boy had taken such liberties with him. After a good deal of coaxing and many fair promises he at last persuaded the boy to come near him and the following conversation ensued.

"What's your name, my boy?"

"Nitai Pal".

"Where's your home?"

"Won't tell."

"Who's your father?"

"Won't tell."

\* It is a superstition current in Bengal that if a man pronounces the name of a very miserly individual, the former has to go without his meal that day.

† Jaggonath means the Lord of Festivity and Jaggonash would mean the despoiler of it.

"Why won't you?"

"Because I have run away from home."

"What made you do it?"

"My father wanted to send me to school."

It occurred to Jaggonath what useless extravagance it would be to send such a specimen to school and how foolish and unpractical the father must have been not to have seen it.

"Well—well," said Jaggonath, "how would you like to come and stay with me?"

"Don't mind" said the boy and forthwith he installed himself in Jaggonath's house. He felt as little hesitation about it as though it were the shadow of a tree by the wayside. And not only that. He began to proclaim his wishes as regards his food and clothing with such coolness that one would think he had paid up his reckoning in full beforehand, and when anything was unsatisfactory, he started regular quarrels with the old man. It had been easy enough for Jaggonath to get the better of his own child, but now that other people's child was concerned, he had to acknowledge defeat.

## III

The people of the village marvelled at the unexpected scene of Nitai Pal being made so much of by Jaggonath. They felt sure that the old man's end was near and the prospect of his bequeathing all his property to this unknown brat made their hearts sore. They became furious with envy and determined to do the boy some injury, but the old man used to take care of him as though he was a rib in his breast.

At times, the boy used to threaten that he would go away and the old man used to say to him temptingly—"I will leave you all the property I possess". Young as he was, the boy fully understood the grandeur of this promise.

The village people then began to make enquiries after the father of the boy. Their hearts melted with compassion for the agonising parents and they declared that the son must be a rascal to make them suffer so. They heaped abuses on his head but the heat with which they did it betrayed envy rather than a sense of justice.

One day the old man learned from a wayfarer that Damodar Pal was making a tour of search for his lost son and was now com-

ing towards this village. Nitai, when he heard this, became very restless and was ready to flee, leaving his future wealth to take care of itself. Jaggonath gave him repeated assurances, saying,—“I mean to hide you in such a place that nobody would be able to find you—not even the village people themselves.”

This whetted the curiosity of the boy and he said—“O, where? Do shew it to me.”

“People will know if I shew it to you now. Wait till it is night”—said Jaggonath.

The hope of discovering this mysterious hiding place was simply delicious to Nitai. He planned to himself how, as soon as his father should go away unsuccessful, he would have a bet with his comrades and play hide and seek. Nobody would be able to find him out. Wouldn't it be fun! The father too would ransack the whole village and not find him—that would be rare fun also.

At noon, Jaggonath shut the boy up in his house and disappeared for some time. When he came home again, Nitai worried him, with questions.

No sooner it was dark, Nitai said—“Grandfather, shall we go now?”

“It isn't night yet”—replied Jaggonath.

A little while later the boy exclaimed—“It is night now, grandfather, come let's go.”

“The village-people haven't gone to bed yet”—whispered Jaggonath.

Nitai waited but a moment and said—“They have gone to bed now, grandfather. I am sure they have. Let's start now.”

The night advanced. Sleep began to weigh heavily on the eye-lids of the poor boy and it was a hard struggle for him to keep awake. When it was midnight Jaggonath caught hold of the boy's arm and left the house, groping through the dark lanes of the sleeping village. Not a sound to disturb the stillness of the night, except the occasional howl of a dog when all the other dogs far and near, would join in a chorus, or perhaps the flapping of the wings of a night-bird, scared away by the sound of human footsteps at that unusual hour. Nitai trembled with fear and held Jaggonath fast by the arm.

Across many a field they went and at last penetrated into a jungle where stood a dilapidated temple without any god in it. “What, here!”—exclaimed Nitai in a tone

of disappointment. It was nothing like what he had imagined. There was not much mystery about it. Not infrequently, since running away from home, he had to pass nights in deserted temples like this. Although not a bad place for playing hide and seek, still it was quite possible that his comrades might track him there.

From the middle of the floor inside, Jaggonath removed a slab of stone, and an underground room with a lamp burning in it was revealed to the astonished sight of the boy. Fear and curiosity assailed his little heart. Jaggonath descended down a ladder and Nitai followed him.

Looking around, the boy saw that there were brass *ghurras*\* on all sides of him. In the middle lay spread an *assan*† and in front of it were arranged vermilion, sandal paste, flowers and other articles of *poojah*‡. To satisfy his curiosity the boy dipped his hand into some of the *ghurras* and drew out their contents. They were rupees and gold mohurs.

Jaggonath addressing the boy, said—“I told you, Nitai, that I would give you all my money. I have not got much,—these *ghurras* are all that I possess. These I will make over to you today.”

The boy jumped with delight. “All?”—he exclaimed—“you won't take back a rupee, would you?”

“If I do,” said the old man in solemn tones, “may my hand be attacked with leprosy. But there is one condition. If ever my grandson Gokul Chandra, or his son, or his grandson, or his great grandson or any of his progeny should happen to pass this way, then you must make over to him or to them, every rupee and every *mohur* here.”

The boy thought that the old man was raving. “Very well”—he replied.

“Then sit on this *assan*”—said Jaggonath.

“What for?”

“Because *poojah* will be done to you.”

“But why?”—said the boy, taken aback.

“This is the rule.”

The boy squatted on the *assan* as desired. Jaggonath smeared his forehead with sandal-paste, put a mark of vermilion between his eye-brows, flung a garland of

\* A water pot holding about 3 gallons of water.

† A prayer carpet.

‡ A ceremonial worship.



flowers round his neck and began to recite *mantras*.\*

To sit there like a god and hear *mantras* recited made poor Nitai feel very uneasy. "Grandfather"—he whispered.

But Jaggonath did not reply and went on muttering his incantations.

Finally with great difficulty he dragged each *ghurra* before the boy and made him repeat the following vow after him:—

"I do solemnly promise that I would make over all this treasure to Gokul Chandra Kundu, the son of Brindaban Kundu, the grandson of Jaggonath Kundu, or to the son or to the grandson or to the great grandson of the said Gokul Chandra Kundu or to any other progeny of his who may be the rightful heir."

In the process of repeating this over and over again, the boy felt stupefied and his tongue began to grow stiff in his mouth. When the ceremony was over, the air of the cave was laden with the smoke of earthen lamp and the breath-poison of the two. The boy could feel that the roof of his mouth had become dry as dust and the extremities of his hands and feet were burning. He was very nearly suffocated.

The lamp became dimmer and dimmer and then it went out altogether. In the total darkness that followed, Nitai could perceive the old man was climbing up the ladder. "Grandfather, where are you going to?"—said the lad greatly distressed.

"I am going now," replied Jaggonath, "you remain here. No one will be able to discover you. Remember the name Gokul Chandra, the son of Brindaban and the grandson of Jaggonath."

He then withdrew the ladder. In a stifled, agonised voice the boy implored—"I want to go back to father."

Jaggonath replaced the slab of stone at the mouth of the cave. He then knelt down and placed his ear on the stone. Nitai's voice was heard once more—"Father"—and then came a sound of some heavy object falling with a bump—and then—everything was still.

Having thus placed his wealth in the hands of a *yak*†, Jaggonath began to cover

\* Solemn incantations.

† *Yak* or *Yaksa* is a supernatural being described in Sanskrit mythology and poetry. In Bengal, *Yak* has come to mean a ghostly custodian of treasure, under circumstances described in this story.

up the stone with earth. Then he piled broken bricks and loose mortar over it. On the top of all he planted turfs of grass and jungle weeds. The night was almost spent but he could not tear himself away from the spot. Now and again he placed his ear on the ground and tried to listen. It seemed to him that from far far below—from the abysmal depth of the earth's interior,—came a wailing sound. It seemed to him that the night-sky was flooded with that one sound, that the sleeping humanity of all the world had wakened up and were sitting on their beds, trying to listen.

The old man in his frenzy kept on heaping earth higher and higher. He wanted somehow to stifle that sound but still he fancied he could hear—"Father."

He struck the spot with all his might and said—"Be quiet—people might hear you." But still he imagined he heard—"Father."

The sun lighted up the eastern horizon. Jaggonath then left the temple and came into the open fields.

There too, somebody called out—"Father." Startled at the sound, he turned back and saw his son at his heels.

"Father," said Brindaban, "I hear my boy is hiding himself in your house. I must have him back."

With eyes dilated and a distorted mouth, the old man leaned forward and exclaimed—"your boy?"

"Yes, my boy Gokul. He is Nitai Pal now and I myself go by the name of Damodar Pal. Your *fame* has spread so in the neighbourhood that we were obliged to cover up our origin, otherwise people would have refused to pronounce our names."

Slowly the old man lifted up both his arms above his head. His fingers began to twitch convulsively as though he was trying to catch hold of some imaginary object in the air. He then fell down on the ground.

When he came to his senses again, he dragged his son towards the ruined temple. When they were both inside it, he said—"Do you hear any wailing sound?"

"No, I don't"—said Brindaban.

"Just listen very carefully. Do you hear anybody calling out—"Father"?"

"No."

This seemed to relieve him to a great extent.

From that day forward, he used to go about, asking people—"Do you hear any wailing sound?" They laughed at the raving dotard.

About four years later, Jaggonath lay on his death-bed. When the light of this world was gradually fading away from his eyes and his breathing becoming more and more difficult, he suddenly sat up in a state of delirium. Throwing both his hands in the air he seemed to grope about for something, muttering—"Nitai, who has removed my ladder?"

Unable to find the ladder for climbing out of his terrible dungeon where there was no light to see and no air to breathe, he fell on his bed once more and disappeared

into the region whence no one has ever been found out in the eternal game of world's hide and seek.\*

Translated by  
PRABHAT KUMAR MUKERJI.

\* The incidents described in this story, now happily a thing of the past, were by no means rare in Bengal at one time. Our author, however, slightly departs from the current accounts. Such criminally superstitious practices were resorted to by miserly persons under the idea that they themselves would re-acquire the treasure in a future state of existence. "When you see me in a future birth passing this way, you must make over a l this treasure to me. Guard it till then and stir not,"—was the usual promise exacted from the victim before he became *yak*. Many were the "true" stories we heard in childhood of people becoming suddenly rich by coming across ghostly custodians of wealth be onging to them in a past birth.

## THE HISTORY OF AURANGZIB

### CHAPTER III.

#### FIRST VICEROYALTY OF THE DECCAN, 1636—1644.

TOWARDS the close of Akbar's reign the Mughal Empire began to extend beyond the Narmada river, which had so long been its southern boundary except for the coast strip running from Guzerat to Surat. Khandesh, the rich Tapi valley, was annexed in the year 1599.\* Taking advantage of the discord and weakness reigning in Ahmadnagar. Akbar wrested from it Berar, the southern portion of the present Central Provinces. The murder of the heroic Chand Bibi by her factious nobles delivered the city of Ahmadnagar into his hands (1600); the boy Sultan was deposed and the kingdom annexed.† Thus in a few years the Mughal frontier had been pushed from the Narmada to the upper courses of the Krishna river (called the Bhimá.) But the annexation was in form only. The new territory was too large to be effectively governed or even fully conquered. Everywhere especially in the south and the west,

The Mughals enter the Deccan.

local officers of the old dynasty refused to obey the conqueror, or began to set up puppet princes as a screen for their self-assertion. The Sultans of Bijapur and Golkonda seized the adjacent districts of their fallen neighbour.

During Jahangir's feeble reign the Mughal advance was stayed and even beaten back.

The Emperor lay under the voluptuous spell of Nur Jahan. His generals took bribes from the Deccani kings and let the war languish.\* A great leader, too, arose in the south. Malik Ambar, an Abyssinian of rare genius and capacity, became prime minister of the shadowy king of Ahmadnagar, and for a time restored the vanished glories of the house. His wise revenue system made the peasantry happy, while enriching the state. A born leader of men, he conciliated all parties, maintained order, and left a name for justice vigour and public benefit which has not been forgotten yet.† Bui ding up a grand alliance of the

Pause during Jahangir's reign

\* Berar in Elliot, VI. 84, 94, 98. Khandesh, VI. 134—146.

† Elliot, VI. 99—101.

\* For the Mughal wars in the Deccan in Jahangir's reign, see Abdul Hamid, I. B, 182—201, Khafi Khan, i. 282—294, 304—307, 314—324, 347—350. Gladwin, 19, 21, 25, 37—39, 51—54, etc.

† For Malik Ambar see Abdul Hamid, I. B., 34, 197—200, Khafi Khan, i, 273—276, 282—285, 291—294, 304, 305, 314—322, 347—350. Gladwin, 51—54,

Deccani Powers he attacked the Mughals in cverwhelming force, drove them back to Burhanpur and closely invested their Viceroy in that city (1620). The crisis broke the sleep of Jahangir. His brilliant son Shah Jahan was sent to the Deccan with a strong relieving force, and by firmness and skill recovered much that had been lost since the death of Akbar. But the internal discords of the Mughal court during Jahangir's dotage prevented the effectual conquest of the Deccan and the cause of the Imperialists did not prosper.

With the accession of Shah Jahan to the throne of Delhi the scene changed. He began a vigorous policy in the Deccan. His generals soon felt that their new master could not be defooled or disobeyed. Hussain Shah, the last king of the Nizam Shahi dynasty was captured (1633), and the old possessions of his house began to be won by his vanquisher.\*

But a fresh complication now arose. The Sultans of Bijapur and Golkonda cast longing glances at the adjacent forts and districts of Ahmadnagar, and tried to secure some of the floating wrecks of the ruined kingdom. Nizam Shahi officers entered the service of the Bijapur king or were secretly aided by him in resisting the Mughals. He bribed them to give up to him some of their late master's forts. Shahji Bhonsla, the father of the celebrated Shivaji, with his light cavalry gave the Mughals great trouble. He could not be finally subdued without first getting control over Bijapur and Golkonda.†

The occasion called for heroic exertions, and Shah Jahan made his preparations on a befitting scale. For more efficient administration, Daulatabad and Ahmadnagar were now separated from the province

Grand preparations for war.

73—76, *Dilkasha*, 10—11, 90—92, Grant Duff, i, 94—97, India Office Persian MS. No. 1957 (*Tarikh-i-Shivaji*), 6 b—7b.

\* This King of Ahmadnagar, a mere puppet in the hands of his minister Fatih Khan (the son of Ambar) was given up to the Mughals at the capture of Daulatabad, 17th June 1633, (Abdul Hamid I. A. 528) and imprisoned in Gwalior in September (540). Shahji set up another prince, whom he surrendered in November or December 1636. This boy is called a son (I. B. 135) and elsewhere a kinsman (*khesh*) of Nizam Shah (I. B. 36, 229, 256).

† Abdul Hamid, I. B. 35, 135, 140.

of Khandesh and made an independent charge, with its separate viceroy and capital, (November, 1634). Early in the next year a Mughal force from Daulatabad gave Shahji a long chase, but returned to Ahmadnagar without being able to catch the swift Maratha. The Emperor himself arrived at Daulatabad to direct the operations (21st February, 1636).\* Three large armies, totalling 50,000 men, were held ready to be launched upon Bijapur and Golkonda if they did not submit, while a fourth, eight thousand strong, under Shaista Khan, was despatched to capture the Nizam Shahi forts in the north west, and to take possession of the Junnar and Nasik districts.†

The news of this immense armament cowed down Abdullah the king of Golkonda, and without striking a blow in defence of his independence he agreed to become a vassal of the Mughals. With an abjectness shameful to a crowned head, he promised an annual tribute, coined gold and silver pieces at his capital in the name of Shah Jahan, and caused the Mughal Emperor to be proclaimed from the pulpit as his suzerain, while he stood by in loyal approval! (April, 1636).‡

The king of Bijapur had not fallen so low as that. He made a stand for the power and dignity of his ancestors. But the three Mughal armies at once entered his kingdom from three points, Bidar in the N. E., Sholapur in the W. and Indapur in the S. W. With a ruthlessness surpassing that of the French who desolated the Palatinate, the

Mughal invaders everywhere destroyed all traces of cultivation, burnt down the houses, drove off the cattle, butchered the villagers, or dragged them away to be sold as slaves. With a refinement of cruelty they forced their prisoners to carry their own property for the benefit of their captors! Flourishing villages were ruined for ever, and the population thinned.|| But like the Dutch of a generation later, the Bijapuris opposed to their foes the courage

\* Abdul Hamid, I. B. 62, 68-69, 138.

† For Shaista Khan's operations, Abdul Hamid I. B. 135—141, 146—150, Khafi Khan, i. 521—523.

‡ Abd. Ham. I, B. 145.

|| Khan-i-Dauran slew 2000 men at the village of Kalian (Abdul Hamid, I. B. 151). And so also at other places: Khan-i-Zaman in the Kolhapur district sold 2000 prisoners of war, male and female, into slavery (Abd. Ham. I. B. 163).—The operations of

of despair. They cut the dam of the lake of Shahpur, flooded the country round the capital, and thus saved the city from invasion. The Mughal raiders returned baffled to their own territory.\* Both sides now felt the need of peace and a compromise was soon formed. Shah Jahar made a treaty with the king of Bijapur† on the following terms—

(1) Adil Shah, the king of Bijapur, must acknowledge the overlordship of the Emperor and promise to obey his orders in future.

Terms of peace  
with Bijapur.

(2) The pretence of a Nizam Shahi kingdom should be ended and all its territories divided between the Emperor and the Bijapur king. Adil Shah should not violate the new Imperial frontier nor let his servants hinder the Mughal officers in occupying and settling the newly annexed districts.

(3) The Sultan of Bijapur was to have all his ancestral territory with the following additions from the Ahmadnagar kingdom :—in the west, the Sholapur and Wangi mahals, between the Bhima and the Sina rivers, including the forts of Sholapur and Parenda; in the north-east, the *parganahs* of Bhalki and Chidgupa;‡ and that portion of the Konkan which had once belonged to the Nizam Shahs, including the Puna and Chakan districts. These acquisitions comprised 50 *parganahs* and yielded a revenue of 20 lakhs of *hun* (or eighty lakhs of rupees). The rest of the Nizam Shahi dominion was to be recognized as annexed to the Empire beyond question or doubt.

(4) Adil Shah should pay the Emperor a peace-offering of twenty lakhs in cash and kind. But no annual tribute was imposed.

(5) Golkonda being now a state under

Khan-i-Dauran's division are described in Abd. Ham. I. B. 151—154, Syed Khan-i-Jahan's in 155—160, Khan-i-Zaman's in 160—165. The whole in Khafi Khan, i. 520—521, 525—530.

\* Abd. Ham. I. B. 153, Khafi Khan i. 527.

† For the treaty with Bijapur see Abdul Ham. I. B. 168—173, 203, and Khafi Khan, i. 531—534, 537. [For the treaty with Golkonda, Abd. Ham. I. B. 177—180.

‡ Wangi, 18°11 N. 75°12 E. one mile E. of the Bhima and 21 m. S. W. of Parenda (*Ind. At.*, 39 S E.) Parenda, 18°15 N. 75°31 E (*Ibid.*) Bhalki, 18°2 N. 77°15 E. 19 m. N. E. of Kaliani (*Ibid.*, 56) Chidgupa 17°42 N. 77°17 E. 21 m. S. E. of Kaliani and 10 m. W. of Homnabad (*Ibid.* 57.) Chakan, 18°45 N. 73°55 E. 30 m. S. of Junnar (*Ibid.* 39 N. W.)

Imperial protection, Adil Shah should in future treat it with friendship, respect its frontier (which was fixed at the river Manjira, or roughly at 78° east longitude), and never demand costly presents from its Sultan, to whom he must behave "like an elder brother."

(6) Each side undertook not to seduce the officers of the other from their master's service, nor to entertain deserters, and Shah Jahan promised for himself and his sons that the Bijapur king would never be called upon to transfer any of his officers to the Imperial service.

(7) Shahji Bhonsla, who had set up a princeling of the house of Nizam Shah, should not be admitted to office under Bijapur, unless he ceded to Shah Jahan Junnar, Trimbak, and some other forts still in his hands. If he declined, he was not to be harboured in Bijapur territory or even allowed to enter it.

On 6th May, 1636, Shah Jahan sent to Adil Shah a solemn letter impressed with the mark of his palm dipped in vermillion, and sanctified by calling God and the Prophet as witnesses to his promise of the above terms. A portrait of the Emperor enclosed in a frame set with pearls and emeralds and hung by a string of pearls, which Adil Shah had begged, accompanied the letter. The Bijapur king received them on the 20th and in return delivered to the Mughal ambassador an autograph letter sealed with his own seal, formally agreeing to the treaty, and in the presence of the ambassador swore on the Quran to observe the conditions.\*

For the ratification of the treaty an abstract of it was engraved on a gold plate and delivered to Adil Shah.

A still happier settlement was effected with the Sultan of Golkonda. On 25th June presents worth 40 lakhs of rupees arrived from him, with an autograph letter in which he vowed allegiance to the Emperor. Out of the four lakhs of *hun*, which he had been paying every year to the kings of Ahmadnagar, one-half was transferred to the Emperor, and the other remitted for the future.† This tribute was stipulated for in *huns*, a South Indian gold coin weighing

\* Abdul Hamid, I. B. 167, 173, 175.

† Abdul Hamid, I. B. 177—179.



about 52 grains. But as the exchange value of the *hun* in relation to the rupee afterwards varied, the king of Golkonda sowed another of the seeds of his future disputes with the Mughals.\*

Thus after forty years of strife the affairs of the Deccan were at last settled. The position of the Emperor was asserted beyond challenge, his boundaries clearly defined, and his suzerainty over the southern kingdoms formally established. A long period of peace could be now looked forward to, except for the hunting down of Shahji (who still led a shadowy Nizamshahi King by the string), and the capture of a few forts like Udgir and Ausa, where the old Nizam Shahi officers still defied the Mughals. The Bijapur king, therefore, requested Shah Jahan to return to Northern India, as his continued presence with a large army was scaring away the Deccan peasantry from their homes and fields, and preventing the restoration of cultivation. As for the five forts in Shahji's hands, Adil Shah himself would wrest them for the Mughals.

Nothing being now left for Shah Jahan to do in the Deccan, he turned his back to Daulatabad (11th July, 1636) and set out for Mandu. Three days afterwards he sent away Aurangzib after investing him with the Viceroyalty of the Deccan.†

Mughal Deccan at this time consisted of four provinces:—‡

I. **KHANDESH** or the Tapti valley, between the Satpura range in the north and the Sahyadri mountain in the south, with its capital at Burhanpur and fort at Asirgarh.

II. **BERAR**, south-east of Khandesh, being bounded on the north by the Mahadeo hills and the Gond territory at the heart of the modern Central Provinces, and on the south by the Ajanta Range and the Painganga river. Its capital was Ellichpur, and fort Gawilgarh.

III. **TELINGANA**, a vast and undefined territory of hills and forests, with a sparse and savage population, stretching south of Berar from Chanda and the Wainganga

river to the northern and eastern frontiers of Golkonda. The whole of it was upland (*Balaghat*).\*

IV. **DAULATABAD**, with Ahmadnagar and other dependencies. This was the Deccan proper and contained the seat of the viceroy at the fort of Daulatabad, while the civil station founded by Malik Ambar a few miles off, at Khirki, rapidly grew in size and splendour under Aurangzib and was renamed Aurangabad. The province was bounded on the north by the Ajanta hills and the Painganga river. Its eastern frontier as now defined was an imaginary line drawn about 77°15 east longitude, along the Manjira river, from Nander to Qandhar† and Udgir. From the last named fort the line took a sharp turn due west to Ausa (a little above the 18th degree of north latitude), and then bent northwestwards by the northern limit of the Sholapur district, and the forts of Visapur, Parner and Junnar, till it struck the Western Ghats. At this part the Ghod river was the southern limit. Beyond Junnar, the boundary ran northwards along the Ghats, till it met the s. w. frontier of Khandesh at the angle where the Chandor hills branch off eastwards.‡

There were in all 64 forts, mostly perched on hills, in these four provinces, and the total revenue was five *Krores* of rupees, with which Aurangzib was to meet all the charges of administration. All fief-holders in the Deccan received orders to wait on the prince with their fixed contingents of troops, as ten forts had yet to be conquered.

Shah Jahan had before his departure deputed two generals, one to besiege Udgir and Ausa in the s. e., and the other to conquer Junnar in the west and crush Shahji.

Khan-i-Dauran with his division arrived before Udgir|| on 19th June and at once

\* The Golkonda frontier was along the Manjira river, west of Karimungi, 9 m. N. E. of Bidar (sheet 56) Abdul Hamid, I. B. 230, has *Kumgir*, evidently a mistake.

† Qandhar in the Deccan, 35 miles north of Udgir (Ind. At. 56). Nilang, a fort midway between Udgir and Ausa, belonged to Bijapur.

‡ *Chamargunda* is spoken of as near the frontier of Mughal Ahmadnagar (Abd. Ham. I. B. 137). The province of Daulatabad included the *sarkars* of Ahmadnagar, Patan, Bir, Jalnapur, Junnar, Sangamnir, and Fatihabad (*Ibid.* 62.)

|| Udgir 18°21 N. 77°10 E. (*Indian Atlas*, sh. 56) 24 miles north of Bhalki. Ausa, 18°15 N. 76°33 E.,

\* *Adab-i-Alamgiri* (Khuda Bakhsh MS.) 56a.

† Abdul Hamid, I. B. 202, 205.

‡ Abdul Hamid, I. B. 205, 62-63.

took possession of the village under the fort. Trenches were opened on the s., w., and s. w., and mines run from the western side. As the mine approached the wall, the garrison lost heart and their leader, an Abyssinian named Siddi Miftah, opened negotiations for surrender. But he demanded too high a price, and the siege was pressed on. A mine was fired and the tower of Shir Haji, a hundred yards in circuit, was blown down with all its guns, ballista and other armaments. But as the citadel was unharmed, no assault was delivered. At last on 28th September, after a defence of more than three months the fort capitulated; Siddi Miftah was taken into Imperial service with the title of Habskh Khan and the rank of a Commander of Three Thousand.\*

Meantime Ausa had been invested and a detachment left under Rashid Khan to carry on its siege. The fall of And of Ausa. Udgir set free a large force for strengthening the attack, while it damped the ardour of the defenders of Ausa. The commandant, a Rajput named Bhojbal kept up a ceaseless fire on the besiegers. But when the trenches reached the edge of the ditch and mining was started, Bhojbal at last lost heart, gave up the fort (19th October), and was taken into the Imperial army as a Commander of One Thousand.†

Khan-i-Zaman's division had been equally successful in the Junnar district and Konkan.‡ A Bijapur contingent under Randaula Khan co-operated with him according to the new treaty. Leaving Ahmadnagar about the end of June, he marched on Junnar, of which the town was held by the Mughals and the fort by the Marathas. Two thousand men were told off to invest it, while the general himself marched with the rest of his army to capture Shahji's home near Puna. Heavy rain detained him for a month on the bank of the Ghod river. | When at last the Mughals reached Lauhgaon

five miles south of the Towraj river which flows into the Manjira (*Ibid.*)

\* Abdul Hamid, I. B. 217-219, 248.

† Abdul Hamid, I. B. 220-221.

‡ Abdul Hamid, I. B. 225-230. *Junnar*, 19:12 N. 73:56 E. (*Ind. At.* 39 N. W.)

|| He evidently halted at Sirur, close to which is the cantonment of Ghodnadi. (*Ind. At.* 39 N. W.)

on the Indrayani river, 34 miles from Shahji's camp, the Maratha chief fled south to the hills of Kondhana (Sinharharh) and Torna.\*

The Mughals could not follow him at once as they had to cross three big rivers and also waited to see whether Randaula Khan would succeed in inducing Shahji to give up his forts peacefully. At last they

Shahji submits. crossed the Bhorghar in three divisions. Meantime

Shahji had fled to Konkan by the Kumbhá Pass and begged for asylum in vain at Dandaraipuri and other places. Then he doubled back by the same pass. But hearing that the Mughals had entered Konkan, he lost his head, and fled towards the fort of Mahuli, some 32 miles north east of Bombay. Khan-i-Zaman followed hard on his track, leaving his baggage behind. News came to him, that Shahji was at Muranjan, 30 miles ahead. The Mughals pushed on thither in spite of the mud; but as soon as they were seen descending from a hillock 6 miles from it, the Marathas lost heart and fled, leaving much of their property behind. At this the Mughals galloped on, slew many of Shahji's rearguard, and chased them for 24 miles, till their horses gave it up in sheer exhaustion. Shahji then effected his escape; but his camp, baggage, spare horses, and camels, and the kettledrum, umbrella, *shalki*, and standard of his creature, the boy Nizam Shah, were all captured. The Maratha leader fled fast and in twenty-four hours reached Mahuli, dismissed his unnecessary retainers, and prepared to stand a siege. Khan-i-Zaman made another forced march through the rain and mud, seized the village at the foot of the fort with its store of provisions, and sat down before the two gates of Mahuli, stopping all ingress and egress. Shahji, after higgling for terms, at last capitulated: he entered Bijapur service, and gave up to the Mughals the Nizam Shahi princeling, together with Junnar and six other forts still held by his men. Evidently he got good terms out of the Imperial government, but the court-historian is discreetly silent about the details. The campaign was over by the end of October, and Khan-i-Zaman returned to Aurangzib

\* *Lohagaon*, 10m. n. e. of Puna and three miles south of the Indrayani (*Ind. Atlas*, sh. 39 S. W.) on the way to Sirur. For Torna the text has *Tornad*.

at Daulatabad to act as the prince's chief adviser.

Khan-i-Dauran,\* after capturing Udgir and Ausa, had extorted from the king of Golkonda a famous elephant named *Gajmati*, or "the Pearl among Elephants", priced one *lakh* of rupees, with another *lakh* of rupees for covering it with gold plates and *horvda* to make it worthy of presentation to the Emperor. He next marched into the Gond country, between the Wardha and the Wainganga, levying contributions. First he seized the forts of Ashta and Katanjhar (?Katanjhiri) from the hands of some refractory Gond chiefs, and then besieged Nagpur, the stronghold of Kukia, the Gond Rajah of Deogarh, who had refused to pay contribution. Three mines were fired, overthrowing two towers and parts of the wall; the assault was delivered, and the commander Deoji taken prisoner. Kukia now came down on his knees: he interviewed Khan-i-Dauran (16 January, 1637), and made peace by presenting one and a half *lakhs* of rupees in cash and all his elephants (170 in number) and promising an annual tribute of 1 1/3 *lakhs* of rupees. Nagpur was restored to him.

The victorious Khan-i-Dauran returned to the Emperor, with 8 *lakhs* of rupees levied from the Gond chiefs and others, and was extolled by his master above all his other generals; and given the high title of *Nasrat Jung* or "Victorious in War".†

The period of warfare which began with the Bundela expedition in September 1635, and ended now, enriched the Mughal treasury with tribute and booty amounting to two *Krores* of rupees, and added to the empire territory which when cultivated yielded a revenue of one *Krore*. The Emperor now despatched a pompous letter to the Shah of Persia boasting of these conquests and gains.‡

Aurangzib, however, was not long idle. The new treaties with Bijapur and Golkonda and the submission of the Gond country barred his aggression in the south and north east. So, the Emperor authorised

him to enrich himself and extend his dominion towards the west by conquering Baglana.\*

Between Khandesh and the Surat coast lies the district of BAGLANA. It is a small tract, stretching north and south for about 160 miles from the Tapti river to the Ghatmata hills of the Nasik district, and 100 miles east and west across the Ghats. It contained only a thousand villages, and 9 forts, but no town at all. Small as was its area, its well-watered valleys and hill-slopes smiled with corn-fields, and gardens; all kinds of fruits grew here and were famous throughout India for their excellence. The climate, except in the rainy season, is cool and bracing. The State was further enriched by the fact that the main line of traffic between the Deccan and Guzerat had run through it for ages.†

A Rathor family, claiming descent from the royal house of ancient Kanauj, had ruled this land in unbroken succession for fourteen centuries. The Rajahs styled themselves *Shah* and used the distinctive title of *BAHARJI*. They coined money in their own names and enjoyed great power from the advantageous situation of their country and the impregnable strength of their hill-forts, two of which, Saler and Mulher were renowned throughout India as unconquerable.‡

But this position and these strongholds became the cause of their ruin when the Mughals conquered Guzerat and Khandesh and wanted to join hands across Baglana. An independent prince and master of mountain fastnesses could not be left in possession of the main route between these two provinces of the empire. The great Akbar had invaded the district, but after a seven years, fruitless siege, he had compounded with the Rajah, Pratap Shah, by ceding to him

\* Abdul Hamid, I. B. 280.

† For a description of Baglana, see *Ain-i-Akbari*, ii. 251, *Abdul Hamid*, II. 105-106, *Imp. Gaz.* i. 190-192. Tavernier's *Bergram* (i. 37) probably stands for Baglana. Khafi Khan, i. 561.

‡ *Saler*, 20°43' N. 70° E, 5263 feet high, 9 miles s. w. of Mulher (*Ind. At.* 38 N. w.) *Mulher*, 20°46' n. 74°7' e. on the Mosam river (37 s. w.) *Pipla*, 20°35' n. 74° e. 9 m. s. of Saler (38 n. w.)

|| *Imp. Gaz.* vi. 191. I can find no support of this in Abul Fazl or Badauni.

\* Abdul Hamid, I. B. 230-233.

† Abdul Hamid, I. B. 246-247.

‡ Abdul Hamid, I. B. 257-266, 181.

Exactions from the Gond Rajahs of Nagpur.

Baglana described.

Gains of the Imperial Government.

several villages as the price of protection over all merchants passing through his land. Bairam Shah was now seated on the throne of Pratap.

Aurangzib sent an army of 7000 men under Maloji, a Deccan officer in the Imperial service and Muhammad Tahir Khurasani (afterwards Wazir Khan) to besiege the capital Mulher.\* This fort covers the spacious top of a low hill close to the Mosam river, 9 miles north-east of Saler. As is the case with all Deccani forts, it shelters a walled village lower down the hill side, called the *Bari* or in the language of further south the *Pettah*. Here lived the Rajah and his family. On 16th January, 1638, the Mughal army in three divisions stormed the lower fort or *bari*, with heavy loss on both sides.† The Rajah with some 500 men retired to the upper fort and was there blockaded. A month's close investment reduced him to submission. He sent his mother and minister to offer to Aurangzib the keys of his other eight forts and to beg for himself a post in Emperor's service, (15th February). The overture was accepted; he was created a Commander of Three Thousand and consoled with an estate in Sultanpur, a district of Khandesh, north of the Tapti. On 4th June, he evacuated Mulher; his kingdom was annexed, and its revenue fixed 4 lakhs for the present. A month later, his kinsman Rudbā surrendered the fort of Piplā, 9 miles south of Saler. One hundred and twenty pieces of artillery, large and small, were seized in the forts.‡

Mulher besieged.

Baglana annexed.

Bairam Shah's son-in-law, Somdev, ruled over Rāmnagar. But as the revenue of this petty state fell short of its public expenditure, it was deemed unworthy of annexation. A contribution of ten thousand rupees was, however, exacted from him.

\* M.U.iii. 937, 522.

† Khafi Khan says that a daredevil Mughal officer named Syed Abdul Wahhab Khandeshi, with, 4 or 5 Syeds expert in hill climbing, one standard-bearer, one trumpeter and one water-carrier, made a secret march by an unfrequented jungle path for 3 successive nights and on the fourth day appeared on the ridge of the *Bari*, and suddenly attacked it with a great noise. Encouraged by his example, the Mughal forces on the plain charged up hill and stormed the *Bari*.

‡ Abdul Hamid, II. 106—109; Khafi Kh. i. 542, 561—564.

Aurangzib's first viceroyalty of the Deccan extended from 14th July, 1636 to 28th May, 1644. During these eight years he paid four visits to his father in northern India, leaving some great noble, usually his maternal uncle Shaista Khan, to act for him. He gradually rose in rank, being promoted to a Command of Twelve Thousand (his actual force being only 7,000 strong) on 14th August, 1637, and next to the rank of a Commander of Fifteen Thousand (the actual number of his troopers being 9,000) on 23rd February, 1639.\* Only a few incidents of this period are recorded in history.

Aurangzib's promotions.

Kheloji Bhonsla, the first cousin of Shahji, had held a high rank among the Nizam Shahi officers. In 1629 he came over to the Mughals with his two brothers, Maloji and Parsuji, got the rank of a Commander of Five Thousand, and distinguished himself under the banners of his new master. But in 1633 when the fort of Daulatabad, the last stronghold of the Nizam Shahis, was about to fall into the hand of the Imperialists, Kheloji deserted to Bijapur and repeated fought against the Mughal armies. The Maratha general's wife, when going to bathe in the Godavari, was captured by the Mughal Subahdar, who sent him word, "A man's wealth is only for saving his honour. If you pay me four lakhs of rupees I shall release your wife without doing harm to her chastity." No husband can resist such an appeal, and Kheloji paid this huge ransom. Soon afterwards, he was dismissed by the Bijapur Sultan who had made peace with Shah Jahan. Ruined by these losses, Kheloji came to the home of his forefathers near Daulatabad and took to a life of plunder and lawlessness. Aurangzib, on getting news of his place of hiding, sent a party of soldiers under Malik Husain and put the Maratha free-booter to death (about October, 1639).†

Kheloji Bhonsla put to death by Aurangzib.

In 1640, "the Zamindar of Gondwana" (evidently the Rajah of Deogarh) waited on the young viceroy at Burhanpur with a thanks-offering of four lakhs of rupees in

\* Abdul Hamid, I. B. 277, II., 138.

† Abdul Hamid, II, 166. *Masir-ul-Umara*, iii, 520-521.



return for his being allowed to succeed to his late father.\*

On 25th March, 1642, a costly set of presents offered by Aurangzib and consisting of gems, jewelled-ware, rare products of the

\* Abdul Hamid, II, 197,

Deccan, and elephants, was displayed before the Emperor, who accepted out of them one *lakh* and twenty thousand rupees' worth, and suitably rewarded the giver in return.†

JADUNATH SARKAR.

† *Ibid*, 289.

## CATTLE FEEDING

IT need hardly be said that the success of agriculture very largely depends on the health and strength of the draft animal employed in our farm operations—whether ox or buffalo, horse or mule. We in India generally use the ox for the plough—though some also use the buffalo. In Europe and America the horse is used and in some places the mule. Whatever the animal used, it is most important to feed it properly and at the same time economically—for on the feed depends the power of draft of the animal. We know in our own case what difference it makes in the efficiency of the work we do, according as our stomachs are full or empty. There is the common Bengali adage that “the cow’s milk is in her mouth”—which sums up in a rough way the accumulated experience of our dairymen that the power of milk-secretion of the cow depends largely on the quality as well as the quantity of her feed. Economy is the chief determining factor as regards the success of agriculture so that the selection of the food-stuffs has also to be made in consideration of their prices current in the market.

Few of us interest ourselves with the economic effect of under-feeding or of improper feeding of our farm-animals, or the best method of feeding our plough cattle. Many would not consider such enquiries sufficiently *genteel*. Go about the country where you will with eyes open and you cannot fail to be struck with the fact that as a rule our cattle are so ill-fed and in every way so neglected that they are scarcely able to exert half the draft or pulling force in ploughing that they are capable of, if better fed and cared for, or in other words, our agriculture is scarcely half as economical as it might be. Few would care to ascertain the draft of our

plough cattle, or enquire how it could be increased. Let but a half-starved team of bullocks plough your field for half an hour; next let the same team be full-fed and made to plough the same field for another half an hour. Now compare the two specimens of work done both as to quantity and quality and you could not fail to be convinced that it is far more economical to feed and care for our plough-cattle than to under-feed or neglect them. The difference in the work is due to the difference in the draft or pulling force exerted by the same team under those two different conditions.

The draft of the plough in ploughing is easy to determine by means of a spring balance that could weigh up to about 200 pounds, and would not cost more than Rs. 3 or 4. Hook one end of the spring balance to the Yoke (*joal*) and fasten the ring at the other end to the beam (*Ish*) of the plough, and then let the team draw the plough at the ordinary pace. The index of the spring balance will indicate the draft in pounds which for a particular soil will be the greater, the greater the angle of elevation of the beam. We ascertained the ordinary working draft for a team of country bullocks of superior quality to be 80 lbs. But extensive trials are necessary before any general conclusion can be drawn. In countries where the horse is used for the plough important and useful data have been discovered—as the result of trials repeated under varied conditions. The amount of work that an average horse can perform on a good level road has been found to be 400 foot-pounds per second, *i. e.*, equal to raising 400 lbs. through one foot every second, and is a great deal less than the so-called *horse power* of 550 foot pounds per second. The draft

of the horse has been found to be proportional to the weight of his body, and on a good level road the highest walking draft—(not of course to be confounded with the ordinary walking draft for actual service) is about one-half the weight of his body—a relation which may be utilised in the determination of the food ration according to the live weight without actual weighing. In tests made in England and America the total draft of the plough was found to be on strong loamy soil 280 lbs. the section of the furrow being 5 inches by 9 inches. Similar results of great interest to the Indian agriculturist could be arrived at if a series of trials to ascertain the draft of our plough-bullocks were made under varied conditions. The Indian cultivator if he became accustomed to measure the draft of his plough, would at once see the difference in the quality as well as the quantity of work done for him by a team when well-fed and cared for and the same team when it is starved and neglected. He will at once see that while the former ploughed, broke and pulverised the soil to a depth of about 3 inches, the latter merely scratched the surface of the soil or that the former finished in one hour the work for which the latter took at least an hour and a half. Better quality in the farm operations in normal years means a larger yield and increased profit,—and a larger quantity of work means a substantial saving in the cost of operations. Thus the question of feeding the plough-cattle is the cardinal factor on which the success of our agriculture mainly depends. But our agricultural classes are not only ignorant of the value of measuring the draft of the plough under different conditions and securing reliable data for comparing results, and drawing conclusions for their own practical guidance, they are also so hopelessly indebted that they cannot afford to purchase a spring balance though worth only three or four rupees. Nor have we any village co-operative societies among the tillers of the soil like other civilized countries for the purpose of supplying agricultural appliances and machinery on hire to the cultivators. Thus in regard to our agriculture we are following a policy of drift with what disastrous result we all know. Our cattle are ill-fed and ill-housed from their very calf-

hood, and are recklessly bred from sires often more worthless than their dams. Our farm operations can not therefore be half as efficient, and our farms not half as profitable as they might have been.

The Hindus of ancient India knew better. With their characteristic keenness of insight, though without the advantage of our modern appliances for measuring the draft, they knew that in the long run, a "Penny wise, Pound foolish" policy of making the cattle to starve to save a trifle, was a dead loss. Their rule, therefore, was to keep their plough-cattle in the best possible conditions. Says Parasara in his *Sanhita*,—

"Let the ox that is heavy and muscular, healthy, and proud in his gait, and not being the one intended for breeding purposes, be employed to draw the plough for half the day; then let it have a bath." (Chap. II. V. 5).

Not that there were not instances of foolish and cruel cattle-owners who neglected to feed and provide comfort for their cattle, but they were condemned by the leaders of public opinion. The following parable from the *Ramayana* regarding the mythical cow of the gods—*Surabhi*, the common ancestress of all our cattle, voices that public condemnation. The picture of the divine cow-mother grieving over the hard lot of some of her progeny, is indeed most touching.

"On a certain day *Surabhi* the pious cow, honoured by the gods, saw on the earth two of her sons drawing the plough almost to fainting. Finding on the earth her two sons fatigued with their half a day's work she wept with tearful eyes for the sufferings of her sons. As *Indra* the king of the gods was going in the lower regions the scented droplets of her tears fell on his body. *Indra* looking around saw *Surabhi* standing in the sky crying in sorrow. Seeing the venerable *Surabhi* pining in sorrow the Thunderer felt uneasy and with folded hands said: "Say, thou benefactress of the worlds, is there any great cause of fear for us. Why art thou weeping." Thus addressed by the wise *Indra*, answered she, the thoughtful and accomplished in word-lore:—"Far be danger from whatever cause, king of the gods; but I weep for two of my own sons fallen into great trouble, I weep for this pair of bullocks lean and spiritless, and sun-scorched kept yoked to the plough by that hard-hearted peasant. They were born from me, and now they are broken down with over-work; for these I weep. Nothing so dear (to us) as a son." (*Ayodhya*, ch. 74. Verses 15—24).

With regard to our milking cows, speaking generally we have no system of feeding worth the name. There being almost no grazing grounds—the cows have mostly to

find food for themselves on road-sides and by paths. At most they get some rice straw—too often only stubble-hard and indigestible and useless for purposes of nutrition,—serving but to stuff and tax the rumen, and perhaps a little oil-cake added only to make the stubble slightly palatable. The consequence has been disastrous. In Akbar's time *i. e.*, about 1590 A. D. we read in the *Ain-i-Akbari*,—

"Good cattle are also found in Bengal and the Dakhen. They kneel down at the time of being loaded. The cows give upwards of *half a man of milk*" (*Ain*. 66—Blochman). What a degree of deterioration from sheer neglect in feeding and breeding,—what a moment of shame to us that in the course of three centuries—the average Bengal cow should now have come to give scarcely two *sers* of milk. With regard to the Hindus of ancient India though we know nothing of the details of their methods of feeding the cows, nor the quantity of the milk yield in *sers*, we meet with fine touches of description which would supply ample justification for the initiated, for the conclusion that the cows in ancient India were excellent milkers, and by inference well-fed and well-bred:—"Having capacious udders, easy to milk, soft hair, and fine hoofs—having every excellence and the best temperament" (verse 16, ch. 106—*Adi-Sambhava*). We read of a sage here, or his disciple there, thriving solely on the frothy overflow of milk from the mouth of the sucking calf. "I drink" says Upamanya "the frothy milk that overflows from the calf's mouth when it sucks the dam" (*Adi-Poushya*, ch. III, V. 48). The sage *Samika* was found by King Parikshit seated in the grazing ground, drinking the profuse overflow of frothy milk from the mouths of calves in the act of sucking. (*Adi-Astik*, ch. 40, V. 17).

The milky foam flowing profusely from the calf's mouth in sucking really implies that the streams of milk from the teats were so thick and copious that the calf could take in only a portion of it. It is a familiar phenomenon in the case of cows yielding 10 to 20 *sers* of milk, and sufficiently indicates that the cows in those days were good milkers properly fed, bred, and cared for.

Equally important is the question of rearing of calves. If "the child is father of the man," in the same sense, it has been said the calf is the father of the bull or the cow. and—

"An animal that has an unbroken calf-hood of thrifty growth will mature earlier and develop more completely the possibilities of its nature than another which with equal promise was suffered to get again and again out of condition by unwise saving in the first months of its life."—(Worfield's *Cattle Breeding*, Pp. 319-20).

It has been found in other countries that if well-nourished a calf will gain in weight

1.5 to 2 lbs. *daily* during the first year of its life. We in these days have no system of calf-rearing. We do not indeed allow our calves to go to the butcher but do not shrink from committing an act of indirect butchery by letting them die of diseases due to starvation and malnutrition, and if they survive, we leave them to shift for themselves as best they can. It was altogether different with the Hindus of ancient India. They understood the value of giving the calves a good start in life, and would give the calf the whole milk of the dam for the first two months of their life. To milk a cow while the calf was still too young was regarded as the greatest sin:

"He who sanctioned the banishment of our revered brother,"

Says Lakshmana,—

"Let him milk the cow while its calf is still too young".  
—(*Ayodhya*, ch. 75, verse 54).

You may call it a superstition—but so long as you have not adopted a suitable system of artificial feeding—it is a superstition to be cherished. The rule followed in ancient India in regard to the feeding of calves is given in *Apastamba Sanhita*,—

"Let the calf have the whole of the milk of its dam for the first two months after birth, for the next two months milk only two teats—(leaving the other two for the calf)—for the two months following take only half the day's milk *i. e.*, milk either in the morning taking the night's milk, or milk in the evening taking the day's milk. After that milk as you like". (ch. I, versé 21).

This would compare very favorably with the best of the modern systems followed in Europe or America, that of—

"Allowing the calf to run with the cow for three or four weeks and then to separate them, and from that time till it is about three months old the calf is suckled three times a day—morning, noon, and night—being allowed the first demand on the milk supply, the cow being stripped after the calf has had its fill. When the calf is three months old the noon suckling is discontinued, and the other two kept up till it has reached the age of six months, which is the usual age for weaning."—*Warfield*.

It is always best to build up the present on the solid foundations of the past, so that any improvement we make in our methods of cattle-feeding may be a growth from the past, and not a foreign element unsuited to our existing conditions which we are unable to assimilate. We, therefore, present a short note on the methods of cattle-feeding in force in our country in the past before discussing the subject on modern lines.

With regard to ancient India there is one important fact that we ought not to overlook. Forests in ancient India were a sort of 'no-man's land'—without any proprietor, which any man had the right to reclaim, and by doing so establish his right of property in it. We read in the *Usanah Sanhita*—

"Forests, sacred hills, places of pilgrimage, and land for worship (the sages) declare to be without proprietor, and do not admit of the right of possession." (Ch. v, verse 16.)

Again we read in *Manu Sanhita*—

"The field is the property of the man who first cut down the jungle on it" (*Manu*, chap. ix, verse 44.)

In those days of antiquity the natural herbage of those extensive forests and hills, in normal seasons, provided an almost unlimited supply of a very palatable, soft and digestible cattle-food and being eaten green, it would stimulate the milk secretion of the cows, and make it rich in butter-fat like all other green food. The princes and people in those days each kept large herds of cattle,—for example, it appears from the *Ramayana* (Ayodhya, ch. 32, verses 13, 18, 20, 22, 36 and 39), that Prince Rama of Ayodhya had over twenty thousand herds of cattle which he distributed among the learned Brahmins and his attendants—in lots of thousands before going away on exile. He had thousands of places of shelter for his cows, his bulls were kept in a separate lot by themselves. The Brahmin of Brahmins—the greatest of Vedantic sages—Yagnavalkya, disclaiming all pretensions to superior knowledge, in perfect good humour, appropriated a thousand cows intended for the most learned in sacred lore (अनुचानतमः)—saying he liked very much to possess cows—नमो वयं ब्रह्मिण्या कुर्मो, गोकामा एव वयं। *Brihadaranyaka* (—Ch. v—6th Brahmana). In most cases it seems these large herds were fed on the natural vegetation of the forests and hills, in charge of a few keepers. In the *Chandogya Upanishad*, we find that the sage Gautama Hárídrumata having admitted Satyakáma Jávala as a disciple gave him charge of "400 lean and weak cows, and said 'follow these my child.'" He took them away (to the forests) saying to himself "I shall not return till I bring back a thousand." He stayed away (in the forest) many years, and when the herd numbered a thousand—the breeding bull

(of the herd) addressed him saying "Satyakama, we have now reached a thousand, take us back to the teacher's house." (IV *Prapathaka*, IV and V *Khanda*). Krishna in the *Mahabharata* tended his herd of cows in the forests of the hill Gobardhana. We find no mention of their feeding the cows in stalls, or of feeding them on the soiling system, or of their making hay or making any provision for house-feeding. With the huge number of cattle kept by each owner, stall feeding would seem to have been impossible. It is more than we know what they would do in seasons of abnormal drought when the natural herbage of the forests failed.

As population increased, the forest lands around villages no doubt came to be appropriated and brought under cultivation and cattle owners could not rely on their adjoining forests, and this led to the system of reserving extensive grazing grounds around village sites, and surrounded by the arable land of each village, for the free and common use of all the village cattle. These grazing grounds no doubt served also for play-grounds for the children, and for public walks—much like our parks. We read in *Yagnavalkya Sanhita* (ch. ii. verses 169 and 170): "Grazing grounds for cattle should be provided either by the common consent of the villagers, or under the orders of the king—'शमिच्छया गोप्रचारो भूमि राजवशेन वा।'" We find definite measurements given for the grazing grounds: "Between the homestead land of the village and the surrounding arable land, should be reserved for grazing purposes a ring of land equal in breadth to the length of a 100 bows (each bow would measure about three cubits) in all directions. Where the village was surrounded by impenetrable forests, the ring of pasture land was to be 200 bows' length, and in the case of towns it was to be 400 bows' length."

The old Hindu custom of reserving grazing grounds around village sites came down through the Mahomedan times,—but as there was hardly a form of settled government and the monarchs not at all familiar with the internal affairs of the people, at least till the Moghul period, the public grazing grounds were encroached upon by unscrupulous private individuals, and the Moghul government did nothing



to check them—till the habit of encroaching upon the *shaer mazrua* went on till our own times and we have now almost no grazing ground\* left for the village cattle. Very old men among us would tell you that when they were boys they still saw the last remnants of those common grazing grounds of their native village, where the cow-boys would lead the village cows on mornings and afternoons to graze—(reminding us of the familiar line in our Bengali primer—*রাখাল গরুর পাল লয়ে দাখ মাঠে*) charging a trifle as fee per head. With the gradual failure of the grazing grounds, and the stress of increasing population, the artificial feeding of straw oil-cake, and grain must have come into use, and in the *Amarakosha* we find a special name for the place for the artificial feeding of cattle.—“*Asitam gávinam*”—which means “*gávo yatrasitáh pura*”—where cattle were fed before. It is in the *Ain-i-Akbari* of Abul-Fazl (A. D. 1590) we obtain some very interesting facts regarding the artificial feeding as well as the high qualities and market value of Indian cattle in the days of the Emperor Akbar (*Ains.* 66 to 68). Regarding the market value of cattle it is said: “Sometimes a pair of them are sold at 100 Mohurs (= about at least Rs. 1000). They will travel 80 kos (120 miles) in 24 hours, and surpass even swift horses. The usual price is 20 and 10 Mohurs. The cows give upwards of half a *man* of milk. xx. His Majesty once bought a pair of cows for two lacs of *dams* (40 *dams*=1 Rupee, Rs. 5000). From his knowledge of the wonderful properties of the cow, His Majesty, who notices everything which is of value, pays much attention to the improvement of cattle. He divided them into classes, and committed each to the charge of a merciful keeper. One hundred choice cattle were selected as *khacah*, and called *kotal*. (There were also half *kotals* and quarter *kotals*). The rank of each animal is fixed at the time of the public muster, when each gets its proper place among sections of equal rank. With regard to their daily rations we read, “Every head of the first

*khacah* class is allowed daily  $6\frac{1}{4}$  *seers* of grain and  $1\frac{1}{2}$  *dam* (in money) of grass. The whole stable gets daily 1 *man* 19 *seers* of molasses. In other cow stables the daily allowance is as follows: First kind 6 *seers* of grain,  $1\frac{1}{2}$  *dams* of grass at court, and otherwise only 1 *dam*. The second kind get 5 *seers* of grain, and grass as usual. The oxen used for travelling carriages get 6 *seers* of grain, and grass as usual. The milk cows and buffaloes when at court have grain given them in proportion to the quantity of milk they give.\* A cow will give daily 1 to 15 *seers* of milk, a buffalo from 2 to 30 *seers*. As soon as the quantity of milk given by each cow has been ascertained, there are demanded two *dams*’ weight (The *dam* weighs 5 tanks, i.e., 1 *tola*, 8 *mashas*, and 7 *surkhs*) of *ghi* for every *ser* of milk. In the *khacah* stables one man is appointed to look after four heads of cattle. In the other stables each has to look after six cows. The cattle that are worked are mustered once a year by experienced men who estimate their fatness or leanness; cattle that are unemployed are inspected every six months” (Blochmann’s translation). In Gladwin’s translation of *Ain-i-Akbari* we read: “The best of the chariot bullocks have each, six and a quarter *seers* of *chanah*” (*Chanah* is the common millet—*Panicum miliacium*. It may however be a mistake for *chanah* or gram chick-pea-cicer *Arietinum*. There is thus some uncertainty as to what kind of grain was used for cattle feeding).

Of the practical measures taken in ancient India for the improvement of cattle we know little. In the Edicts of King Asoka, we no doubt find that he made provision for supplying medical aid alike for men and for animals. Under his influence to this day Pinjrapoles and animal hospitals are still found in some places. In the days of Charaka and Susruta who were also Buddhists, it is said, “considerable advances were also made in Veterinary Science” (Hunter). After Asoka at any rate, Akbar seems to have been the first to make a systematic attempt for the improvement of Indian cattle by selection according to individual merit and breed or (heredity) and

\* Mrs. Besant speaking on the protection of animals says: “So we find in all villages a plot of land set apart on which cows and bullocks feed. There are *go-shaïas* where cattle can go and find shelter. I am not romancing.” With regard to most parts of the country though, we are afraid—this would not now be found true.

\* Gladwin translates this:—“The milch cows and buffaloes, when at court have grain given them equal in weight to their milk.”

division into classes, and also regulating the feed according to individual requirements. If Akbar's system had been rationally worked out, and developed by successive generations, we should have had pedigree cattle in India before Bakewell, or Colling, Bates, or Booth in England, and the money value of our bulls instead of going down from Akbar's 5000 Rupees per pair to our 100 Rs. per pair, would have risen up to ten thousand or fifteen thousand per head like Colling's bull Comet "at the great sale of Oct. 19, 1810" fetching "1000 guineas" (=Rs. 15000) or his bull Lancaster fetching 621 guineas at the "sale of 1818." (Warfield). Akbar's method of feeding though not free from obvious defects (for example the impairment of fecundity from the excessive feeding of molasses or *ghee*) would yet deserve the highest credit so far as an empirical system of cattle-feeding could go. Our misfortune is that Akbar's work ended with his life. The generations that succeeded paid little attention to their cattle, and reversion and deterioration rapidly undid the work of the noble emperor—till now our cattle are, what they are, weak and spiritless, ill-fed and lean, with their skinny ribs staring out, and scarcely able to exert a continuous draft of 50 lbs. for 2 or 3 hours with the plough. The average Bengal cow whose ancestresses, Abul Fazl says, gave half a *man* of milk daily, now gives on an average scarcely a couple of sers of milk, so that she consumes in food-stuffs almost the whole value of what she yields. Whether as plough-bullocks or as milch-cows they are now unremunerative, and sources of loss to their owners. The care of cattle in which Rama in ancient India and Akbar on Mahomedan India took pride is no longer regarded as sufficiently genteel by the rent-collecting, or money lending, or the quill-driving cockneys of to-day. The

well-to-do classes have practically retired from agriculture, leaving it in the hands of starving, ever-indebted, and ignorant Rayats unable to feed either themselves or their cattle without loans at prohibitive rates of interest. Says the Atri Sanhita, "the house that does not echo to the sound of the Vedas, that cattle do not adorn, and where children do not go about, is more like a cremation ground" (Atri,—306). One would wonder what name the great sage would give to the houses—unblessed by the presence of cows—of many of our well-to-do gentry or nobility? Again the well-to-do classes retiring from cattle-rearing, and living merely by rent-collection, ceased to have any direct interest in the maintenance of the old grazing grounds of the villages and towns, or rather as too often happened, came to have a contrary interest—and for the sake of swelling the rent demand, connived at or even actively encouraged the appropriation of the public grazing grounds. A well-to-do cattle-owner if he understood the true principles of cattle-feeding, might artificially feed his cattle with profit but for the penurious Rayat to maintain his cattle with profit without free grazing grounds, is out of the question. The inevitable consequence is that our cattle are left to shift for themselves unfed and uncared for, and thrive as best they can by stealing a bite at the natural herbage on the road-sides, or the nooks and corners of gentlemen's houses and gardens, no doubt bringing good luck to the pound-keeper—though to the great annoyance of the general public and the ruin of Indian agriculture. In our next article, we propose to discuss the subject of "Cattle-feeding on modern lines."

(To be continued.)

DVIJADAS DUTTA.

## THE ANCIENT ABBEY OF AJANTA

HINAYA AND MAHAYANA.

**B**UDDHISM might well be divided historically, by its students, into the Rajgir, the Pataliputra, and the Takshasila periods. Or we might choose for the names of our periods those monarchs who were the

central figures at each of these epochs. At Rajgir these would be Bimbisara and his son Ajatasatru, at Pataliputra Asoka, and at Takshasila Kanishka, the second sovereign of the Kushan empire. The epochs thus named would also be conterminous

with the dates of the three great Buddhist councils. No complete history of Buddhism could leave out of account the influence of the great Kanishka. For from his time, as we are informed by the Chinese travellers, dates that great schism of the Mahayana, or Northern School, which has carried with it China, Japan, and Thibet, while Burma, Ceylon, and Siam belong to Southern Buddhism, or the Lesser Vehicle.

A great haughtiness divides to this day the adherents of these different schools. To the Northern School belongs the new recension of the scriptures published by the Council of Kanishka. To the Southern belong the simpler and more ancient works amongst which are included the three Tripitakas.

The characteristic doctrine of the Mahayana, according to the disciples of Hiouen Tsang in the early eighth century, lies in the veneration of the Bodhisattvas, along with the one earthly and supreme Buddha. The Southern School, or Hinayana, does not profess to invoke the Bodhisattvas. But it is easy to see that under this brief definition there is indicated a wide divergence of attitudes and teaching. Any one who studies a religious movement which has its origin in an Indian and Hinduistic teacher, is bound to notice two opposite influences which come into play almost simultaneously. First there is the highly abstract and nihilistic character of the personal realisation of the Master himself. No gods, no forms, no rites, and the unreal and phenomenal nature of the world about him, all this is the immediate and strongest impression made on the mind. Heaven must not be thought of, perfection is the only possible goal for the soul. And so on. But at the self-same moment, by creating a profound sympathy for India, and the Indian way of looking at the world, the door is opened to all sorts of complexities, and the disciple may well end by accepting a thousand things, each as unthinkable as the one or two he originally abandoned at the call of a higher truth. This must always be the two-fold effect of an Indian teacher of religion on a foreign mind.

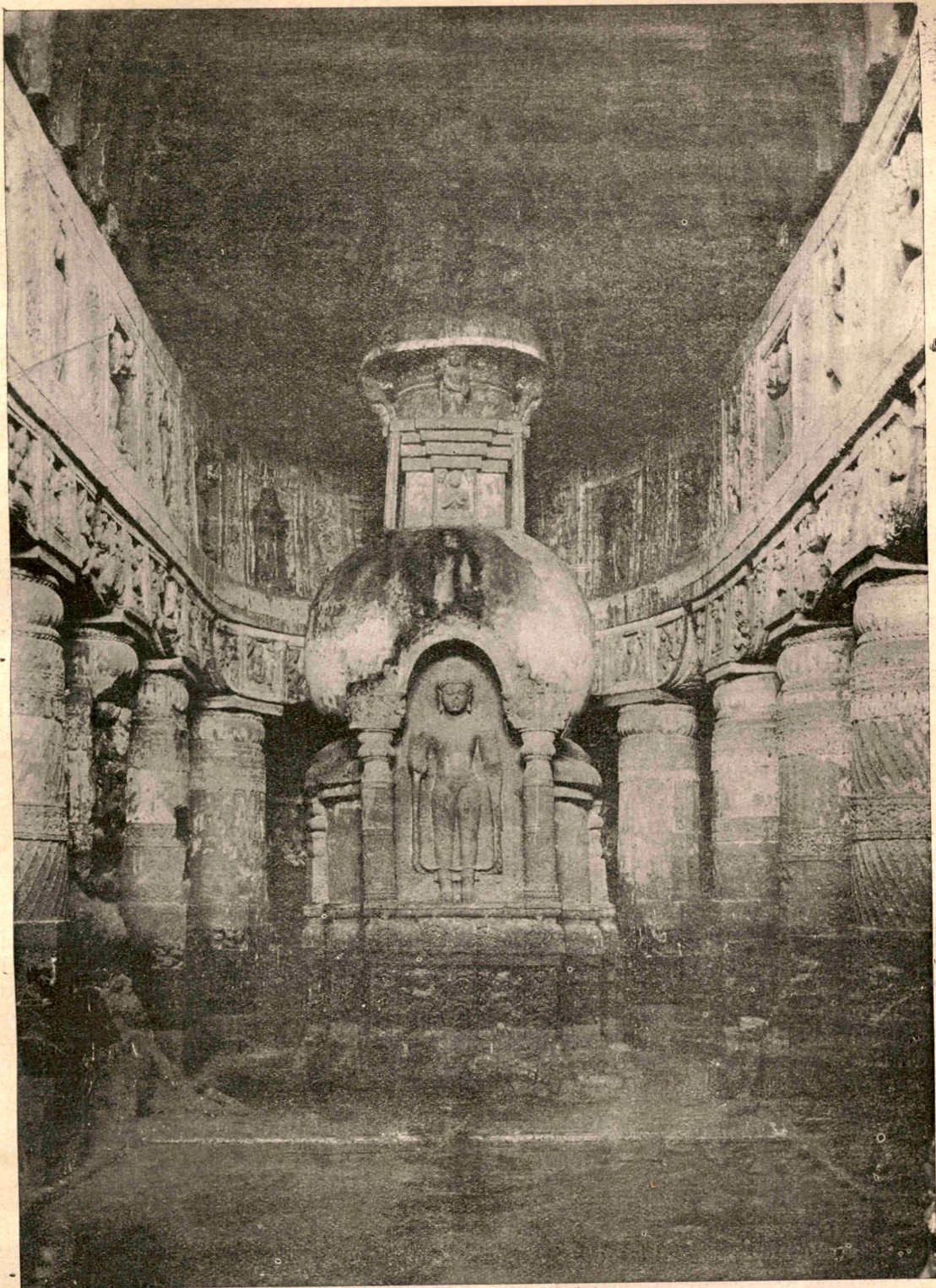
This very phenomenon we may watch, on a geographical scale, in the history of Buddhism. Here the Southern countries, served by the early missions, received a stricter and more personal impress of the deposit of faith actually left to his church by

the Master. This system was atheistic, nihilistic, and philosophic in the highest and severest sense. Even in the reign of Asoka, we see the erection of rails, pillars and stupas, the glorification of holy places, and the worship of the sacred relics, but never a trace of the multitudinous extraneous elements which were later to be accepted.

Many of the great chaitya halls were built between the time of Asoka and the Christian era, but the stupas which they contain are simple reliquaries. The dagoba bears no image, though it is often ornamented with an Asokan rail. Sculpture was in existence at this early date, but it seems to have been used always as a medium of secular commemoration, as at Karli and Bharhut. The religious symbolism of Buddhist devotion seems to have been at this period the tree, the stupa, the rail, the horseshoe ornament and sometimes a foot print. Nor can we adequately realise the thrill of sympathy and reverence which these austere and simple forms were at that time capable of producing in a susceptible mind.

The recognition of the Bodhisattvas, however, which came in with Kanishka, is a phrase which covers a great deal. It really connoted sooner or later the acceptance more or less entire of what may be called the Asiatic synthesis. And it too seems to go hand in hand with the worship of the person lity of Buddha himself. It was in fact the emergence of a doctrine for which India has ever since been famous. It was an outbreak of the tendency known in Christianity as the religion of the Incarnation, a form of adoration by which Protestant England herself has well-nigh been torn in twain during the last fifty years. Whether or not Buddhism had before this inculcated the adoration of the Buddha's personality, no one who has read any of the early scriptures can doubt that she was always very ready for such a doctrine. There is a fine sentiment about every mention of the Teacher's name. One can feel the intense sacredness of each of his movements to the early recorder. And the worship of relics, so early as the moment of the Mahanirvana itself, is an evidence not to be set aside. The doctrine of the divinity of Buddha, and his miraculous birth into a world long preparing for his advent,

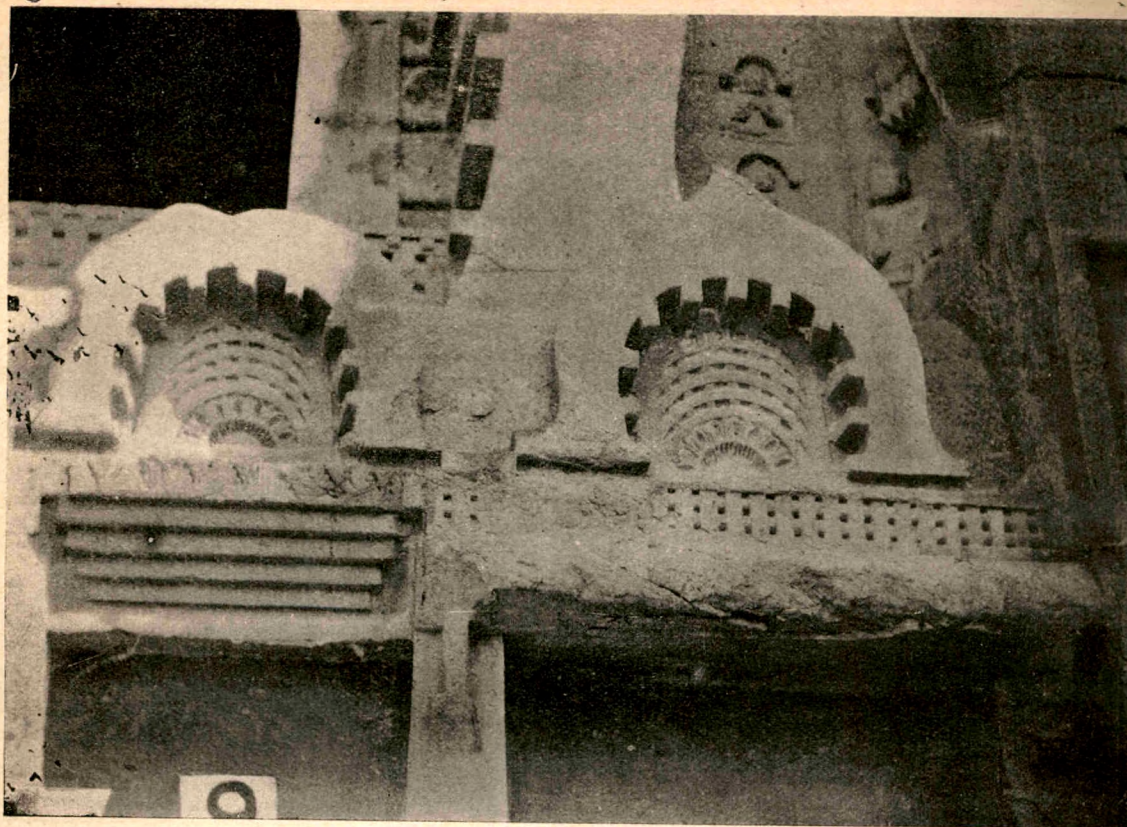




SOME OF THE EXTERIOR ORNAMENTS, ON CAVE NINE.

Cave Nine it will be remembered is the oldest and smallest of the chaitya-halls. The picture illustrates the horse-shoe and Asokan rail ornaments, which are the characteristic symbolism of this earliest stage of Buddhist art in India. On this Cave these were originally the only decoration. The tiny Panelled Buddhas seen above them to the right are later; they will be mentioned in a subsequent article. The stupas in chaitya-halls Nine and Ten have no image on them. Thus these Caves belong to the older Hinayana worship.





INTERIOR OF CAVE NINETEEN.

This is intended to show the inside of a chaitya-hall, which was so curiously correspondent to what Christian churches afterwards became. The image of Buddha on the great dagoba marks it as belonging to the Mahayanist school and period. Note the wonderful sobriety and splendour of the columns. This Cave Nineteen is almost certainly what Hiouen-Tsang reports as the great cave with a figure of Buddha in stone 'towering upwards in seven stages apparently without any support'.

must in the year 150 A. D., have been only the keystone of an arch already built. Here we have the picture of the self-projection into the sphere of maya of a soul immeasurably higher and sweeter than those dragged there by their own deeds. It is the theory which reappears in widely-separate times and places under the names of Christ, Rama, Krishna, and Chaitanya. Even the Persian Bab would seem to owe the idea that makes him possible to this Indian 'superstition,' as it has been called.

This was the movement that placed in each new vihara excavated at Ajanta its Buddha-shrine. Whether Seven or Eleven is the older it is difficult to determine, but each contains its image in its shrine. This fact coincides with a further step taken about this time. The ancient abbey, with

its *bhikshugrihas*, began to transform itself into a university. Each of these new and more ambitious viharas is a college as well as a monastery. We are very familiar, from the study of Burma and Japan, with the educational system in which every student is theoretically a novice of the monastery. Something of the same sort is true, to this day, of Oxford itself. And there can be no doubt that it obtained at Ajanta. It was with this emphasising of the function of the *sangharama* as the abode of learning, that the image of the great teacher became all-important. For organised worship, the chaitya halls always sufficed. The image in its shrine doubtless received a certain ritualised attention morning and evening,—above all, incense was burnt before it,—but its main purpose

was to keep the students in mind of the great Guru, the divine teacher and ideal, in whose invisible presence every act was to be performed. It is this academic aspect of the life at Ajanta which speaks in the long rows of viharas dug out within single epochs. Four to One cannot be far removed in time from Seventeen, and this fact can only be accounted for in this way. Of the learning that was imparted in these monastic colleges, we read in Hiouen Tsang. From the beginning the texts must have been recited constantly in the abbey-halls. But that secular learning also was sometimes cultivated, we are expressly told in the case of Nalanda, where Arithmetic and Astronomy were studied, and standard time was kept for the kingdom of Magadha, by means of the state water-clock.

Not all the sculptural developments of Ajanta are Kanishkan. The facade of Cave Nineteen, of some centuries later, shows in a wonderful manner the richness and variety of the elements to which the Mahayana had opened the door. Buddha is there treated not simply as the guru whose every trace and footprint is sacred, but as a great historic character, to be portrayed in many ways and from many different points of view. He is being crowned. He carries the flag of Dharma. There is a freedom in his attitudes, and in the arrangement of the adoring figures by whom he is surrounded. At the same time, the recurrence of the chequer-pattern, instead of the Asokan rail, now forgotten, shows the influence of Gandhara. So does the substitution of grinning faces for lotuses, in the horse-shoe ornaments, show the overwhelming of the old purely Indian impulse by foreign influences. And so does the peculiar coat worn by the Buddhas. This garment appears to me rather Chinese or Tartar than West Asian. But it must be said, that it is not purely Indian. What is the date of Cave Nineteen? Kanishka was 150 A.D., or thereabouts, and Cave Seventeen is about 520 A.D. It is customary to assume that Nineteen is the Gandakuti or image-house referred to in the inscription on Seventeen. Critics profess to find an affinity of style which groups them together. For my own part I must frankly say that to me this affinity is lacking. I believe the Gandakuti to mean the image shrine at

the back of Seventeen itself. A pious founder might well count this and the Cave and the cistern three separate works. This inference is confirmed by a reference I find in Hiouen Tsang to a Gandakuti or hall of perfumes, *i.e.*, doubtless, of incense, *within* a Vihara, in the kingdom of Takka. I cannot imagine that Nineteen was made by the same hands or at the same time as Seventeen. I think it is considerably later, and less conservative, and exclusively Indian. At the same time I think it must be the "great Vihara" of Hiouen Tsang, which he describes as about 100 feet high, while in the midst is a stone figure of Buddha about 70 feet high, and above this a stone canopy of seven stages, towering upwards apparently without any support? Making allowance for faulty translation in regard to terms, which by those who have seen the caves are used with technical rigidity, this may offer a fair description of the cave as it would appear to one who saw it in the plenitude of its use and beauty. If this cave were, as I think, excavated about the year 600 A.D., then when the Chinese traveller visited the abbey, in the middle of the century, it would be the central place of worship, and one of the main features of interest at Ajanta. But there is at least one other synchronism, of the greatest significance, to be observed, in reference to Cave Nineteen. This is the affinity of the treatment of Buddha in its sculptures to those of Borobuddor in Java. It is as if the style were only making its first appearance. There is the same idea of costume, and the standing Buddhas have something like the same grace of attitude, and gentleness of demeanour, but the process of idealising has not yet been carried to its highest pitch in this kind. There is in the Javanese Buddhas, as revealed in Mr. Havell's photographs of them, an ethereal remoteness with which these do not quite compete. Yet here is the promise of it. And the great bas-relief on the stupa in the interior has the same look, is of the same quality. The expedition that colonised Java is said to have left Guzerat in western India early in the seventh century, and this was evidently the conception of fine art that they carried away with them.

In this visit of Hiouen-Tsang to the abbey, we have a hint of the marvellous cosmopoli-



tanism which probably characterised its life. It is another way of saying the same thing, that is said with almost equal distinctness, by the chaitya-facade itself. Chinese, Gandharan, Persian, and Ceylonese elements mingle with touches from every part of India itself in the complexity of this superb edifice. The jewel-like decorations of the columns without, remind us of Magadha. The magnificent pillars inside carry the mind to Elephanta and its probably Rajput dynasty. The very ornate carvings of the triforium and the pillar-brackets, were originally plastered and coloured. The stupa also once blazed with chunam and pigments. The interior must have been in accord therefore with the taste of an age that was by no means severe. The Vakataka house must have ruled over an empire in Middle India in which civilisation had reached a very high level. It must have been the centre of free and healthy communication with foreign powers. And above all, the old international life of learning must have had full

scope in the abbey's hospitality. Buddha and the Bodhisattvas were only the outstanding figures in a divine world which included a constantly-growing number of factors. The little choultry outside, is purely Hinduistic in its sculpture, as if to say that the order looked with no unfriendly eye on the less organised religious ideas and affections of the pilgrim householder. A mythological system which is practically identical in Japan, China and India, sheltered itself behind the Mahayana. All the sacred and learned literature of India was by it put in a position of supremacy. Hiouen Tsang was as careful to pass on to his disciples the comments of Panini on Sanskrit grammar as more strictly theological lore. He was as eager for the explanation of Yoga—the secular science of that age—as for the clearing up of points about relics and shrines. India, in fact, as soon as the Mahayana was formulated entered on a position of undisputed pre-eminence as the leader and head of the intellectual life of Asia.

---

## MODERN "SETTLEMENT" WORK IN PRACTICAL OPERATION

**W**OMAN is not permitted to vote in most of the States of the American union; but you ask almost any man, woman or child you chance to meet in the neighborhood of Halsted and Taylor Streets, in Chicago, who is the First Citizen of the land, and the person questioned will, without fail, name a woman—an unmarried, middle-aged woman—Jane Addams of Hull-House.

Miss Addams is a unique figure in the philanthropic world. Her fame as a "settlement" worker is more than national—it is international—world-wide. Rightly do they call her the First Citizen of the United States. Rightly is her name cherished—her work prized. She deserves to be called the First Citizen of the world, for her philanthropy is extended to everyone, without distinction of caste, color, creed or continent, and she helps the evolution of

men, women and children who hail to the second city of the American Continent from all corners of the globe. Miss Addams is a social worker; that is to say: she has dedicated her life to work for the uplift of man, woman and child. She is potently influencing society, rendering it nobler, happier, more useful.

The fabric of charity is built upon: "In as much as ye did it not, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Charity is based on reward in the world to come. It is founded upon fear of punishment in the world beyond. If you do not dispense alms in this matter-of-fact world, here and now, you will have to abide everlastingly in hell-fire when you depart this life; but if you give scraps off your table to the poor and needy, you will get them back with a usurer's compounded interest in heaven. Give



now, if you want to get later. Do not give now, and go without through all eternity. This has been the bed-rock on which the structure of ecclesiastic charity has been reared and for lo these many centuries the world has lived up to such give-and-take standards. Greedy man has hated to part with his belongings to succour some one in distress, and in order to assuage his hurt feelings, has consoled himself with the thought that the bread

in the present life or the life to come does not actuate her to devote her life to promoting the welfare of mankind. The desire to escape punishment after death has not clubbed her into being charitable. She is not anxious to pry into the secrets of to-morrow; nor is she afraid of to-morrow. She lives her now in such a way that to-morrow will take care of itself. An intense love for humanity impels her to engage herself in the service of society. It is as natural for Miss Addams to do what she is doing for the uplift of humanity as for the cheery brook to sing and run down hill. Nature has so fashioned this woman that the betterment of the race is the only avocation in which she can bear to engage herself.

You meet Miss Addams, and the most prominent impression you gather from her talk is the fact that she is pre-eminently satisfied with her occupation—the humanization of people who are hardly human. She does not attempt to daze you with the magnitude of her work by telling you a long-winded tale of the disappointments and embarrassments that cannot be dissociated from uplift work. She makes you feel that she is unlike others engaged in similar work—since she considers it a privilege to do what she does for others and since her peace of mind depends upon her continuing to labor for humanity, as she has done for twenty or more years. Ignorance and suffering set a chord in her heart to vibrating, and she cannot rest, much less enjoy herself, unless she has done all in her power to dispel ignorance and pain. It is this which makes Miss Addams give with dignity and pleasure and without being self-conscious. She neither over-rates her work for mankind—nor does she belittle it. Her attitude toward herself and her doings is absolutely impersonal. She criticizes herself frankly: she approves herself justly: and this is the secret spring of her saneness—of her success.

Society is sensitive—not the society of tinsel and trash that makes its home on the boulevards: but the every-day men, women and children of the world—the people you sit beside on the street car and jostle elbows with on the pavement. The average middle-class, moderately or poorly educated person has a contempt, a hatred, for those above him—just as great a contempt as he has for those he considers



JANE ADDAMS OF HULL-HOUSE, CHICAGO.

cast upon the waters will return to him some day, only the loaf, when it comes back to him, will be bigger, softer and more palatable. Low commercialism and fear of death have regulated charity.

It has been given to Miss Addams to rescue charity from such sordid motives and place it on a high plan. The craving for reward



beneath him. The mind of human beings works in strata—it is two-dimensional—it understands up and down, but is vague regarding other dimensions. The ordinary man classifies humanity just as he thinks—in a series of strata or shelves, one above the other. Certain people there are who belong on the lower shelves. He constructs no ladder for them to rise to his level. He consigns them to everlastingly remain beneath him. There is no man so low but he can point the finger of scorn to those he considers beneath him. For the people above him on the upper shelves, he has the hatred engendered by jealousy. He looks at them with green-eyed rage. They represent to him what he would like—wealth, power, intellect, education—but he feels that they look down on him and he hates them, because he recognizes, in his inmost heart, that they are superior to him. If the people on the shelves above him look over the edge and talk down to him, he hates them more than ever. If the people down below cling to his shelf with trembling hands, attempting to drag themselves up to his level, he stamps on their fingers and kicks them back. It was from the analysis of this condition that the settlement idea took its birth. The people up above who really wanted to help the under-fellows, found that so long as they remained on their heights they could do nothing. To throw crusts of bread over the edge at the starving ones below, to talk in high-flown language of the beauties of a life they never could know, was to insult them. If they were to accomplish anything at all they must build a ladder down from where they were to the shelf where the people were whom they wanted to help. They must make one trip down the ladder and stay there on the lower shelf—to go back and forth, spasmodically, as the spirit of charity might move them to help others, would avail not. They must live on the lower shelf, make the interests of the common people their own interests, become one of them.

That is what Jane Addams has done. She came face to face with the underworld one day, while she was pleasuring about Europe. Up to that time the black side of life had not forced itself upon her notice; but suddenly, like Saul of Tarsus, she saw

a great light—a light that blinded her to everything else except the doing away with the terrible conditions prevailing among the poor and lowly. Since that day, she has come down from the pedestal of wealth and has lived and moved among the poor and ignorant and sought to bring them up higher, keeping step with them in their evolution, forgetting that she could stride far ahead of them at any time. She has shut her eyes to the pleasures of society which her wealth might buy her, and has looked always at the cross of service to humanity that ever loomed up before her, blotting out everything else.

You may meet Miss Addams face to face, you may jostle against her, shoulder to shoulder, in a motley crowd; but you never will see anything unusual in her dress or deportment to make you feel that you are in the presence of one of the greatest souls in being in the world. She dresses unassumingly. Her deportment, is quiet, unobtrusive. I went to see her by appointment. I had seen and studied her photograph, but I never had met her *vis a vis*. I waited in the elegantly-fitted parlor of Hull-House—Miss Addams' residence and sphere of work—while her secretary sent her word to apprise her of my arrival. Miss Addams walked into the room slowly, quietly. She greeted me with an extended hand. We shook hands, and for a moment, despite my recognizing her as the original of the photograph I had seen, I felt that Miss Addams was yet to arrive. So unassuming in her actions and talk was she that I thought she could hardly be the great woman I had especially come to meet. The woman dressed in a gray calico gown could scarcely be the great settlement worker whose fame has girdled the entire globe.

This air of humility, this spirit of quiet, sustained work which is so prominent a trait in Miss Addams' character, have indelibly impressed themselves upon Hull-House. Everything there seems to be in order. Everything there seems to run with clock-work regularity. No spurts are made. No worker exhibits nervous tension. Everything appears to form a part of a whole, indissoluble, and indivisible. All parts synchronize properly. Nothing jars. Nothing makes a noise. The wheels of the machinery are so well-oiled that there is no friction. Telling work is being done all

the time. Results are achieved. Men and women are inspired to live better, more intelligent, more human lives. Children are uplifted and made into decent men and women. Units are leavened with the spirit communal. Instruction is given to render the homes more cheery and healthful. The wage-earner is invested with the ability to earn more, to save more. But all this is accomplished in such a way that the world knows little or nothing about it.

The minute you enter Hull-House you realize that your lungs are filled with an atmosphere of uplift. You feel the ineffably sweet spirit that pervades the entire block of buildings. These buildings occupy an entire block and house, in their various wings, the woman's building, men's club, children's building, coffee house, theatre, labor museum, shops, apartment buildings, Bowen Hall, boy's club and the Butler building, which contains the art gallery.

The Hull-House idea originated in the brains of two public spirited women. Jane Addams was one of them and her name has grown to be synonymous with that of the institution. These women wanted to do something for the world. They looked about them to see where they were most needed, and their attention became fixed upon the Ghetto of Chicago. Here, cramped into a space a few blocks in area, were hundreds of thousands of foreigners, many of them newly-arrived immigrants. It was not so much their pinching poverty that appealed to the women philanthropists, though poverty there was in plenty. But the lack of learning in the bewildered foreigners—their inability to adapt themselves to the ways of the new world because they had no chance to come in contact with Americans, appealed to the humanitarian instincts of the two women who were looking for something to do—for some one to help. They analyzed the situation. They realized that, in a few short years, these same dazed foreigners would become full-fledged American citizens, with the power to vote, and the welfare of the nation in their hands. Anything that might be done to educate them and make Americans of them, was bound to raise the status of the whole country, mentally, physically, morally and spiritually. As the two original residents put it, they believed that the mere

foothold of a house easily accessible, ample in space, hospitable and tolerant in spirit, situated in the midst of the large foreign colonies which so easily isolate themselves in American cities, would be, in itself, a serviceable thing for Chicago. These immigrants were suspicious of strangers. If they were to be helped, there must be no holier-than-thou attitude on the part of the helpers. They must cast in their lot with the lowly and win their confidence by being one of them, by living among them, not as teachers or preachers, but as friendly neighbours. The idea formulated itself gradually and Hull-House was established in 1889. It was one of the first "settlements" in America.

It so happened that the house chosen for the nucleus of the settlement was the old homestead of Mr. Charles J. Hull. Mr. Hull had himself engaged in uplift work on a small scale. He was the newsboy's friend. In the old days, before Chicago grew to be the second city of the American continent, Mr. Hull ran a loan bank which was liberally patronized by his newsboy friends when they ran out of funds. It is related of him that in his down-town office there were always huge sheets of gingerbread, big boxes of crackers and a barrel of apples for the free use of the luckless urchins. When night came, benches were brought into the office and he and his helpers held a little night school, followed by refreshments and friendly talks. He never dogmatized. He never talked from a pedestal. He sedulously avoided the words "must" and "ought". He simply talked to them as if he was, himself, a boy, discussing with them, in an impersonal manner, the best ways of doing and being. He talked over business methods with them and led them to understand the right relations of merchants to each other and to their customers. He never attempted to drive the boys—he led them gently to right ways of living. It was fitting that his homestead should form the foundation of an uplift movement whose fame has become world-wide.

Hull-House was legally incorporated in 1894, four years after Jane Addams first went to reside in the Ghetto, with a board of seven trustees. The object of the "settlement", as stated in its charter, is:

"To furnish a center for a higher civic and

social life; to institute and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago."

The question naturally rises: "What is Hull-House? Is it a school—a club—a religion?"

The answer is simple. Hull-House is a home. It is, primarily, Jane Addams' home. She has opened its doors wide and sent the message to every man, woman and child in the district that she looks on them as her brothers and sisters, and that her home is theirs. She is not preaching universal brotherhood—she is living it. She fitted up her home with all the dainty touches that wealth alone can give and refinement suggest. Soft carpets, paintings by the old masters, rich draperies, everything was provided that would be found in the home of the rich on the boulevard; but the doors were thrown open for the poor, and they were bidden to enter and make themselves at home. The industries of Hull-House are merely incidental. They have grown out of necessity, and were suggested, one at a time, in the most natural way. But, first, last and all the time, Hull-House is a big, comfortable, warm, light, beautiful home.

The house is located in the very midst of one of the poorest districts on the face of the globe—Chicago's Ghetto. Here live Jews and Gentiles, Catholics and Protestants, Italians, Poles, Hungarians, French, Germans, Scandinavians, Bohemians, Turks, Persians, Syrians, people from every point of the compass, huddled together in ramshackle shacks, sometimes dozens of them living in a single room, packed together like so many sardines in a can. Many of them have just come to America from their foreign homes. By the dozens the new immigrants daily pour into the district. They have no knowledge of the English language or of American ways. They have absolutely no understanding of sanitation and if they had it they would be unable to apply their knowledge, for their environments are so desperate that sanitation is out of the question. In the summer they swelter in stuffy tenements—tenements built in a block, one solidly against the other—where the sun never gets a chance to enter and no breeze ever blows

through the windowless rooms which are nothing more than closets. When the heat and foul odors become intolerable, the whole family descends to the sidewalk, where they lie on the bare planks, night-long, breathing the air reeking with stock-yards filth, vainly wooing the sleep that will not come to burning eyes and exhausted bodies. In the winter they freeze. Fuel costs money—and all the money they can gather together goes to pay the rent and buy bread and garlic for food. Perhaps the children or an old grandmother may follow a coal wagon and pick up the precious pieces of coal that tumble off from time to time; or gather coal along the railway tracks where it has fallen from the engines of passing trains—or even steal it from a coal-car standing on the track. But never is the supply equal to the demand, and they shiver with cold or go to bed and huddle together under the ragged, dirty bed-covers, trying to keep warm by their united animal-heat.

They are dirty. The best of us would be dirty under similar conditions. If we were compelled to carry water from a dark, cold basement up three or four long flights of stairs, and bathe in cold water in a cold room, the great majority of us holier-than-thou people would go dirty, too. If we worked fourteen or sixteen or eighteen or twenty hours a day, bending unceasingly over shirts in a dark, foul-smelling "sweat-shop", earning the pitiful pittance to keep body and soul together, few of us would go home and spend the remaining four hours of the day carrying water upstairs and scrubbing the floor or cleaning the windows in order that the home might be immaculately clean. Most people, in the long run, are just what they must be under existing circumstances.

Day-long, night-long, the mothers and fathers labor earning wages for weary work, that would appear unbelievably small to those on the higher shelves of humanity. Hour after hour, day after day, month after month, they pick the kernels from nuts, or make cheap artificial flowers, or sew the same seam in the same sort of garment. The pay is so small they scarcely dare to stop to sleep. They dare not take the time to eat. Often the little ones go without food the livelong day—for two reasons.

There is no food for them to eat, and their parents are away at work and cannot get it for them. Perhaps the mother and father are out with a bag hung over the shoulders, fishing through garbage boxes for old rags and scraps of food. Any way, the young folks find their futures are in their own hands and they must make the best of things in their own way—they cannot expect much help from their parents.

Not all of the Ghetto population is so desperately poor. Some of the men work on the streets or in the stock yards, and make salaries sufficient to keep their families from want. Some pull hand-organs or mechanical pianos about the streets and make sufficient income from the pennies thrown to them to stave off starvation. Some make a business of begging—the beggars are usually rich and own houses and land, the proceeds of their beggary, but live in penury in order to keep up appearances in case of investigation by charitable societies. But rich or poor, each little colony holds aloof from the others and appears to be a bit of the old world transplanted to Chicago. They are in a new land, but their ways have not changed. There are old Jews in the Chicago Ghetto who never have journeyed out of it since they first set foot in it, years ago. They live in one of the large metropolises of the world; but their world is bounded by two or three blocks and they never leave it.

Into this motley crowd, this flotsam and jetsam of humanity, Jane Addams came and made her home. She lived there quietly. She never told them they *must* do things in a certain way. She merely did them properly herself and sought, by making the result appear attractive, to instill in them a desire to imitate her. She never pointed theatrically at an act and said: "Behold, how I do it." She trusted to their powers of observation to teach the lesson. Progress was slow. The people of the Ghetto looked on her with suspicion—the suspicion one has for the unknown. She was like a visitor from another world—that other world above them, which, they considered in a confused sort of way, might be responsible for their misery. Time passed; and as they learned that Jane Addams did not preach or teach dogmatically, as they became used

to her presence among them, they began to tolerate her, then learned to love her.

She made her most forceful appeal to them to give her their confidence through their mother-love. First a kindergarten was opened in 1889. It was quickly seen that something more than a kindergarten was needed. Mothers in the Ghetto give birth to a child today and start to work tomorrow. If there is no one to take care of the baby, complications result. Usually it goes hard with the infant. It must be left alone or in the hands of some one who grudgingly gives it the attention which it requires. As soon as the kindergarten was started, the mothers who were obliged to work brought their little ones and asked the kindergarten teacher to "take care of the baby during the day". Hull-House quickly responded to the call. An apartment was rented and a day nursery started, where, for five cents, a mother could have her baby cared for all day. Later the day nursery requirements grew so great that a building was specially erected for the purpose of housing under one roof all the children's activities. This is known as the "Children's Building". The day nursery is open from 6-30 in the morning until 6-30 at night and occupies an entire floor of the building. From twenty to twenty-five babies are cared for daily. A new nursery is being constructed by the Chicago Relief and Aid Society near Hull-House, which will accommodate one hundred babies. This is to be called the Mary Crane Nursery, and the Hull-House nursery is to be merged with it. The new nursery will have provisions for a laundry, sewing room and domestic science equipment, and here the ignorant mothers may receive rudimentary instruction in American ways of keeping house.

The Hull-House day nursery and Kindergarten have done their work well. They were the opening wedge that has finally split the reserve of the foreigners and made them consider the Hull-House residents their friends and neighbours. As time went on, the "settlement" grew in size as well as activity. To the two women who started the social center, others came down from the shelves above and knocked for admission. Today a force of forty-four men and women who are engaged in self-sustaining



occupations, live at Hull-House and give their leisure time to the work of the "settlement". Very few salaries are paid, and these are only for technical services. The majority of the residents defray their own expenses under the direction of a house committee, on the plan of a co-operative club. The majority of residents have always been college people, although no university qualification has ever been required. The women live in the original Hull-House Building; the men occupy space in the Men's Club Building; while families reside in the Hull-House apartments and in the Boy's Club Building.

The residents are carefully chosen. When a vacancy occurs, an applicant for residence who gives promise of being a valuable helper in the work is received for six weeks' trial. At the end of that period the residents vote on the applicant in open meeting. The residents pledge themselves to remain for at least two years.

Besides the residents, one hundred and fifty people weekly go to Hull-House as teachers, visitors or directors of clubs. During the winter months nine thousand people visit the settlement each week, either as members of an organization or as parts of an audience.

A number of social clubs composed of members living in the neighborhood meet weekly at Hull-House. The young people elect their own officers and prepare their own programmes under the approval of "directors". These clubs are social in character, but sometimes have literary programmes, present plays or hold lively debates. An interesting feature of these clubs lies in the fact that many of the present members have literally grown up with Hull-House, starting in as babies in the day nursery and kindergarten and advancing from club to club as they grew older.

Every available room in the "settlement" is filled with children every afternoon after school hours. As a rule these gatherings are social and recreative, but in many cases serious work is done by groups in sloyd, sewing, cooking, clay modeling and gymnastics. Fifteen hundred children of the Ghetto comprise the membership of these clubs. Summer outings are arranged for them, occasional entertainments are given and everything possible is done to encourage

the little folks to entertain each other. Each club is composed of a group of from ten to twenty boys or girls of about the same age. For instance a class in shirt-waist making is composed of fifteen girls from fourteen to sixteen years of age; the "Busy Bees", girls from ten to twelve, sew and listen to stories; the "Little Women's Club", girls of ten to twelve, sew and play games; the "Sewing Club", fifteen girls between twelve and fourteen, sew, read and debate; the "Clay-modeling Club", a class of twelve boys and girls from ten to fourteen years old, study clay modeling; the "Play-room Club", one hundred children, eight to ten years old, have kindergarten games, songs and stories; the "La Salle Club", eighteen boys of twelve to sixteen years, form a literary group; the "Good Fellowship Club", sixteen girls from twelve to fourteen years old, sew; the "Weaving Club" is composed of girls from twelve to fifteen years old who do bead work and play games; the "Webster Debating Club", twenty-two boys fourteen to sixteen years old, debate; the "Busy Twelve", a club of twelve girls, sew and listen to stories; the "Wendy Club" is similar to the above; the "Thursday Club", composed of girls from twelve to fourteen years old, read, sew and play games; the "Abraham Lincoln Club", is a literary and social club for boys of ten to twelve years; and the "Saturday Club" is a class for young girls in the art of expression, teaching voice culture, physical culture and literature.

The older folk have their quota of clubs and societies which meet at Hull-House. These clubs have literary programmes, debates, musicales and dances. The People's Friendly Club consists of entire families. The monthly dues of two and one-half annas provides for father, mother and all the children. The meetings, for the most part, are social, with an occasional dancing party. In the early days of this club the members raised vegetable gardens on vacant lots, with great success.

In 1891, Hull-House established the "Jane Club." This is a co-operative boarding club for young women. The weekly dues of Rs. 9 with an occasional small assessment meet all current expenses of rent, service, food and heat. The house provides bedroom space for thirty members, twenty-four

of them single rooms, with a library, a living room, and a dining room.

The Culver Club is a residential club of working boys who occupy the two upper floors of the Boy's Club building. The club is self-sustaining. During the summer months, a cottage is rented in the country, and the entire club transfers itself, every Saturday night, to this country-house remaining there until Monday morning, enjoying the quiet and pleasures of the country with no additional expense except the railway fare. The Hull-House Boy's Club consists of 1,100 members and occupies its own building equipped with bowling alleys, billiard tables, athletic apparatus, shops for work in iron, wood and printing, a library, a study room, a game room and class rooms. The age of membership is from twelve to twenty years. The Hull-House Men's Club rents quarters from Hull-House for its own exclusive use. The club is composed of young men over twenty-one years old. The membership is usually one hundred. Its quarters are furnished with billiard and pull tables, a meeting room, shower baths and a reading room with magazines and a small library. The Hull-House Woman's Club is sixteen years old and has four hundred and fifty members. The most interesting feature of this club is the "Social Extension Committee." This Committee acting for the club, gives a party to those neighbors who, for any reason are without much social pleasure. More than two thousand people were entertained at these parties, where music and dancing, followed by refreshments, made up the programme. This club has among its members some of the wealthiest and most influential people in the city of Chicago. The other clubs, however, have membership made up entirely by residents of the neighborhood.

The Hull-House workers encourage physical culture, and a splendidly equipped gymnasium furnishes opportunity for the poor people of the neighborhood to get the exercise they need. Each class meets regularly twice a week. Classes in physical culture for married women are held during the afternoon and classes in gymnastic dancing are available for those who desire the instruction. The gymnasium membership varies from three hundred to four hundred and fifty. The shower

baths are constantly used by the men of the neighborhood, the fee of ten cents for soap and towels seeming to have no deterrent influence.

The "labor museum" is one of the chief points of interest in the building. Here are gathered together machines and examples of industrial processes as they were carried on by primitive methods of spinning weaving and kindred industries.

The Hull-House shops are self-supporting. Spinning and weaving in flax and wool is done here, and the products include woolen blankets and drapery, towels in patterns and rugs. There are metal and wood-working shops and a pottery shop, all conducted upon a paying basis.

The coffee house is another paying venture. It has become a social center for the neighborhood and is a favourite meeting-place for organizations that have no official home. In the brick-walled, oak-raftered room, they gather around tables and attend to their business while they eat.

Classes are conducted in arts and crafts; sketching; drawing; modeling; painting; printing; pottery; binding; metal work; dress-making; millinery; cooking; spinning; weaving; and needlework. Literary classes study German, French, Italian, Elocution, Mathematics, Civics, Browning, Poetry, the Bible, English, Rhetoric and composition, Grammar, United States History, Esperanto and Shakespeare. All these classes are graded for beginners and advanced pupils, and are attended by old and young. Some studies are free, while in other classes a nominal fee is charged. No class or industry, however, is conducted as a money making venture. When an industry or a class is spoken of as "paying" it means that it is self-supporting.

The entertainment provided by the residents of Hull-House for the poor people of the Ghetto is varied. One of the leading features just at this time is a five cent theatre which runs every night and is opposing the evil influence of similar amusement places in the neighborhood which produce immoral pictures and songs, by furnishing, for the same price, a high-grade entertainment.

Every Sunday evening many people are turned away from Bowen Hall after the eight hundred who fill the hall have been

admitted. This great crowd gathers to listen to a free stereopticon lecture. The following list of lectures delivered during a single year by specialists, will serve to show the sort of mental food Hull-House serves to the people among whom it is laboring: "Mexico"; "The Making of a Great Newspaper"; "Land and Sea of the Mikado's Empire" (Lecture by a Japanese); "The Philippine Islands"; "The age of Steel"; "Cotton as a Social Factor"; "Chicago as a City of Destiny"; "Analogies between the French Revolution and the Present Russian Crisis" (not illustrated); "Historic Illinois"; "Inauguration of George Washington"; "How Spain Found and Lost America"; "The Plant Life of the Seashore"; "The Plant Life of the Mountains"; "The Forest"; "Athens: The Revival of Hellenism"; "Rome: The Passing of Authority"; "Copenhagen: The Progress of the North"; "Berne: The Triumph of Democracy"; "Brussels: The Conflict of Clericalism"; "Madrid: The Evolution of Freedom"; "From the Alps to Vesuvius"; "Mexico"; "Ireland"; "Gambling";

One of the rare treats of the year is the celebration of the Mardi-Gras by a Ballo Mascherato Italiano—an Italian masque ball. This is one of the festas that link the immigrants with their old homes and life-long customs. Another feature of the year is the St. Patrick's Cotillion, the annual dance given by the residents to their Irish friends in the neighbourhood and the Irish members of Hull-House Clubs. From the earliest days of its history dancing classes have been maintained at Hull-House. The club membership is limited to two hundred, carefully balanced between men and women. The rules of conventional society are strictly enforced at the dancing parties and balls given at Hull-House. The residents of the settlement believe that a well-regulated dancing party not only offers a substitute for the public dance halls, but is obviously a wholesome exercise and affords an outlet for the natural high spirits of youth which have been repressed through the long hours of work during the day. The temptations that abound in the crowded quarters of the city are largely associated with the efforts of young people to secure amusement. Declare those who have made a life study of

sociology: "Every city is full of vice, which is merely a love for pleasure 'gone wrong', the illicit expression of what might have been, not only normal and recreative amusement but an instrument in the advance of a higher social morality. This is true not only concerning young people, but of older people as well, especially from countries in which public recreation is a feature of village and city life."

So Hull-House endeavors to give opportunity for healthy recreation to those who are hungry for pleasure just as it offers opportunities for serious study to young people who are hungry for knowledge.

The drama is employed at Hull-House as an educative force. Most of the dramas given in the theatre are played by amateurs, although from time to time professionals have donated their services. Two plays are produced each winter and some of them are repeated again and again. These plays are presented by the Hull-House Dramatic Association. There is also a Junior Dramatic Association consisting of young boys and girls, which does very creditable work.

Many of the Hull-House activities have been handed over to public authority. The "settlement" has ever been ready to give way to others in this respect. The entire aim of the workers has been to keep free from institutionalism and refrain from experimenting and initiating new enterprises. At the same time the residents have ever stood ready to offer their aid in time of emergency.

Children who are chronically ill or are too crippled to attend school, are visited in their respective homes by teachers. Children who are too old for kindergarten work are given manual training calculated to render them self-supporting later on. The older children are instructed in common school branches, while some of the disabled ones are merely amused by the visiting teacher.

A visiting nurse, acting under the direction of Hull-House, attends mothers who have just been delivered of children. Once each day the nurse makes her rounds, cleaning up the house, bathing and caring for the mother and child. It is declared by some of these nurses that the mothers usually get out of bed the day following

delivery ; but when the time comes for the nurse to make her visit, the mother undresses and goes to bed in order to enjoy the luxury of being washed and combed and cared for. As soon as the nurse leaves, the mother crawls out of bed and goes to work. Circumstances like these do not discourage the workers. They know that a tiny seed has been planted in the mother's heart—a seed of up-lift and progress which is bound to burst from its wrapper and grow and bear abundant fruit in the form of cleanliness and better habits, learned from the visiting nurse.

The residents have always been ready to offer their aid in time of emergency. Their close relations with hundreds of families of the poor have made possible for them to be of special use in investigations bearing on public health, morals, and kindred subjects. For instance, when it was realised that sanitary conditions in the Nineteenth Ward, in which Hull-House is located, were vile and dangerous, Hull-House determined to investigate the matter. A resident of the "settlement" was appointed garbage inspector, and before people realised what was happening, the death rate dropped to seventh on the list of wards, instead of third, which it had been before Jane Addams stirred up the germs and forced them to seek new quarters or destroyed them. During the summer months Hull-House is a distributing station for free ice and for the sale of modified and pasteurized milk. A Penny Savings Bank is maintained. The depositors are given cards upon which are pasted stamps to the amount of their deposit. These stamps are redeemable in money at the option of the depositors. A tuberculosis cottage is maintained in a little Michigan town where those who have passed the sanitarium stage, but are not yet able to go back to active life, may receive further out-door treatment. The Hull-House workers have been most active in rendering assistance to the investigators who have been engaged in tracking the tuberculosis germ to its den and destroying

it. The "settlement" has carried on an active propaganda against the sale of cocaine to minors, and has practically killed the traffic in cocaine in Chicago. It has co-operated with the Juvenile Court in the care of dependent and delinquent children. A legal aid society is a feature of the "settlement" and advises the poor people of the district and assists them in times of legal stress. A playground was provided for the children of the Ghetto. The Hull-House shower baths put the city in mind of the fact that free public baths in the neighbourhood would do an immense amount of good in the battle against disease, and bath house was opened by the municipality.

It would be impossible to catalogue the activities of Hull-House. Necessity, there, is the mother of invention, and when a need arises, a plan is immediately concocted to cover the emergency. A number of outside philanthropies are allied with Hull-House work, making the entire labor of the "settlement" of the incalculable force in uplifting the community. Like a huge hive of bees, the entire block of buildings constituting Hull-House is constantly abum with life. And all this has been built up around the corner-stone laid by Jane Addams and her woman associate less than twenty years ago. Hull-House is more than Jane Addams' home—it is the home of the Chicago Ghetto—a place of light and warmth and amusement and *Respectability*. By imitating the ways of Hull-House, by taking advantage of the opportunities offered them by the "settlement", a whole district has been lifted up from the slough of despond and dirt. The older folks have not escaped its influence—the younger generation are saturated with the Hull-House spirit. They are no longer foreigners, with foreign ways—they are Americans in every sense of the word.

What wonder, in view of all this, that Jane Addams is looked upon by her neighbors and by all who know of her work, as the First Citizen of the country.

Saint Nihal Singh.



## AN ALMONER OF NATIONS IN DISTRESS

**D**URING the second week of March last, the Viceroy of India cabled to the President of the United States to express regret at the death of a great American philanthropist—Dr. Louis Klopsch—who had just passed away. Lord Minto spoke of Hindostan's gratitude to the dead man.

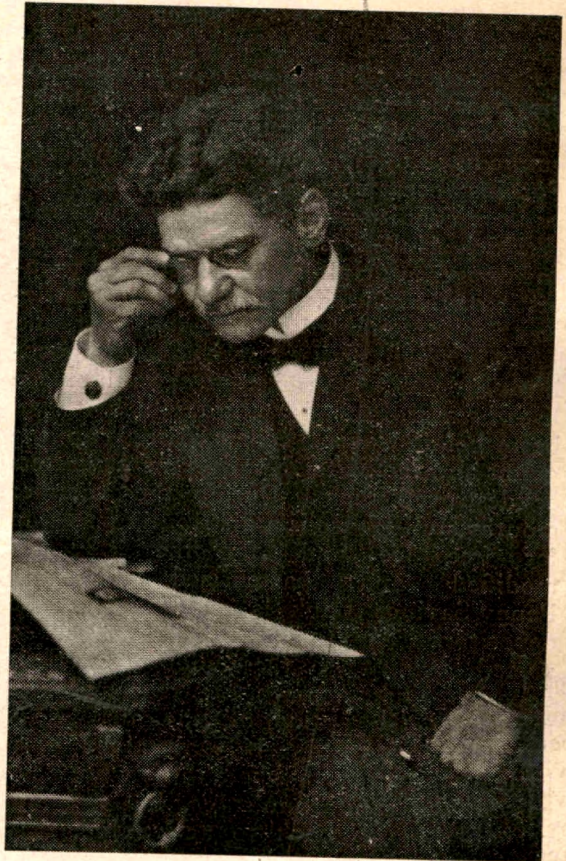
The full meaning of this message must have been lost upon many educated Indians, for although Louis Klopsch had rendered India inestimable services, which were recognized by the Government by the award of a "Kaiser-i-Hind" medal—an honor paid to no other non-resident foreigner—yet his name is not very much known outside the native Christian community. This is to be regretted, not only because the deceased distinguished American was a benefactor of Hindostan, but also because his life has a distinct message for the young Indian, who lacks the funds yet is burning with the desire to relieve distress, to uplift the depressed.

Louis Klopsch was reared in poverty. He battled with adverse circumstances in his struggle to get on in life. Withal he did such marvellous feats of philanthropy as to earn the soubriquet of "An Almoner of Nations in Distress." He proved instrumental in distributing Rs. 1,20,00,000 in 16 years to relieve acute want in various parts of the world.

Of this crore and one-fifth of rupees spent in philanthropy, India has been given a goodly share. In 1897 and again in 1900 Dr. Klopsch fitted out two steamships, the *City of Everett* and the *Quito*, which had been chartered by the United States Government, loaded them with food supplies and sent them to Hindostan, where their contents were wisely distributed amongst the starvelings of the Peninsula, resulting in the saving of countless lives that otherwise would have been snuffed out by the relentless hand of famine.

India, of course, is only one of the many

countries which has benefited from the large-heartedness of the American almoner. Indeed, to glance at Dr. Klopsch's philanthropies is to be impressed with them. In 1892 he was responsible for the sending of



DR. LOUIS KLOPSCH.

Dr. Louis Klopsch, of New York, U. S. A., the great American Philanthropist who died in March last. Dr. Klopsch was vitally interested in the famelings of India and helped in an important manner to relieve their sufferings during the time of acute famine.

the steamer *Leo*, laden with flour and medicine, to Russia in order to relieve the famine-stricken peasants in sixteen provinces of that country. As a result of this charity,

the lives of thousands of famishing men, women and children were saved from death. In 1896 a similar expedition was sent out to Armenia. In 1898 Dr. Klopsch was appointed by the Late President Mc-Kinley as a member of the Government Commission for the relief of the starving *reconcentrados* in Cuba. In this campaign against the hunger-wolf he did much personal work in the field. Famine-swept Shansi, in China, was relieved through the efforts of Dr. Klopsch in 1901, while in 1903, as the dispenser of the gifts that had been entrusted to his keeping, he visited Finland and Sweden and saved thousands of starving people from death by starvation. In 1906, in response to a public appeal by President Roosevelt of the United States of America, Dr. Klopsch interested himself in the cause of the famine sufferers in the Northern Provinces of Japan and within a brief few weeks raised the enormous total of Rs. 7,50,000. He was congratulated by President Roosevelt for this feat in a telegram in which the first man of the United States said: "Let me heartily thank you...for the admirable work done in connection with the famine sufferers in Japan...You have rendered a very real service to humanity and to the cause of international good will." The next call came from China, a year later. Dr. Klopsch quickly responded. The American Government placed two war transports at his disposal and he sent over Rs. 15,00,000 worth of flour and cash to the unfortunate people of the Dragon Empire who were perishing from starvation. For several months Dr. Klopsch expended Rs. 3,000 per day for bread and milk to relieve the widowed mothers and orphaned children who were rendered homeless and helpless by the earthquake that destroyed Messina and Calabria, and in this work he was ably assisted by the co operation of Queen Helena. The latest relief work undertaken by Dr. Klopsch was the sending of 20,000 blankets, a large consignment of sewing machines and a good-sized cash remittance to Mexico to aid the flood sufferers in and about Monterey.

Not all of the benevolence of this great-hearted philanthropist found expression in foreign lands. He ever stood ready to come to the aid of suffering humanity in his own

country. He rescued the stricken farmers of Kansas, Nebraska and Colorado, in 1895, sending trainloads of food, clothing and coal to them and distributing a large relief fund through committees. In 1900 he went to the rescue of the flood-sufferers of Galveston, Texas, whose lives were imperiled by the catastrophe which practically destroyed that city.

Besides relieving acute want in time of famine, flood, and earthquake, Dr. Klopsch engaged himself in permanent relief work. For years he supported 5,000 orphans in India, training and educating them to manhood and womanhood. He also carried on a work of similar benevolence amongst the orphans of Japan, China and Africa. In his homeland, for over a decade and a half, Dr. Klopsch made it his business to feed the famishing ones of New York City. Every winter morning he served free breakfasts to over 2,500 homeless men. He maintained a free labour bureau which proved instrumental in securing work for thousands of unemployed but worthy poor. The Children's Home, which he maintained at Mont-Lawn-On-The-Hudson, in fifteen years sheltered over 33,000 boys and girls, the waifs of the New York tenements, and annually entertained 3,000 children during the hot months. Love of the little ones ever was the dominant key-note of his being, and his greatest efforts were exerted in their behalf.

Only one who has seen the tenement districts of New York in all their horror can form a true estimate of the tremendous influence for good exerted by this man who showed such an aptitude for relieving suffering humanity. There, in narrow, ill-smelling streets scarcely deserving the name, in dirty, tumble-down shacks several stories in height, one floor stacked on top of another like so many dark pigeonholes in a cupboard, rotten alike in character and appearance, packed together like so many sardines in a can, sometimes dozens occupying a single room, live the poor of the American metropolis. In summer they swelter in disease-breeding environments, gasping for breath like a fish out of water, fairly stewing alive in the semi-darkness of the brick walls that imprison them—walls windowless, without ventilation, without light. In the winter they freeze, for all the



fuel they have to keep them warm they pick up on the streets or steal from the railway tracks. Whether it be winter or summer, they starve perpetually. Their suffering may not be so acute as those of the Indian faminelings, but it is more sordid, and they seldom know the sensation of a satisfying meal in their stomachs except, perhaps, at Christmas-time, when charitable associations, on this one day in the year, stuff the stomachs of the famishing with a rich dinner that may even result in sickening them with surfeit.

Into these dark tenements, reeking with filth and disease, and crime-breeding, clammy as the damp of death, came Dr. Klopsch with a message of hope. He drew as many of the girls and boys as possible from out of the grime and grimness of their tenement homes and hurried them off to the country where, for ten delicious days, they were able to enjoy God's good air and sunlight, and flowers, and fill their empty little stomachs with nourishing food—plenty of it.

It would be impossible to imagine a more worth-while charity than this grew to be. Each summer Dr. Klopsch gave a country vacation to a horde of little ones approximating 3,000 in number. The Home where the children of the suffocating slums were cared for was located on the picturesque Hudson river. Against a back ground of rocky hillsides nestled grassy meadows and green fields, while giant trees waved an invitation to come and loiter in their shade and become, for the time being, a lotus eater, careless of all things, happy in the sheer animal comfort of the moment. A deep artesian well brought a bounteous flow of pure water from 500 feet below the surface, to be pumped into a huge reservoir in the hillside and from there piped to all parts of the house and grounds. One of the chief delights of the little city waifs lay in padding about and splashing in the water of the awning-shaded pool. Indeed, they often had to be coaxed to leave it even for the sake of eating. Generous grounds surrounded the homestead and offered plenty of outlet for the exuberance of the children's spirits. Besides, two big barns formed ideal play-rooms for the less active members of the group of children enjoying the hospitality provided for them by Dr. Klopsch.

Application, for a visit to Mont Lawn were received by Dr. Klopsch through Sunday School teachers, settlement workers and other interested people. The names and addresses of the applicants were recorded and every Monday, Wednesday and Friday they assembled at the philanthropist's office in New York City. Here they were met by teachers from the Home. After being carefully examined by a woman physician to make sure they had no contagious or infectious disease which would find its way into the crowd of children in the Home, they were taken aboard a special electric tram car and hurried to the Grand Central Station, where a special car was waiting to carry them to Tarrytown. Once arrived there, the ferryboat *Rockland* conveyed them across the Tappan-Zee, as the widest part of the Hudson river is called. At Nyack, on the opposite side of the river, they were bundled into stages that were waiting for them and driven across country for twenty minutes to the Homestead at Mont Lawn.

The influence of this trip on the tiny, city-bred slum children cannot be described. Many of them never had seen a flower growing naturally in all their lives previous to this occasion. Few of them had seen a real cow. The country was a mysterious book to them, the pages of which they never had read, and as they whirled along through green lanes and shady by-paths, over hill and dale, through forest and field, they seemed stunned by the beauty of it all. And when, on their arrival at Mont Lawn, they were ushered into the dining room and bounteously fed with pure milk and fruit, sweet bread and butter and delicious cakes, their joy knew no bounds.

As a rule the children came arrayed in rags and tags, so unmentionably dirty and worn that it was out of the question for them to continue wearing them any longer. Each child immediately was dressed in a clean change of garments, from the skin out, and the girls were given bright new ribbons for their hair. They were allowed to take these clothes back to the city with them when they left, since, usually, it was necessary to burn the clothing which they wore upon their arrival. The new dresses were pretty and stylish. There was nothing about them to suggest institutionalism. The tints and styles were different, and

as they played about the grounds in gay abandon they looked like a big family of happy little ones. Snowy beds received the tired little bodies after their day's play, beds of a softness and whiteness they never dreamed of before coming to Mont Lawn, for most of them had been in the habit of sleeping on the hard, bare floor, or on piles of dirty rags or newspapers. Just before the lights were extinguished the drowsy children joined in singing, from their beds, the even song; and as the gray shadows deepened into black and night drew a dusky curtain over the sky, shutting out the brightness of the day, the tiny tots sighed happily and closed their eyes in sweet sleep, awakening and rising the next morning fresh and ready for another day of frolic and fun.

Saturday and Sunday were great days at Mont Lawn. On Saturday Dr. Klopsch would come out to the Home to remain until Monday. The children formed in two long rows, a narrow alley of happy humanity, girls on one side, boys on the other. When Dr. Klopsch alighted from the stage he was met with a sounding greeting from hundreds of children's throats. All of Saturday was given up to games and gambols. Sunday was more quiet, but none the less enjoyable. On this day religious services were held and their benefactor and others spoke to them of the better life that might be theirs' if they so willed it. For ten golden days this hey-dey of happiness continued, and at the end of their vacation they returned to the city healthier, happier, raised in moral and physical tone, worshipping the man who had given them the first pleasure that had come to them in all their barren lives, eager to live as he had advised them and to be good girls and boys because he had told them that it would be better for them in the long run to be good than to be bad. It is needless to add that to the children of the New York slums Dr. Klopsch was a hero of heroes, an example to be copied, a friend to be loved and revered.

In its very nature Dr. Klopsch's work was virile; but it was all the more interesting when it is considered that, by dint of his own unaided efforts, he reached a high stage of usefulness to his fellow man. He was born in comparative poverty in Ger-

many in 1850. His father, a physician by profession, was an ardent democrat. He belonged to the revolutionary party of 1848: this meant persecution at the hands of the then German Government. For five years the doctor was a prisoner in a fortress, allowed to practice in the daytime, but obliged to sleep in the fort. Doctor Klopsch senior came to the United States in 1852 with his son Louis, then two years old. Naturally the earlier years of the dead philanthropist's life were spent in poverty which pinched all the worse for the lack of maternal solicitude, for his mother died of pulmonary trouble about the time of his father's emigration to America. He went for a short time to the public schools of New York City, but before he was twelve he was obliged to go to work as an office boy to support himself and contribute to the family exchequer. From these depressing circumstances Dr. Klopsch rose to the position of "An Almoner of Nations in Distress", which he occupied at the time of his death. In recognition of his great services in behalf of suffering humanity the Emperor of Japan conferred upon him the Order of the Rising Sun, and the King and Queen of Italy sent inscribed and autographed photographs of their Majesties. Besides this, in furtherance of international relief operations, private audiences were granted to Dr. Klopsch by their Majesties the Czar of Russia, the Dowager Empress of Russia, the Queen of England, the King and Queen of Sweden, the King and Queen of Denmark, and the King of Italy. Not many months since Hon. William H. Taft, the President of the United States of America, commended his work and, as President of the American Red Cross Society, appointed him as an honorary member of the Society.

The story of Dr. Klopsch's boyhood and manhood was mainly a ceaseless struggle for self-expression. Early in his life he discovered in himself editorial ability. After much planning and plodding he gained control of a small trade paper—the *Daily Hotel Reporter*. From this he went into printing and publishing advertising mediums. Finally he started a newspaper syndicate with a view to furnishing editorial service to papers distributed in various parts of the country. While managing this enterprize he succeeded in making



arrangements with Dr. T. De Witt Talmage, one of the most renowned American orators of the day, to supply the press with transcripts of his sermons a few days in advance of his delivering them, so that all the papers could publish the sermons simultaneously the day following their actual delivery. This proved to be a very successful stroke of business and led to still larger results, culminating in Mr. Klopsch's buying the *Christian Herald*, a religious weekly, which, under his management, came to be the largest circulated religious publication in the world.

It is through the columns of this medium that Dr. Klopsch was able to do his philanthropic work. A strong chord of sympathy bound his readers to himself. Whenever any disaster took place in any part of the world, no matter how distant from New York it might be, he printed an appeal in his paper which was read by more than 10,000,000 readers, most of whom would dig down into their pockets and contributed their mite toward the relief of suffering humanity. It was by this means that Dr. Klopsch was able to accomplish the great good that he did.

The career of Dr. Klopsch is inspiring, in as much as it shows how a poor boy, with little schooling and without outside help,

was able to overcome all difficulties lying between himself and his goal. The average self-made man, when he reaches the pinnacle of his ambition, grows glum and self satisfied. In his materialism he usually forgets his duty to his less fortunate fellow-beings. Not so with Dr. Klopsch. He looked upon prosperity merely as a means calculated to place him in a position better to serve mankind. While he was a hard-sensed business man, intensely practical and extremely shrewd, his heart was full of love and concern for suffering humanity. Out of his hard-earned money he gave freely to the cause of bettering the condition of the luckless people who had not been given a fair show in life. Better still, he devoted the greater part of his time and vitality persuading others to unite with him in his noble efforts. Being a practical man of business, he saw to it that he gave neither "not wisely but too well", nor that red tape in charity should distress the already despairing. He accomplished a great work, and while honored by Kings and Presidents, remained as unassuming as when he served as an office boy.

The world, especially India, has suffered an irreparable loss through his death, since there is no one to take his place.

INDO-AMERICAN.

## THE BUDDHIST RELIGION—FROM WITHIN AND WITHOUT

(1) *Psalms of the Early Buddhists—(Psalms of the sisters)—*by Mrs. Rhys Davids, M.A., Oxford University Press. 5s/-net.

(2) *Buddhism as a Religion: its Historical Development and its Present Conditions—*by H. Hackmann, Zic. Theol. from the German revised and enlarged by the author. Probstttrain & Co. 6s/-net.

THESE two books are, each in their own way, a valuable contribution to the study of Buddhism, the former for the clear insight it gives into the spiritual significance and force of the Buddha's original doctrine, the latter for its able and concise, if rather unappreciative, account of its historical development and of its present position as a world religion. Mrs. Rhys Davids with her usual brilliant scholarship

and great literary skill has translated, for the first time in English, a number of psalms attributed, in the tradition of the Pali Canon, to certain eminent Sisters (Theribhikkunis) of the Buddhist Order, and forming the smaller portion of the work entitled *Thera-theri-gatha—i.e.* Verses of the Elders, Brethren and sisters. The psalms, which were first committed to writing about 80 B. C., are accompanied by a translation of the commentary by Dhammapala of Kancipura (Conjeveram in the fifth or sixth century. They are, as the authoress says in her introduction, "profoundly and perennially interesting as expression of the religious mind, universal

and unconquered", and as such should be welcomed by all English-speaking Hindus and Buddhists, as well by Christians. Mrs. Rhys Davids brings out well the difference between the Buddhist and the Christian standpoint—the Christian Bhikkuni exhorting her sisters to bear the cross in this life in the hope of the future reward in Christ's kingdom in heaven; the Indian sister rejoicing in victory over pain and sorrow through knowledge of "the Law," and looking forward to the ultimate release in Nirvana.

"Though I be suffering and weak, and all  
My youthful spring be gone, yet have I come,  
Leaning upon my staff, and climb aloft  
The mountain peak.

My cloak thrown off,  
My little bowl o'turned : So sit I here  
Upon the rock. And o'er my spirit sweeps  
The breath of Liberty ! I win, I win  
The Triple Lore ! The Buddha's will is done !"

Those who would understand the hold which the Buddha's teaching had upon the Indian minds can realise it in the passionate outpourings of the soul contained in these hymns of the sisters. "Escape, deliverance, freedom from suffering mental, moral, domestic, social—from some situation that has become intolerable—is hymned in the verses and explained in the commentary. The bereaved mother, the childless widow, are emancipated from grief and contumely; the Magdalen from remorse, the wife of raja or rich man from the satiety and emptiness of an idle life of luxury, the young girl from the humiliation of being handed over to the suitor who bids highest, the thoughtful woman from the ban imposed upon her intellectual development by convention and tradition." The hymns of the Sisters are intensely human, and withal, very modern in sentiment. The interest of the book is enhanced by an attractive binding and some good illustrations of historical places in Buddhism.

Professor Hackmann's book is the second volume of Probstttrain's Oriental Series which began so well with Dr. Coomaraswamy's "Indian Craftsman." The scope of the book, as described in the preface, is to show Buddhism as a whole, beginning with Gautama Buddha himself, tracing the line of historical development which his religion took over all the lands of its influence, and to describe its present-day conditions and organisation everywhere. The author

has studied Buddhism for more than twenty years, has lived in Buddhist countries for nearly ten years and has been in personal contact with Chinese, Japanese, Korean, Tibetan, Burmese and Singhalese Buddhism. He has lived in the monasteries, watched the monks and the lay-devotees, and enquired about rituals and institutions, with the view of ascertaining thoroughly what Buddhism is as a practical religion of the present day.

The result is a very interesting book which may be commended to all who wish to obtain a general view of Buddhist ritual, ceremonial and social life throughout Asia. It does not profess to be more than a popular treatise, and if it seems sometimes to fail in appreciation of Buddhism as a great spiritual force, both in the past and in the present, that must always be expected from observers who stand outside the pale of the religion they describe. The chapter relating to the historical developments of Buddhism is a valuable one and will be interesting to Indian students as showing the profound influence which India exercised upon China from the fifth century downwards, an influence which is certainly not yet appreciated by European writers on Chinese art. "At the same time that Fa Hsian, the first of these pilgrims, was thus engaged, the most noted of the Indian translators, Kumarajiver, was labouring in China; with the help of many Chinese monks he disseminated the knowledge of a large number of the canonical works and commentaries. The great revival of Buddhism in China during the fifth century was marked by embassies from India and Ceylon to the Emperor congratulating him on the success of the new movement. It is also noteworthy that at this time, an Emperor himself entered the cloister as a monk. Perhaps the renown attained by the Chinese Buddhism of that period is best demonstrated by the striking event that in the year A. D. 526, the patriarch of Indian Buddhism, Bodhidharma, the twenty-eighth in the list of Buddha's successors, left his native land and migrated to China, which thenceforth became the seat of the patriarchate." Professor Hackmann tells us that the monasteries in the neighbourhood of the present Kinkiang still present the old tradition (though under

very decadent conditions) of their former illustrious inhabitants.

The chapter in Chinese Buddhism in the present day is a specially interesting one. Incidentally Professor Hackmann confirms the explanation of the mark called *urnâ* on the forehead of Buddhist images which I put forward in the *Burlington Art Magazine* last September. *Urnâ* means literally "tuft of wool," and the word has been a constant puzzle to Pali Sanskrit scholars. My suggestion—that the "tuft of wool" symbolises the rays of cosmic light, which converged to a point in the Buddha's forehead and entered into his brain at the time of his own enlightenment, and afterwards shone out therefrom for the enlightenment of his followers—is confirmed by Professor Hackmann's statement that the Chinese name for the nimbus or glory, round the head of Buddhist images is *hao kuang*, or "hair rays."

The author falls into the usual error of assuming that Buddhism is entirely extinct in the country of its origin. Of course that is practically true of Buddhism as a form of ritual; but Buddhism as a religion was merely absorbed by modern Hinduism and in its full spiritual essence it still exercises the profoundest influence on the Indian

mind. And Professor Hackmann in his critical remarks does not seem to realise that such statements as these—"the original trend of thought of Buddhist teaching became saturated with alien material and essentially changed. Conceptions totally at variance with those of its founder filtered into it. These new ideas were not only tolerated by the ignorant multitude, but they also took possession of the narrower circle of the monkhood"—apply to all religions since the world began and are not peculiar to Buddhism. And any pious Buddhist viewing Christianity in Europe from the outside might with equal justice give such a description as this :—

"The average monk leads an idle life, and has no interest even in the deeper questions of Buddhism, since the reading and reciting of the sacred text soon becomes purely mechanical, and the exercise of meditation is not practised by most. Even the ten fundamental rules of the monkhood are often ignored. It is not uncommon to find monks possessing money, and even following a money-making calling. Theft and immorality are but too common."

But neither the Buddhist nor the Christian critic would thereby reveal to the outsider the true significance of their respective religions.

E. B. HAVELL.

## THE CO-OPERATIVE CREDIT MOVEMENT IN INDIA

I do not exactly remember but I think it was Huxley who defined a Blue Book as "a Parliamentary Paper which nobody reads." Now a "blue" book naturally cannot be "red" but the volume just issued from the Government Printing Works on the 4th Conference of the Registrars of Co-operative Credit Societies of all the provinces in India and which has been kindly presented to me from the office of the Registrar of Co-operative Credit Societies of Bengal, should be not only read but studied thoroughly. It is abounding in interesting matter concerning this useful movement and as the movement affects greatly our own internal affairs, the details in their importance cannot be overestimated.

Enthusiasm is no doubt out of place in a Blue Book and specially in the case of a Blue Book which deals almost with an infantine movement but a little optimism can be allowed when we remember that the child is the father of the man and that this child of five years is showing signs of fulfilling the conditions of the adage. The Hon'ble Mr. Carlyle, C.I.E. who presided at the Conference in welcoming the Registrars as well as a number of non-official gentlemen said that there was no check in the rapid and satisfactory progress of the movement to which he had alluded last year when he had said :—

"Little impression had been made on the enormous burden of agricultural indebtedness in India;

still a stage had been reached at which serious work was being done and satisfactory progress being made". The figures this year show that the number of societies of all kinds had risen from 1357 to 2008, the number of members from 149,160 to 184,897. The working capital aggregated nearly 81 lakhs of rupees against just over 44 lakhs last year, and the expenditure (*i.e.* loans to members, loans repaid, &c.) had increased from less than 47 lakhs last year to more than 84 lakhs. The progress made during the year under review was all the more satisfactory because the annual reports show that in most provinces the aim of the Registrars had been rather to foster growth where the seeds of co-operation had already taken root than to attempt to break new ground. It is also very satisfactory that whereas state-aid accounted for only Rs. 686,143 of the working capital or very little more than last year (Rs. 651,816) loans from private persons totalled nearly 25 lakhs of rupees against less than 12½ lakhs at the end of June 1908.\* And it is indeed a hopeful sign that the attention of our landed magnates has been well-drawn to this important question.

Much is expected in India from small-ownership, from the personal efforts and enterprise of the tenant-farmer. As Mr. Morrison says—"the great bulk of the labouring class in India are men who work on their own account; in addition to supplying the labour necessary for the production of wealth, they direct industry and undertake the risks of production like entrepreneurs. But such men cannot be expected to possess much ability, education, knowledge of far-off markets or keenness in discovering more economical methods."

If the efforts and enterprise of the tenant-farmer are to remain as economic assets, as a perpetual renewing base for the social fabric, *something more* is needed than mere land possession. So long as the old conditions prevail, no possible form of legislation or amelioration of the lot of the ryot can check effectually that sickening and paralysing deterioration in the material condition of the cultivator. We are coming closer into touch with the outside world; our produce finds the markets of the world as readily as those of the countries. An ear of Indian wheat, as somebody said, quality for quality, has the value of an ear produced in another Zone. Exactly those conditions which must assimilate the wealth of India's agricultural population to that of other parts of the world are being daily evolved, yet side by side with the perfection of exterior economic conditions, we have the incontrovertible fact that the indebtedness of the cultivator is increasing.

\* If Government assistance is not kept within reasonable limits, the whole movement would tend to be departmentalised. We, therefore, welcome this innovation.

We say that something more is needed. This "more" is nothing but credit and co-operation. In speaking of English agriculture Sir Gilbert Parker recently said, "Agriculture must be commercialised, the farm must be regarded as a factory, to be worked on the principles which regulate other forms of production and by the same methods. The farmer must take a partner into his business co-operation. While the farmer devotes himself to the side of the business which he knows best—cultivation—his partner being an important client procures materials from the manufacturer at wholesale price—materials which he can insure being of the first quality—and brings them to the farm at the lowest cost. When the produce is ready, co-operation collects, grades and packs it, makes good contract for its disposal, sells in marts of its own or has agents present at auctions to see that it is not sold at a knock-out price. Finally, the partner co-operation provides associations without any subscribed capital from which the farmer, if he be *honest and industrious*, can obtain credit on personal security at the lowest terms." Now, this system of co-operation does not apply in its entirety to the East. But we certainly get from the description what agricultural co-operation really means. As soon as the bondage of ever-lasting (?) debt will be removed, when organised combination and Government credit will release the ryots from the shackles of the usurers, it will enable them to overcome the many difficulties of the hard struggle imposed by modern-day conditions as the price of success.

With the single exception of Ajmer, where the movement shows no vitality, the progress made during the last financial year was indeed satisfactory. The following general statement showing the respective classes of societies, their growth, their capital and their expenditure will substantiate my statement.

Number of Societies. 30th June, 1908. 30th June, 1909.			
Central	...	7	15
Urban	...	149	227
Rural	...	1,201	1,766
Number of Members	...	149,160	184,889



## CAPITAL.

	30th June, 1908.	30th June, 1909.
Loans from private persons ...	Rs. 1,243,495	Rs. 2,493,814
Loans from other ...		
Societies ... ..	584,765	1,596,611
Share Capital ... ..	935,928	1,477,254
Deposits by members ..	919,523	1,618,018
State Aid ... ..	651,856	686,143
Reserve ... ..	78,559	193,271
Total Rs. ...	4,414,086	Rs. 806,511

## EXPENDITURE.

Loans repaid ...	Rs. 401,976	Rs. 1,410,323
Loans issued ...	3,693,018	5,999,924
Purchase of materials, &c. ...	390,655	674,383
Profits ...	180,916	326,265
Total Rs. ...	4,666,565	Rs. 8,410,895

Of the Central Societies which are 15 this year and whose chief function is to lend to other Co-operative Societies only, we have 3 in Madras, 2 in Bengal, 3 in the Upper Provinces, 1 in the Punjab, 1 in Burma and 5 in the Central Provinces. Here the receipts amounted to Rs. 1,425,937 including the opening balance of Rs. 12,108. The important items were as follows:—Share payments Rs. 72,625, Entrance fees Rs. 1,306, Deposits by members Rs. 377,356, Amount advanced by Government Rs. 53,000. Advanced by other Societies Rs. 114,499, Advanced by private persons Rs. 333,312. Of the expenses, the items to be noted specially were—Deposits withdrawn Rs. 119,881, Loans repaid to Government Rs. 6,461. To other Societies Rs. 14,052, to non-members Rs. 54,998, Loans to members Rs. 31,315, Loans to the Societies Rs. 1,010,637.

The Urban Societies numbering this year 229 as against 149 of the last year are distributed as follows:—Madras 24, Bombay

41, Bengal 29, Upper Provinces 49, Punjab 4, Burma 18, E. B. & Assam 27, Central Provinces 8 and Mysore 17. In this case, the receipts included, the opening balance of Rs. 214,950 stand at Rs. 6,570,474. The members deposited Rs. 6,71,015 and other persons advanced Rs. 1,818,623.

We should be more interested in the Rural Societies and the progress here has been a marked one. Last year we had 1201 Societies but in the year under review we have 1766 or more than 5 hundred. Of these, we have 153 in Madras, 122 in Bombay, 364 in Bengal, 317 in the Upper Provinces, 311 in Punjab, 155 in Burma, 264 in Eastern Bengal and Assam, 87 in Central Provinces and Behar, 15 in Coorg, 8 in Ajmer and 27 in Mysore. The receipts including last year's balance was at Rs. 5,386,994. Share payments amounted to Rs. 238,621, Government advanced Rs. 184,639 while private Societies and individuals advanced Rs. 2,023,689. Of the expenses, Government has been paid off 61577, members got as advances Rs. 3756048 and the totals amounted to Rs. 5,031,973 leaving the closing balance at Rs. 355,021.

In the profit and loss account we have all *plus* and no deficit.

From the above statements we can unhesitatingly say that the idea of co-operation has been assimilated and the principles of practical co-operation grasped. Self-reliance and self-help are exhibited to a surprising extent and what is best of all, the ryots and villagers who form practically the whole of the Societies show intelligence and capability conclusively answering the scepticism which distrusted their ability to manage their affairs unaided.

JOGINDRANATH SAMADDAR,  
Professor, Hazaribagh.

## INDUSTRIES IN H. H. THE NIZAM'S DOMINIONS

THERE are in H. H. the Nizam's Dominions many centres of special industries which can be traced back to the golden age of Mohamedanism in the Deccan. It is evident from the writings of the early

European travellers that a large flourishing industry in diamonds once existed at Golconda. The Kamkhab, or golden cloth of the Deccan, was highly prized at the Moghal court, and it is related that an envoy from

Persia to Golconda in the seventeenth century, took away with him a piece that occupied five years in the making. The fine muslins and chintzes manufactured in some places of the country, are mentioned in the old historical records that have come down to us. Marco Polo relates that at Warangal, which he visited six centuries ago, "are made the best and most delicate buckrams and those of highest price; in sooth they look like tissue of spider's web. There is no king nor queen in the world but might be glad to wear them". And there are still to be seen near Nirmal and Warangal traces of old furnaces for smelting iron, which has been used largely in the manufacture of the famous Damascus steel blades.

The soft delicate-looking Nanded Muslins, the laced sarees of Narayenpet, and the fine brocades of Aurangabad are still the favourites of the upper classes, but the wants of the poor are supplied by the weaver class known as the "Salis" who are found in almost every large village. The country people find the cloth woven in the local hand-loom far more durable and strong than those imported from outside. In their coloration vegetable dyes are generally used, the most common colour being yellow, and dirty red. In Nizamabad, prayer cloths and screens are printed and the designs are intricately drawn so as to make it pretty and attractive.

There are still a few towns in the Dominions which are noted for their silk industry. In the Warangal District, Tasar silk is largely spun from cocoons. The Koyas—a wild tribe inhabiting the country—rear the silk worms, and when the cocoons are ready they are boiled and the pupae killed. The silk so obtained is sold to the weavers; Sarees, turbans, handkerchiefs are made out of this material, which very nearly resembles China silk. The weaving of pure silk at prayer time is against the tenets of the Mohamedan religion, and so a mixed fabric of silk and cotton known as "Mashru" (lit.-allowable) is largely used by the followers of the Prophet. The warp of the cloth is of silk, and the woof is composed of cotton threads of fine texture. Similar in composition is the fabric known as "Himru"; it is made up in different patterns, the new varieties including imitations of Kashmir

Shawls. The kamkhab (or golded cloth) is now made only on special orders. This famous industry of the Deccan is confined to only one single town—Aurangabad. The work is extremely complicated and difficult, and the cost very heavy. Embroidery is carried on extensively and it forms one of the favourite pursuits of Mohammedan ladies in their Zenana homes. Caps, gowns, velvet slippers, canopies, umbrellas and caparisons are the chief articles embroidered with lace and silver spangles.

No peasant in this country is without his "kumlee". It has been described as "a home-spun blanket of the wool of black sheep, thick, strong as rough as a farrier's rasp, and of a colour which cannot get dirty". They are made by the shepherd class known locally as the "Dhangars" and sold for a couple of rupees. In the Gulbargah District blankets of superior quality are manufactured in large quantities, and exported to different parts of India.

The carpet weaving industry at Warangal was introduced by Persians who came with the early Mohammedan invaders of the Deccan. The old designs are now forgotten and in its place there are patterns which seem to be chaotic and confused. Cheap aniline dyes are used with the result that there has been a decline in the artistic coloration of the carpets of olden days. The carpets are of two kinds—cotton and woollen. In pattern they are usually striped blue and red, or blue and white, or chocolate and blue; very often squares and diamond shapes are introduced giving the rug or carpet a picturesque appearance. The silk ones are costly and are rarely made. The very finest rugs exhibited at the Hyde Park exhibition of 1851 were those made at Warangal. "The peculiarity of these rugs" writes Sir George Birdwood, "was the exceedingly fine count of the stitches about 12,000 to the square foot. They are also perfectly harmonious in coloring and the only examples in which silk was ever used in carpets with satisfactory effect. The brilliancy of color was kept in subjection by their judicious distribution and the extreme closeness of the weaving which is always necessary when the texture is of silk. All this involves naturally great comparative expense, not less than £ 10 per square yard."

Leather is cured in a primitive way for making water buckets, country harness, saddles, and shoes. It is not an uncommon sight in Hyderabad to see the Arabs and the Rohillas going about with large ornamented shields thrown over their backs. These are made locally of thick leather, and ornamented with silver or gold fittings. Large leathern bottles (chaggals) are made in Sirpur, Adilabad District; and curious circular boats made of reeds, and covered with hides are used for transit at the several fords on the Godavery and Krishna.

Raichur is noted for its soft red coloured shoes, the embroidered ones being a special favourite with the Mohammedan ladies of rank in Hyderabad.

At one time glazed pottery was much in demand and many of the tombs at Golconda are adorned with enamelled tiles painted with quaint designs. A large quantity of earthen vessels such as goblets and drinking cups with very fine polishing are manufactured at Bhonghir, and they find a good sale in the markets of Hyderabad and other towns. At Raichur fancy earthen vessels of superior quality are made and exported.

Aurangabad was long famous for its paper and in the small town of Kagazpur on the road to Ellora caves, is still manufactured the paper which is largely used in Government offices. A coarse sort of paper was largely made in some taluks in the Mahbubnagar, Karimnagar and Nanded Districts, but the output nowadays is small owing to the cheapness of the imported article. The material out of which the paper is manufactured consists of rags and other miscellaneous articles. These are pounded well and all dust and dirt removed by washing. The pulp so obtained is then treated with lime and pounded again before it is left to settle for a week. After repeating several times this alternate operation of pounding and cleaning, the mass is thoroughly washed to detach every particle of lime. Some soda is then added to the

pulp, which is again pounded and then spread out to dry for several days. It is afterwards thrown into small chunnam cisterns filled with water, and kept there until sufficiently softened. The workmen then use a square frame of finely-constructed bamboo screen. It is dipped in the solution and slowly removed. The water oozes out, and the pulp settles in an even mass which is carefully adjusted and hung up to dry. When several such sheets are made and dried, they are spread out and glazed by rubbing a well-polished stone across the surface.

In every town gold and silver ornaments are made by smiths to meet the local demand. Silver filigree work of superior quality is turned out both in Karimnagar and Adilabad Districts. Aurangabad is famous for its silver ware and ornaments, some specimens of which shew exceedingly delicate work.

The celebrated "bidri ware" is named from the town of Bidar where it is chiefly made. Copper, zinc, tin, and lead are so blended as to make an alloy, dark and shining in appearance, wherewith the desired articles are made. These are generally ewres, jugs, washhand basins, betel nut boxes, spittoons, cups, sword and dagger handles. When the required designs are neatly etched on the surface, silver and sometimes gold is inlaid, and the article is finally turned and polished. The work is very delicate and highly artistic. Some very fine specimens of "bidri ware" were presented to H. R. H. The Prince of Wales (Edward VII) during his Indian tour in 1875. Muskets, blunderbusses, swords are manufactured in various parts of the dominions, and the weapons possessed by the military classes in Hyderabad are noted for their variety, workmanship and artistic value.

N. RAJARAM, B. A.

CHAND BUNDA,  
CHADDERGHAT,  
Hyderabad (Dn.).

Leather is cured in a primitive way for making water buckets, country harness, saddles, and shoes. It is not an uncommon sight in Hyderabad to see the Arabs and the Rohillas going about with large ornamented shields thrown over their backs. These are made locally of thick leather, and ornamented with silver or gold fittings. Large leathern bottles (*chaggals*) are made in Sirpur, Adilabad District; and curious circular boats made of reeds, and covered with hides are used for transit at the several fords on the Godavery and Krishna.

Raichur is noted for its soft red coloured shoes, the embroidered ones being a special favourite with the Mohammedan ladies of rank in Hyderabad.

At one time glazed pottery was much in demand and many of the tombs at Golconda are adorned with enamelled tiles painted with quaint designs. A large quantity of earthen vessels such as goblets and drinking cups with very fine polishing are manufactured at Bhonghir, and they find a good sale in the markets of Hyderabad and other towns. At Raichur fancy earthen vessels of superior quality are made and exported.

Aurangabad was long famous for its paper and in the small town of Kagazpur on the road to Ellora caves, is still manufactured the paper which is largely used in Government offices. A coarse sort of paper was largely made in some taluks in the Mahbubnagar, Karimnagar and Nanded Districts, but the output nowadays is small owing to the cheapness of the imported article. The material out of which the paper is manufactured consists of rags and other miscellaneous articles. These are pounded well and all dust and dirt removed by washing. The pulp so obtained is then treated with lime and pounded again before it is left to settle for a week. After repeating several times this alternate operation of pounding and cleaning, the mass is thoroughly washed to detach every particle of lime. Some soda is then added to the

pulp, which is again pounded and then spread out to dry for several days. It is afterwards thrown into small chunnam cisterns filled with water, and kept there until sufficiently softened. The workmen then use a square frame of finely-constructed bamboo screen. It is dipped in the solution and slowly removed. The water oozes out, and the pulp settles in an even mass which is carefully adjusted and hung up to dry. When several such sheets are made and dried, they are spread out and glazed by rubbing a well-polished stone across the surface.

In every town gold and silver ornaments are made by smiths to meet the local demand. Silver filigree work of superior quality is turned out both in Karimnagar and Adilabad Districts. Aurangabad is famous for its silver ware and ornaments, some specimens of which shew exceedingly delicate work.

The celebrated "bidri ware" is named from the town of Bidar where it is chiefly made. Copper, zinc, tin, and lead are so blended as to make an alloy, dark and shining in appearance, wherewith the desired articles are made. These are generally ewres, jugs, washhand basins, betel nut boxes, spittoons, cups, sword and dagger handles. When the required designs are neatly etched on the surface, silver and sometimes gold is inlaid, and the article is finally turned and polished. The work is very delicate and highly artistic. Some very fine specimens of "bidri ware" were presented to H. R. H. The Prince of Wales (Edward VII) during his Indian tour in 1875. Muskets, blunderbusses, swords are manufactured in various parts of the dominions, and the weapons possessed by the military classes in Hyderabad are noted for their variety, workmanship and artistic value.

N. RAJARAM, B. A.

CHAND BUNDA,  
CHADDERGHAT,  
*Hyderabad (Dn.).*



## SOCIAL SERVICE

## NURSING THE SICK.

**T**HERE are few fields of social usefulness more open to cultivation at the present time in India than that of guarding against disease and nursing the sick. I shall deal in this article with only one of India's scourges in this connexion, malaria, and shall write merely with the authority of a keenly interested layman. As the problems to be dealt with are so elementary and the knowledge to be imparted is so generally accepted, it will not be out of place even for a layman to impart it. What is needed today is the popularisation of modern knowledge.

Malaria is the scourge of India just as phthisis, or consumption, has been the scourge of England. Plague and cholera impress the mind more readily by their terrible forms and immediate deadly effects, but as a matter of simple statistics the ravages of malaria, if less openly and outwardly impressive, are inwardly a thousand times more serious. The deaths from malaria mount up to millions every year, but this is in no way the limit of the evil. It is the physical and mental weakness of the vast majority who are attacked, but do not succumb, which in the long run produces the most disastrous of all effects. The innate power and effective capacity of any nation depends more than anything else upon its physical and mental vitality. We who are average people, can do great things and think great thoughts, when we are in good health; but it is only the hero and the saint who can persist in 'enterprises of great pith and moment' when vitality is low and the pulse of life is feeble.

The history of nations bears out this statement in a remarkable manner. What was actually the case in ancient India we cannot say, though there is evidence to prove that malaria was not so prevalent then as now. But in Greece and Rome we know for certain that the spread of malaria

became one of the great causes of the weakening of national life at the centre. Even to this day the districts round Rome and Athens are among the most malarial in Europe, and the population has not yet recovered its old vitality.

The innumerable experiments that have been tried have proved the mosquito theory of malaria infection. Whether there may be other causes also has yet to be thoroughly investigated, but it is possible now to say with scientific accuracy that the mosquito-bite is the greatest, if not the only, cause of infection. The marvellous results which have already been obtained in Panama, Ismailia and Sierra Leone show what can be done in the way of diminishing the disease. We are no longer in a hopeless case, attacked by an insidious enemy whose strongholds are hidden from our gaze. We can go right into our enemy's citadel and there carry on the attack.

But in India mosquito destruction is beset with enormous difficulties. The experiments even in such a favourable situation as the Lahore cantonments have not altogether come up to expectations though the results were good as far as they went. In the near future, it may be hoped that more effective methods of mosquito destruction may be discovered and more rapid progress made. One fact has become obvious, that the question of drainage is one of primary importance and that only by means of large undertakings can a satisfactory improvement be made in many of the larger cities of India. Two great schemes are now being prepared in the Panjab; first the clearing of the *Bela* at Delhi which remains flooded throughout the rainy season of the year close to the city, secondly the draining and filling up of the lower levels around Amritsar. Such schemes will have to be undertaken in many parts of India, especially where embankments have stopped the natural flow of the rain waters.

But it is obvious that this is the work of

public authorities, and that all that individuals can do is to take deep interest in Government measures and further their adoption. At the same time, much may be done individually to prevent the spread of mosquitos in smaller areas and to keep free from mosquito infection personally. It is wonderful, for instance, what a diminution of mosquitos takes place, if vegetable growth is not allowed too close to the dwelling, and again if any standing water is sprinkled with kerosine once a week during the months of March and April and also during intervals in the rainy season. Much more can be done by taking down curtains, etc. within the house and avoiding collections of papers, etc. in odd corners of the dwelling. A room that is somewhat bare and constantly swept and cleaned should be used to sleep in. Every scrap of useless furniture and hangings should be cleared away. Sulphur mixed with incense should be burnt from time to time during the worst seasons and wire-gauze should be placed over the upper-windows. It may not be possible to banish mosquitos entirely by such simple remedies, but it will be found possible enormously to reduce them, and it should be remembered for consolation that it is not more than one bite in a hundred that will infect the body. For only a comparatively few mosquitos are themselves infected. It is true that the first bite may be the infecting one, but the chances are against it. There is therefore an immense gain in keeping down the number of mosquitos to a minimum, even though they cannot all be exterminated.

Mosquito netting for the bed has been known in India long before the new theory of malaria was formulated. The expense is not great, compared with the terrible expense of an attack of malaria, and the immunity from mosquito-bites by this means is very considerable. When it is realized that the anopheles mosquito,—which alone is dangerous,—only comes out after sunset, it will be seen how extremely important it is to be protected during the defenceless hours of the night, when there is no chance of brushing away the attacking pest. One rule should be carefully observed. The net should always be let down before sunset, otherwise two or three mosquitos of the infecting type may get inside the folds of the

net before it is lowered. The utmost care should also be taken to keep the net free from holes, for a net with many holes in it is a mosquito trap instead of a preventive. If, when out on a visit, or travelling on a steamer, or at other times, the use of a net is impossible, it is easy to obtain a certain amount of protection by the use of a little kerosine on the head and hands and feet. In the case also of restless sleepers, whose hands during sleep unconsciously come against the sides of the mosquito net and get bitten through the net, a little kerosine put on them before retiring will be found a good protection.

If such simple expedients as these are carefully adopted, and quinine is taken regularly as a preventive during the worst seasons of the year, it will be a surprise to many to find how very seldom malarial fever breaks out in their houses. I have under my own observation those who have tried these remedies and whose health and vigour have been restored owing to freedom from the malarial scourge.

It may be said that this paper has been dealing with the disease of malaria and its prevention rather than the nursing of malarial patients. That is true. But prevention is by far the most effective means to lessen the disease. It is by disseminating the new information about malaria and by making people convinced that it is preventable that, in the long run, the greatest social service can be done. In earlier days mosquito nets and the like were regarded as somewhat of a luxury whose use was merely to prevent discomfort. Now they are known not merely to prevent discomfort but to prevent disease, which is a very different matter. It is quite possible that in the course of a generation their use may become far more common than it is today and still further means of protection may be devised. But this can only take place, if the new ideas of malaria prevention spread rapidly among the educated classes and through them to others.

But, whatever may be done in the way of prevention, fever attacks will still continue. It is alas! one of the commonest experiences of modern India to have a member of the family attacked by fever or to be in the midst of an epidemic. What is to be done in such cases?

In an epidemic, social service may be rendered in two ways. First of all by finding out the houses in the poorer quarters of the town and seeing that a sufficient supply of quinine is administered to the sick patients and that pure milk in sufficient quantities is available. In the terrible epidemic at Amritsar in October and November, 1908, this quinine and milk distribution was performed by voluntary workers with admirable results. Secondly—a harder task to perform,—there should be every possible influence brought to bear on those who are not yet attacked to get them to take quinine daily as a preventive measure. During that fatal year in the Panjab and United Provinces of 1908 the number of deaths from malaria in the prisons was almost nil, solely on account of regular quinine consumption during the fever season.

Lastly, let us consider some elementary rules of nursing itself. In the case of individuals who are attacked by fever prompt and intelligent nursing may altogether change the character of the severity of the attack. The one invariable rule, as soon as the shivering attack, which preludes fever, comes on, is to get the patient to bed and during the ague stage to keep him warm. This should be done by covering with quilts or blankets, not by shutting windows and doors. Sometimes a hot cup of tea will bring on perspiration and break the fever at its earliest point. But generally the hot feverish stage will succeed the shivering. The quinine should be given as soon as possible in a liquid form. It should be remembered that quinine alone can attack directly the malaria bacilli and if the quinine can be digested it will do its work. The difficulty is that the fever itself often prevents the digestion of the quinine. When the digestive organs turn against the ordinary quinine, the euquinine, which is quite tasteless, should be tried. A small box can be obtained for twelve annas and it is a most useful thing to have in hand. In three cases recently I was able to reduce the fever within twelve hours by the use of euquinine, when the ordinary quinine could not be digested. After ten grains the temperature fell in each case from  $106^{\circ}$  to below  $100^{\circ}$ . I have never yet found a patient who could not take it even when the fever was at its height.

It needs hardly to be mentioned that a purge at the beginning of a fever attack is generally advisable. In cases where a doctor cannot be consulted Epsom salts are usually the best and safest. Nothing but milk food should be allowed, and a small quantity should be taken at an interval of two hours rather than larger quantities less frequently.

Everything shall be done in nursing to make the room quite fresh and cool. A curious habit exists in India of keeping the head covered up during high fever. This is against all laws of health and should be avoided. By bathing the head with cold or iced water the temperature can often be brought down one or two degrees and the patient's suffering greatly relieved. As far as possible there should be quiet in the room and in the surroundings. A crowd of visitors, who make the patient excite himself by talking, is not to be allowed, though everything should be done in a quiet way to keep him cheerful and to prevent despondency. If sleep is at all possible, it is far the best restorative. Perfect cleanliness in everything round about the patient is one of the secrets of good nursing. A refreshing effect is made upon the patient by pure white cotton or linen coverings spread over the bed and a neat and tidy room with nothing stale or unsightly left about. When I was suffering from a long bout of malaria in the Walker Hospital at Simla last year, it was this sense of perfect cleanliness which left upon my mind the most vivid recollection. Life seemed, in spite of the fever, to become fresh and cheerful, where there were flowers before me on a clean white cloth and every thing round was spotlessly clean.

When the fever attack is subsiding, the greatest possible care is needed. The quinine should be continued in full doses for some days and there should be no over-exertion of any kind. It is much safer to stay in bed for an extra day than to get out too quickly and bring back the fever. The milk diet should only gradually be changed for more solid food.

All that I have been saying is very simple and elementary, but my own experience among students goes to show that it is this very elementary knowledge that is most needed. I have found a patient with a temperature of  $107^{\circ}$  having his head wrapped

up in his quilt until the veins were almost bursting. I have found a huqqa being smoked by a group of visitors close to a sick man's bed in a badly ventilated room, and loud talk going on in a stifling atmosphere when the patient's forehead was racked with pain. I have seen a poor sick student tossing from side to side in an agony of suffocation when all he needed was for doors and windows to be opened and pure fresh air to be let in. Nursing is an art. It requires careful attention to every detail and the tenderest sympathy with suffering. There are few things that strengthen more the cords of affection and friendship than the kindly help that can be rendered in times of sickness. But sym-

pathy is seen best by deeds, not words, by actions rather than sentiments.

At this time, when the heart of young India is beating strongly with desire for service, my object will be served, if I can merely point out, in the briefest suggestions concerning the treatment of a single disease, what great opportunities there are in the kindly nursing of the sick. Any one who will begin in the simple way I have mentioned will not end there. Other ways of helping the sick, in more difficult cases than malaria, will present themselves and the active habits of service thus formed will bring out those qualities which may be used in the greater service of the nation itself.

DELHI.

C. F. ANDREWS.

## INDIA—THROUGH HER INDUSTRIES

### I

#### THE NITRE INDUSTRY IN TIRHUT (BENGAL).

##### INTRODUCTION.

**D**R. P. C. Roy, the prominent scientific figure of modern India, in an excellent contribution to the Modern Review on "India and the International Congress of applied Chemistry", wrote in August, 1909, thus—

"The world, we mean the world of science is progressing, India alone refuses to move. It is true there are signs of awakening which presage a hopeful future \* \* \*. Those who wish to take to the study of Chemistry must not approach it with a light heart. A life-long unflagging zeal and devotion is necessary in order to achieve anything worthy the name. This is an age of intellectual competition. That country which can produce the largest number of brain-workers will in the long run come off victorious. A very large number of students have been attracted to Chemistry from merely mercenary motives. As Emerson truly observes 'The history of man is a series of conspiracies to win from nature some advantage without paying for it.' The Goddess of science does not, however, condescend to appear before a false unfaithful worshipper. More than a thousand years ago the precursor of Indian Chemists, the celebrated Nagarjuna, after years of devotion to his favourite subject exclaimed,—

"हादशानि च वर्षाणि सहाक्षशः कृवी मया

\* \* \* \*

यदि तुष्टामि मे देवि सर्व्वदा भक्तवत्सले

दुर्लभं विषु लोकेषु रसवन्मं ददस्व मे ॥"

For twelve years I have gone through severe penances [*i.e.*, assiduously pursued the subject], O, Goddess! If thou art propitiated be pleased to communicate to me the rare knowledge of Chemistry.

Is it too much to expect that the Indians, the descendants of the Rishies of old, should take to the pursuit of knowledge for its own sake?"

Dr. Ananda Kumarswamy, the true genius of Indian art, in his comment on the above article of Dr. Roy added :—

"It is significant that at this very Chemical Congress referred to in Professor Roy's paper, an important address dealt with the very point."

Professor Wilt of Berlin, in an address to the combined sections of the Congress, pleaded eloquently for a study of the old empirical methods before these were lost entirely to humanity.

"We have" he said, "living empiricism at our doors which we allow to die and to sink into oblivion, without attempting to study it and to learn the lesson it has to teach—a treasure of information of incalculable magnitude hoarded up in the course of centuries by the skill and patience of countless millions of men, who were, and are as keen in the study of nature as they are reluctant to draw general conclusions from their observations—. This great treasure is the industrial experience of the Eastern nations. It is an undoubted fact, and if it were not, a single visit to the South Kensington Museum would prove it, that the people of Persia, India, China, Japan, the inhabitants of Burma, Siam, Cambodia, and the innumerable islands of the Pacific are possessed of methods for the treatment and utilisation of the products of nature which are in many cases equal if not superior to our own. These



methods must be to a large extent based upon chemical principles. Is it not strange that we know so little about them, and that little generally only indirectly through the accounts of travellers who were not chemists? If all these peculiar methods were fully known and described by persons who have seen them applied and watched their application with the eyes of a chemist, it would certainly be not only of interest but also of the greatest utility to our own industry, for it is the elucidation of empirical methods which in the new light that science sheds upon them, leads to new departure and to progress."

The above lines have been very instructive to me, and in pursuance of this object, *viz.*, to take a survey of some of the industries, I made up my mind before the Pujah vacation to take a trip round any district in Bengal that would give me every opportunity of enlightening myself about the working of some industrial concern. Our college closed on the 12th October and some of the professors according to their own selection went out to different places each for his own work in the particular branch he is concerned with, *viz.*, History, Economics, etc. For myself I made a choice of a place, a few miles off Durbhunga—a district in Bengal—a small town known as Roserha.\* The advantages I thought I would derive from going there was that it being within the nitre producing districts, it might possibly present ample opportunities of looking into the actual working of the several processes. The town contains among other things a tolerably large saltpetre refinery belonging to one Omrao Mahto—a noomah or salt merchant by

\* "Roserha—a town within the head quarters subdivision of Durbhunga District, Bengal, situated 25° 45' N. & 86° 2' E. on the east bank of the little Gandak just below the confluence of that river with Boghmati. Population (1901) - 10,245. Owing to its position in the little Gandak, Roserha was at one time the largest market in the south of the District but though it is still an important bazar it has somewhat lost its importance since the opening of the Railway. Roserha was constituted a municipality in 1869."—*Imp. Gazetteer, Vol. XXI, 1909*

"Here is a *thana*, a distillery, and perhaps the considerable bazar in Tirhut. A very large trade is carried on in grain, oil seeds, saltpetre, cloth and other articles. There are several Bengali merchants who trade largely in *ghi*. An aided English School was established in 1870."—*Hunter's statistical Account of Bengal*.

The School has been abolished in 1888. This Charitable Dispensary both for outdoor and indoor patients with an assistant surgeon has been established and supported by the municipality.

The export trade goes over 25 lacs per annum.

caste who is reckoned as one of the rich natives of the locality. The merchant seemed to me to be very polite. Out of the income he derived from his concern, he has built up a very good temple which he has consecrated to his gods "Sita-Rama" whose images he has established within at some cost. This merchant and his manager received me very kindly and courteously, whenever, I used to visit his refinery and explained me everything I asked to know and showed me the various processes all round without feeling disturbed in any way. They were even kind enough to supply me with various samples of their products and allowed me to take photographs of the different parts of the factory. In the following lines I intend giving a summary of the different processes of the saltpetre industry of our country.

#### THE MANUFACTURE OF NITRE.

Every one is believed to be familiar with the name "Sora" which is sold in any grocer's shop in the Indian Bazar—a white mass crystallising in rhombic needles. People use this for many purposes as in fireworks, medically in various diseases, the efficacy whereof is still known even to a remote villager. Many of our common countrymen know very well that the "shahebs" import it, to their country from here for the manufacture of gunpowder or "barud" as they call it for which reason it has become till up to the present day a most profitable industrial pursuit from days long gone by. However and whatever might be its uses in the present day, originally, that is prior to its manufacture on a large scale solely as an ingredient for gunpowder, its use might have been restricted merely to purposes of manure or means for enriching soil and this belief is maintained up-to-date among the farmers, as experience has taught them that the soils that effloresce very profusely yield a better crop than those which do so in a less degree or not at all. The origin of the name "Sora" might, therefore, be suspected as being associated with this use as "Sora" or manure from the remotest times.

If one travels through these nitre producing districts his eyes will no doubt be attracted to the white incrustation upon old dwellings, heaps of ruins, roadside drains,

huge earthy deposits and particularly in a greater degree over houses left unoccupied for a long time, on uncultivated lands and barren soils. The abundance of this product in nature is thus seen. The villagers are quite acquainted with the fact that this white efflorescence is of no mean importance, though it spoils the appearance of the buildings, etc., in as much as a large industry lies hidden within it. A particular sect of these villages surrounding these districts, known as *nuniahs* sometimes mistakenly called *luniahs*, are seen engaged in the simple though tedious work of accumulating these white incrustations to make them a stock for attaining their livelihood. These poor *nuniahs* would often be seen before these dwellings with a *khurpi* (a small hand grass-mower or earth-digging instrument looking like a mason's trowel but instead of being round and smooth in the face of it, it is somewhat broader towards the toe with sharpened ends) and a *Tokri* (a small basket) begging permission of the owners to scrape out the ugly looking irregular white patches appearing on their buildings. Sometimes they would prove welcome visitors as they would volunteer their services for making the walls clean by removing the incrustation of saline matter, but at others they would get into difficulty where their ill-luck would bring them before the dishonest servants of some opulent merchant or landholder who would not allow them to scrape out the efflorescence without extracting some little money from them or in kind of impure common salt which they prepare out of these scrapings. I remember very well to have formed friendship with a few of these poor *nuniahs*, during my stay there for about two years previously in 1901 to 1903, for lending them every help and permission to collect these white mineral deposits on the stable and out-offices of my bungalow and as these were very old they showed great satisfaction—the yield of crude nitre being consequently high. They thus visit me as often as the incrustations would reappear. I followed them sometimes to their homes with a curiosity to know what they would do with these scrapings, a description of which will give an idea of the necessary preliminary operations the crude product undergoes, before they are brought to the

refinery works. So to describe the nitre industry this forms a beginning without which a clear idea of the manufacture is not possible.

The earthy scrapings, the poor *nuniahs* would collect close to their habitation in heaps. In front of these mounds is seen a circular vat, 2' diameter and  $1\frac{1}{2}$  deep, made of mud and erected on a raised ground (a full description of the construction of these is given later on with that of the refinery mud-filter, *vide* illustration No. 2.) looking like the *naud* in which the village cattle are fed with fodder. On examination it is found that this forms a lixiviating tank wherein the *nuniah* carries the saline muddy deposits, puts in a few *ghailas* (buckets) of water, the proportion is well-known to them (15 to 20 baskets of earth and 15 to 20 *ghailas* of water) as they are quite experienced in the job by continued practice,—the art having come down in their family from their forefathers, the only pious legacy which they in their turn are to bequeath also to their posterity. The mud is lixiviated by the water with continued thrashing over by the feet till it is brought to the desired fluid condition, when some more water is added the whole well raked up again for sometime and then allowed to remain tranquil for several hours, the solution of the saline matter thus finds way through a channel of bamboo attached to a hole underneath the filter, to the clear *gamla* or *ghaila* (an earthen receiver or basin) placed in front of this. This *Rasa* or lye, which collects in a large wide *gamla*, remains exposed to the sun for natural evaporation wherefrom it is carried to an iron pan kept on a *choola* or fire-place for boiling over—the fuel being dried leaves, twigs, faggots and branches of trees which the *nuniahs* collect from *Gachis* or topes of trees. The concentration point being reached which they easily understand by taking a little of the liquor out on a small earthen plate or on a broken piece of *khairail* or tile, or a fresh leaf of a tree, allowing it to cool whereby a crop of crystals results if the solution is saturated. The raw lye at this state of concentration is then transferred to another earthen pot or a *gamli* placed deep in the earth where it is allowed to cool. Common salt (*kutchi nineak* as they call it for it contains many impurities)

which is always a constituent of this liquor comes out as an extraneous product first. The salt is removed and the lye transferred to another earthen pot of similar nature just described and covered over with a *chatai* or matting. Within 36 hours the *sora* crystallises out, this is taken out and gathered in a basket, the water drains off and the nitre dries up in the air. The remainder of the liquor or mother liquor is again put in the boiling pan and the *gada* or *maila* that settles at the *tar* or bottom of the *gamli* is taken out and put over the accumulated earth. The process is, therefore, continuous and one can easily see the *nuniah* and his family quite engaged in all the seasons except during the rains with this industrial pursuit. The nitre thus obtained is called the "Kutchia Sora" of the village *nuniah*s. As they are not licensed to sell *nimak*, these *nuniah*s use the salt obtained for their own use. The cost of manufacturing this *Kutchia Sora* for a *nuniah* is not much. He has to pay to the government for a license, four annas only per annum for this crude nitre making. The only utensils he requires for the manufacture are generally an iron *Karahi*\* or boiling pan 2 to 3' diameter and 1½ to 2' deep made of thin iron sheets rivetted together and shaped such that the bottom looks more or less conical and for which the *nuniah* pays Re. ¼ to 1-8 only; besides the *Karahi* two or three *Khurpis* costing about four annas, and two earthen *gamlis* costing an equal amount and one *Kodali* or spade costing about a rupee and some four or five earthen *ghailas* and 2 or 3 baskets costing about 8 annas—are all that a village *nuniah*'s small factory is equipped with. The construction of mud-filters, *choola* or hearths and every other work concerning his small manufactory are done by himself and his family, so he has not to pay anything for labour. I have found their homes quite close to the river Gandak,† so they do not feel the difficulty of a good water-supply. The selling price of this *Sora* ranges from Rs. 2 to 3/12 per maund according to the quality or percentage of pure nitre it contains.

\* These are made out of thin iron sheets imported from Calcutta and thus *karahi*-making forms one of the main manufactures of Roserha bazar which supplies to all the villages around.

† There are other *nuniah*s far from the river who get their water from neighbouring wells and tanks with some difficulty no doubt,

This crude nitre forms the only subsistence of these poor *nuniah*s.

Little these poor expert *nuniah*s take care to know the cause of this efflorescence which they subsist on, and here we have got a fact from actual experience in support of Mr. Wilt's statement before the International Congress of Applied Chemistry which our Dr. Koomarswamy referred to in his paper "who are as keen in the study of nature as they are reluctant to draw general conclusions from their observations." To the eyes of a chemical observer travelling through these place the most suitable conditions for the natural abundance of this chemical compound or the soil are at once apparent, approaching very nearly to the theoretical ideal of the chemists; for the vast tract of land populated as it is with people nearly 500 per sq. mile as some authority writes—mostly given to agriculture for that forms the only means upon which they depend for their livelihood and hence the necessity of keeping up of a good many domestic animals such as cattle etc., is most evident. These by their dung and other secretions fully contribute to the supply of nitrogen to the soils.\* The temperature throughout the year is also favourable to the conditions as it ranges from 68°F to 78°F even with a humidity of over 80%† thus helping the Pasteur theory, verified by Muntz, of the growth of the peculiar micro-organism (*micrococcus*—a nitrifying bacteria) from air to the soil. These organised ferment gradually decompose the nitrogenous organic matter (cowdung, horsedung, urine animal and vegetable refuses, rubbish and such other *humus*) into ammonia and the collateral conditions, so favourable in these places *viz.*, dry air, little or no rain, and a large proportion of weathered crystalline rock containing felspar (a compound rich in potassium—a double silicate of potassium and aluminium) in the soil, act together to convert the ammonia formed by slow combustion or oxidation to *nitrous and nitric acid* which acting upon the basic potassium salts in the soil reduce a considerable portion of it into the *nitrate* which comes up to the surface "by capillary action

\* Nitre is now manufactured from air.

† From Hokand's Contribution to the Imperia Gazetteer,

during the long periods of surface dessication" following a small monsoon rainfall and thus appears as white efflorescence (which increases in abundance and grows as fast as it is removed), both in the open fields exposed to strong sunlight as also under the shade of trees or coverings. In this way each village of these districts in Tirhut by its own natural condition becomes, to use the words of Holland, the eminent Indian Geologist, "a perfect laboratory for the formation of potassium nitrate." This crude nitre "*Katchia Sora*" obtained by the *nuniahs* is then brought to the refinery one of which, as herein-before mentioned, I visited. The refinery though specially constructed for the purification of this crude nitre, yet for reasons which will be described later on has a nitre "plantation" attached to it. The rich owners of these refineries purchase this "*Katchia Sora*" in two different methods *viz.* by the advance system and cash-system. By the former method a certain amount of money is advanced to the poor *nuniahs* of the villages surrounding the refinery, and thus a regular account is opened in their names. This system keeps poor *nuniahs* in life-long debts and quite fettered legally to these *Baniahs* or merchants, for they are to supply regularly to them the petty yield of their small manufactory. This system is of course no doubt advantageous to the refinerywalla. The other system is easy and by this method the product is purchased from the village *nuniahs* after due appraisement which settles the price from Re. 1 to even Rs. 3-12 per maund according to the quality or nitre value of the samples which experts (not scientific, but experienced hands who have gained knowledge of it by constant touch with the subject practically) attached to the refinery can judge only by looking into them on the palms of the hands. This price is paid in cash as soon as the "*mal*" (product) is weighed and stocked. In the advance system, however, though the prices are settled in the same way as in the cash system, still, to speak from my experience, the poor *nuniahs* have the risk of submitting themselves to the mercy of the *Mahajan* and his servants, and these latter, I am afraid, are not truly honest figures. Further the *nuniahs* are also to pay some interest for moneys

advanced—thus they are ultimately loose no doubt.

The impure or *katchia* nitre which looks muddy and mixed with saline crystalline matter is thus stocked in the *golas* or godowns attached to the refinery; a general view of this is shewn from behind the figure No. 2 reproduced from a photograph taken by me on the spot. To describe the refinery briefly it may be done in the following few lines. On the north is the godown consisting of big sheds of *khabrail* (tiles) covering an area of about one third of an acre, on the south are a set of filtering tanks, a dozen in number, arranged in a row over an earthen mound. On the east is a big pile of earth which forms the plantation proper. The centre forms a large quadrangle 400' X 200' nearly towards the western side of which is another row of filtering tanks (shewn in figure No. 2.) and a few feet towards the west stands a very large *khabrail* shed some 350' long and 120' broad containing the crystallising vats 2 to 3' diameter and 1½ to 2' deep embedded in the earthy floor and the boiling pans of revetted iron sheets 1/4 to 1/10" thick and 4 to 6' in diameter and 3 to 5' deep. These boiling pans are placed over hearths or fire ovens made of *kutchapucca* masonry over which the *karahi* is placed and then covered on the sides with mud-plastering all over. There is an opening underneath for fuel—(leaves, branches, faggots of *Sisam*, *Am*, *kanthal* and other trees) as well as for a free ventilation of air to help in the combustion of the fuel and flue to carry out the smoke. The whole shed is divided into three apartments; each has a *Karahi* or boiling pan on a *choola* hearth placed at a corner facing the quadrangle almost near the edge of the shed, which has been purposely done to secure the manifold advantages of allowing the free passage of smoke outside carrying on the boiling process in full light (the interior being darker) of easily supplying the fuel to the *choolas*, and getting clear ashes. In the interior of each apartment will be seen *gamlis* or shallow earthen vats embedded in the floor to the edge; the number being 30 to 36. These are the vats, in which crystallisation of the nitre takes place, arranged in parallel rows with sufficient space between to keep baskets *Tukris* or *Jhuris* wherein the crops of cry-





LANDING OF VIJAYA IN CEYLON (ABOUT 543 B. C.)

KUNTALINE PRESS, CALCUTTA.



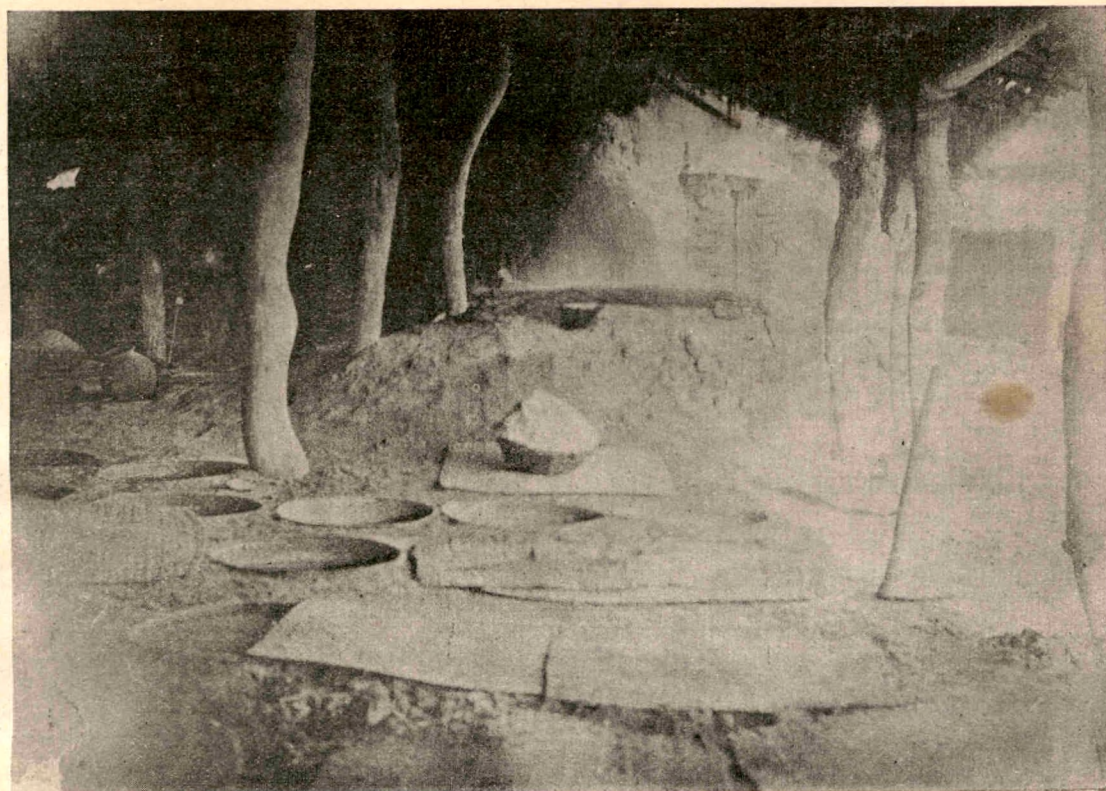


ILLUSTRATION No. I.

tallised nitre are placed for draining out the mother liquor. (*Vide* fig. No. I.) This shed or "boiling and crystallising shed" forms the nucleus of the "Sora refinery." Besides, there are other small sheds erected for *Dafter* or *gadi* (office) and for several other purposes as for stocking common salt, gunny bags and the like. There are some carts belonging to the factory for carrying *Jwalan* or *Jwaran* i.e. fuel, etc. Some 60 coolies, men, women, and boys are employed daily for the work divided into groups and sets, each set having a *meth* or head-man over them; one set engaged in scraping the earth, other in the mud filters, another carrying water, and a particular set is engaged in the actual work of the refinery i.e. boiling and crystallising under the direct supervision of the manager and the owner of the refinery. The wages vary, for men 4 Rs. to 5 Rs. per month, women Rs. 3 to 3-8 and boys Rs. 2 to 2-8. Some experts get as much as six rupees per mensem. The wages were even low 2 or 3 years back but owing to the

increase of the price of the food grain due to recent famine the present rate has been reached to. The workmen labour from sunrise to sunset with one hour recess allowed for *Jalpan* or tiffin.

The crude nitre of the village *nuniah*s refined by the following methods:—

(I) Evaporation and concentration of the liquor formed out of the crude nitre.

(II) Crystallisation of the concentrated lye in the vats.

In the boiling pan referred to above *maunds* of the crude nitre are measured on and 20 *ghailas* of water are poured. The whole allowed to dissolve after which the *choola* is fired, the solution begins to boil. The boiling is continued for about 2 hours or more according to the quality of the crude product. During concentration after the usual time of boiling, one man always takes some liquor from the boiling pan and often puts it upon a leaf or an earthen saucer to see whether crystallisation takes place. As soon as he is satisfied, the lye is trans-

ferred to small vats embedded in the floor, where it is allowed to cool for twelve hours being covered over with a *jhaup* or *chatai* (a matting of palm leaves) whereby the impurities or *gad* as they call it settle at the bottom (tar in Hindi). The liquor is then again very carefully taken out and transferred to a similar but well cleared vat and there allowed to remain covered with matting from three to four days when the nitre crystallises out in fine rhohabic needles which are salted out and placed in a *Tukri* or *Jhuri* (basket of bamboo) placed very near the vats on the floor of the shed. Figure No. 1 reproduced from a photograph taken on the spot gives a view of the *choola* in the extreme corner with vats in front embedded to the earth, some covered with *chatai* and on the floor is seen a basket containing a crop of crystallised saltpetre just draining out the mother liquor. The *gada* of the first vats are taken out and mixed with the heaps of earth placed in the quadrangle of the factory the use of which (earth) this will be described hereafter. The mother liquor remaining after the nitre crystals are taken out is again put in the boiling pan or *karahi* to which four maunds of crude nitre is added and water to make up to twenty *ghailas* is poured in. The whole mass of liquor is again concentrated to the desired point but in crystallising vats, whence after twelve hours it is transferred to clear vats, allowed to remain from 3 to 4 days when the crystals appear they are taken out, placed in baskets drained and dried and then stocked. The mother liquor again put in the boiling pan, the *gada* mixed up in the *matti* or earth kept in the open air in the quadrangle. Thus the operations are continually going on from season to season throughout the year except a short period of the monsoon and during some holidays\*

\* *Chatt* (चठ) on the last day of the *kartik* month, *dewali* and *maharam* are the principle holidays.

the two making up not more than a month even. The average outturn of crystallised nitre or *Kalmi sora* or *dobara sora*† as the refiners term it per 4 maunds of crude nitre used is  $1\frac{1}{2}$  to 2 maunds i.e., about 35 to 50% of the *katchia sora*. The nitre value of this sora from a sample I brought from the factory, as estimated by me in the College Laboratory according to *Lungi's* method gave me 88.632%. On filtration and again crystallising the lye obtained from the solution of the nitre, I have got a very fine white sample of crystallised product the nitre value of which I found by the *Lungi's* method to be 99.92. The factory sample on filtration has given some earthy residue for which reason it looks brownish, and its nitre value did not come up to the mark as specified by the owner of the refinery which was 95%. Further they judge this value only by the eyes, so it is very likely that their value should broadly differ from that obtained by accurate scientific methods of modern times. The product they obtain is packed up in *Boras* or *Thalias* (Jute sacks) and then exported to Calcutta where the merchants purchase it at Rs. 7 to 7/12 per maund. The price is usually settled on "guaranteed maunds of impurities it contains per hundred maunds of the *mal* or product." The sample, I tested, has been said to be "5 maunds guaranteed" i.e., it contains 5 maunds impurities per 100 maunds of the nitre i.e., 5% only. Scientifically this has been proved to be inaccurate as I have just mentioned it contains impurities about 12%. The average outturn of "*Kalmi Sora*" from this refinery is about 1600 to 2000 maunds per annum.

(To be continued.)

MANINDRA NATH BANERJEE.

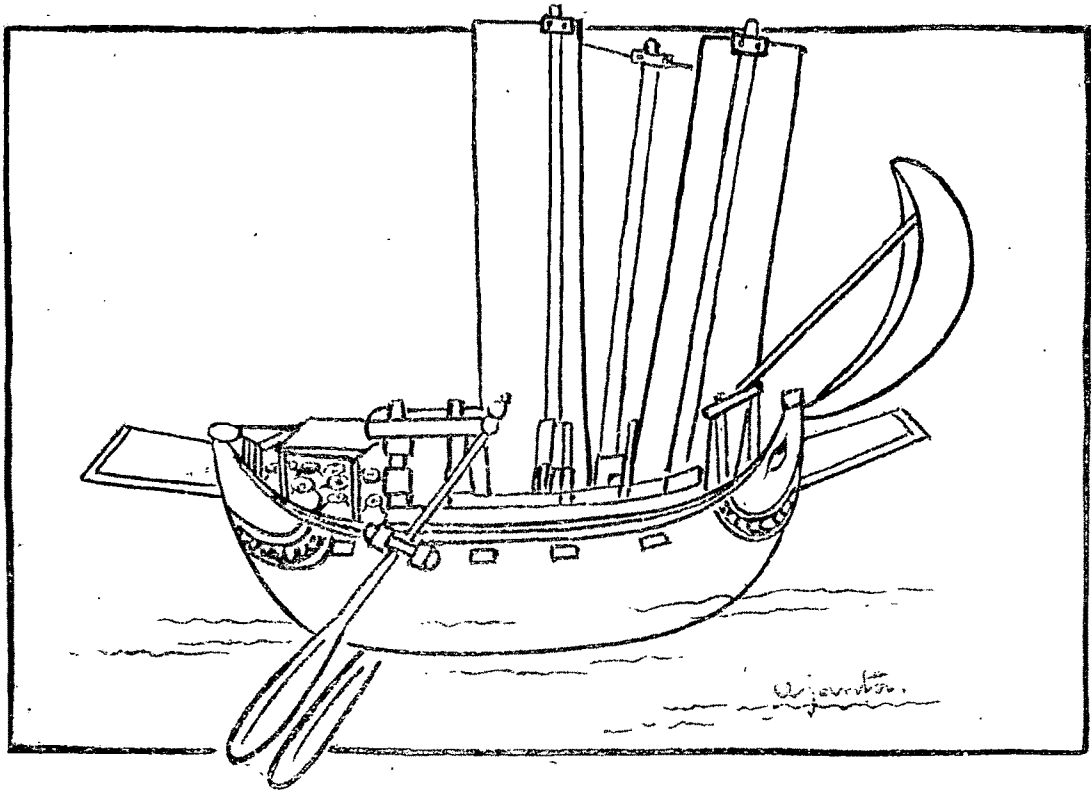
† Twice crystallised, once by the village *nuniah* and the second time by the refinery.

## SHIPS AND BOATS IN OLD INDIAN ART

### I.

ANY one who works at the early history of the shipping and sea-borne trade of India, must needs collect and

consider various kinds of evidence, both literary and monumental, bearing on the subject. The latter kind of evidence



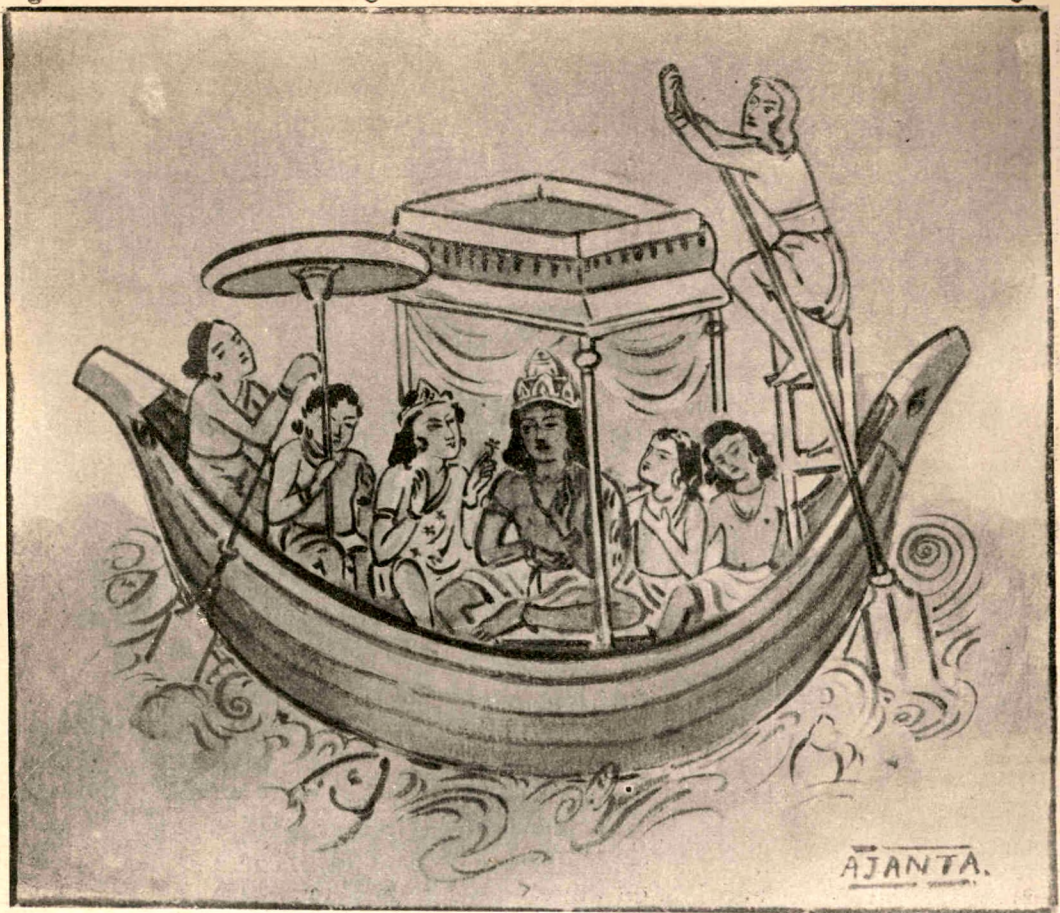
I. A SEA-GOING VESSEL—FROM THE AJANTA PAINTINGS.

namely, that supplied by monuments, though meagre in comparison with the available literary evidences, native and foreign alike, has however a compensating directness and freshness, nay, the permanence which art confers on a thing of beauty that remains a joy for ever. Indeed, the light that is thrown on ancient Indian shipping by old Indian art is not yet extinguished. In my previous contributions on the subject to the *Modern Review* I have referred to the representations of ships in Indian sculptures that are still extant. The earliest of them are those to be found among the Sanchi Sculptures belonging to an age so far back as the second century B. C. and also those found in the Kanter Caves belonging to the 2nd century A. D. I have further noticed the representation of a royal barge on that portion of the great temple of Jagannatha at Puri which was once a part of the black pagoda of Kanaraka belonging to the 12th century A. D. There are, however, other representations of ships in old Indian art belonging to some of the intervening centuries which cannot be passed over.

Very few of us probably know that there are a few very fine representations of old Indian ships and boats among the far-famed paintings of the Buddhist Cave-temples at Ajanta, whether the devotees of Buddhism, nineteen centuries ago or more, retreated from the distracting cares of the world to give themselves up to contemplation. There, for centuries, the wild ravine and the basaltic rocks were the scene of an application of labour, skill, perseverance and endurance that went to the excavation of these painted palaces, standing to this day as monuments of a boldness of conception and a defiance of difficulty, now unhappily foreign to the modern Indian character. The worth of the achievement will be further evident from the fact that "much of the work has been carried on with the help of artificial light and no great stretch of imagination is necessary to picture all that this involves in the Indian climate and in situations where thorough ventilation is impossible."<sup>\*</sup> About the truth and preci-

<sup>\*</sup> J. Griffiths, *the Paintings in the Buddhist Cave-temples of Ajanta*.





II. THE ROYAL PLEASURE-BOAT—AJANTA.

sion of the work which are no less admirable than its boldness and extent, Mr. Griffiths has the following glowing testimony:

"During my long and careful study of the caves I have not been able to detect a single instance where a mistake has been made by cutting away too much stone; for if once a slip of this kind occurred, it could only have been repaired by the insertion of a piece which would have been a blemish"\*

According to the best information the execution of these works is supposed to have extended from the 2nd century B. C. to the 7th or the 8th century A.D., covering a period of more than a thousand years. The earliest caves namely, the numbers, 13, 12, 10, 9, 8 arranged in the order of their age were made under the Andhra-bhrityas or Sata Karni kings in the 2nd and 1st century B. C. and the date of the latest ones namely

\* *Ibid.*

the numbers 1—5 is placed between 525—650 A.D. By the time of Hien-en-Tsang's visit, their execution was completed. Hien-en-Tsang's is the earliest recorded reference we have to these caves. The Chinese pilgrim did not himself visit Ajanta, but he was at the capital of Pulakeshi II, king of Maharashtra where he heard that "on the eastern frontier of the country is a great mountain with towering crags and a continuous stretch of piled-up rocks and scarped precipice. In this there is a Sangharam (monastery) constructed in a dark valley....On the four sides of the Vihara, on the stone walls are painted different scenes in the life of the Tathagata's preparatory life as a Bodhisattva....These scenes have been cut out with the greatest accuracy and finish."†

† Beal, *Buddhist Records of the Western World*, Vol II, p. 257.

The representations of ships and boats furnished by Ajanta paintings are mostly in Cave No. 2 of which the date is, as we have seen, placed between 525—650 A. D. These were the closing years of the age which witnessed the expansion of India and the spread of Indian thought and culture over the greater part of the Asiatic continent. The vitality and individuality of Indian civilisation were already fully developed during the spacious times of Gupta imperialism which about the end of the 7th century even transplanted itself to the farther east, aiding in the civilisation of Java, Cambodia, Siam, China and even Japan. After the passing away of the Gupta empire, the Government of India was in the opening of the 7th century A. D. divided between Harsha Bardhan of Kanauj and Pulakeshi II of the Deccan both of whom carried on extensive intercourse with foreign countries. The fame of Pulakeshi spread beyond the limits of India and "reached the ears of Khusru II, King of Persia, who in the 36th year of his reign, 625-6 A. D. even received a complimentary embassy from Pulakeshi. The courtesy was reciprocated by a return embassy sent from Persia which was received, in the Indian Court with due honour."\* There is a large fresco painting in the Cave No. 1 at Ajanta which is still easily recognisable as a vivid representation of the ceremonial attending the presentation of their credentials by the Persian envoys.

As might be naturally expected it was also the golden age of India's maritime activity which is reflected, though dimly, in the national art of the period. The imperial fleet was thoroughly organised consisting of hundreds of ships; and a naval invasion of Pulakeshi II reduced Puri "which was the mistress of the western seas."† About this time, as has been already hinted at, swarms of daring adventurers from Gujrat ports anticipating the enterprise of the Drakes and Frobishers or more properly of the Pilgrim fathers, sailed in search of plenty till the shores of Java arrested their progress and gave scope to their colonising ambition.

\* Vincent A. Smith, *Early History of India*, pp. 384, 385.

† See Dr. Bhandarkar's *Early History of the Deccan*, Ch. X.

The representations of ships and boats in the Ajanta paintings are therefore rightly interpreted by Griffiths as only, a "vivid testimony to the ancient foreign trade of India." Of the two representations herein reproduced, the first shows "a sea-going vessel with high stem and stern, with three oblong sails attached to as many upright masts. Each mast is surmounted by a truck and there is carried a lug-sail. The jib is well filled with wind. A sort of bow spirit projecting from a kind of gallows on deck is indicated with the outflying jib, square in form," like that borne till recent times by European vessels. The ship appears to be decked and has ports. Steering oars hang in sockets or row locks on the quarter, and eyes are painted on the bows. There is also an oar behind; and under the awning are a number of jars while two small platforms project fore and aft.‡ The vessel is of the Agra Mandira type as defined in the *Yukti Kalpataru*, our Sanskrit treatise on ships. The second representation is that of the emperor's pleasure boat which is "like the heraldic lymphad, with painted eyes at stem and stern, a pillared canopy amid ships and an umbrella forward, the steersmen being accommodated on a sort of ladder which remotely suggests the steersmen's chair in the modern Burmese rowboats; while a rower is in the bows."§ The vessel is of the Madhyamandira type and corresponds exactly to the form of those vessels which according to *Yukti Kalpataru* are to be used in pleasure trips by kings.

These sketches of ships and boats I owe to the courtesy of my esteemed friend Srijit Nandalal Bose, the foremost of the young Indian artists of the present day, who has recently made a first hand study of these Ajanta paintings.

The third representation from the Ajanta paintings reproduced here is that of the scene of the landing of Vijaya in Ceylon with his army and fleet and his installation. According to the *Mahawanso* and *Rajavallia* Prince Vijaya with his 700 followers was banished by the king Sinhaha (Sinhabahu) of Bengal for the oppressions they practised upon his subjects and they were put on board a ship and sent adrift, while their

‡ Griffiths in *The Paintings in the Buddhist Cave-Temples of Ajanta*, p. 17.

§ *Ibid*, p. 17.



wives and children were placed in two other separate ships and sent away similarly. The ships started from a place near the city of Sinhapura and on their way touched at the port of Supara which according to Burgess lay near the modern Bassein on the Western coast of the Deccan. Vijaya landed in Ceylon "on the day that the successor of former Buddhas reclined in the harbour of the two delightful *Sal* trees to attain Nirvana" approaching the island from the southern side and became the founder of the 'Great Dynasty.'

The conquest of Ceylon, laying as it did the foundation of a *Greater India*, was a national achievement that was calculated to stir deeply the popular mind and was naturally seized by the imagination of the artist as a fit theme for the exercise of its powers. It is thus that we can explain its place in our national gallery at Ajanta, as we can explain that of another similar representation suggestive of India's position in the Asiatic political system of old;—I mean the representation of Pulakeshi II receiving the Persian embassy. Truly, Ajanta unfolds some of the *forgotten* chapters of Indian history!

The explanation of the complex picture before us can best be given after Mr. Griffiths than whom no one is more competent to speak on the subject. On the left of the picture, issuing from a gateway, is a chief on his great white elephant, with a bow in his hand; and two minor chiefs, likewise on elephants, each shadowed by umbrella. They are accompanied by a retinue of foot-soldiers, some of whom bear banners and spears and others swords and shields. The drivers of the elephants, with goads in their hands are seated, in the usual manner, on the necks of the animals.

Sheaves of arrows are attached to the sides of the *howdahs*. The men are dressed in tightly-fitting, short-sleeved jackets and loin-cloths with long ends hanging behind in folds.

Below, four soldiers on horseback with spears are in a boat and to the right are represented again the group on their elephants, also in boats, engaged in battle, as the principal figures have just discharged their bows. The elephants sway their trunks about, as is their wont when excited. The near one is shown in the act of trumpeting, and the swing of his bell indicates motion. "These may be thought open to the criticism on Raphael's Cartoon of the Draught of Fishes, *viz.*, that his boat is too small to carry his figures. The Indian artist has used Raphael's treatment for Raphael's reason; preferring, by reduced and conventional indication of the inanimate and merely accessory vessels, to find space for expression, intelligible to his public, of the elephants and horses, and their riders, necessary to his story."

Vijaya Sinha, according to legends, went (543 B. C.) to Ceylon with a large following; the *Rakshasis* or female demons inhabiting it captivated them by their charms; but Vijaya, warned in a dream, escaped on a wonderful horse. He collected an army, gave each soldier a magic verse (*mantrā*) and returned. Falling upon the demons with great impetuosity, he totally routed them, some fleeing the island and others being drowned in the sea. He destroyed their town and established himself as king in the island to which he gave the name of Sinhala. (See Turnour's *Mahawanso*, Chp. 6-8.

RADHA KUMUD MOOKERJI.

## THE MISSION OF THE BRAHMO SAMAJ\*

### (I) The Church Idea.

THE Mission of the Brahma Samaj or the Theistic Church of India in the modern world is unique; and the work it has

undertaken to do is altogether new; *viz.*, to organise a system of religious culture and to build up a Church on the basis of natural and Universal Theism.

\* This article is the sum and substance of Pandit Siva Nath Sastri's recently published work, *viz.*

The Mission of the Brahma Samaj or the Theistic Church of Modern India (Second Edition, Pp. 108.

Now there are many amongst modern thinkers who are of opinion that natural Theism, having no firmer basis than human thought, is quite insecure for the purpose of starting a system of effective culture or for keeping up an active religious organisation. It is too open to the inroads of modern science and speculation. The doctrine of a Supreme Being, endowed with wisdom and love, on which alone it can be lastingly founded is, according to these thinkers, yet far from being established by human reason. All the ancient religions were safer, because they were supported by two well-known props, *viz.*, (I) *special and miraculous revelation* and (II) *infallible authority*.

In the face of such doubts the Theistic Church of India has undertaken to organise itself as a spiritually effective body. It is for this reason that we have called its mission unique. But what is our reply to these objections? First, our reply is very simple. Men must live according to their faith; they must abide by it, and they must preach it. They must propagate it if they truly believe that it leads to the good of man; and if they are wise, they should start social organisations for its effective propagation. Secondly, it is not simply from an inward conviction of truth that our adherence is due to the Theistic Church; but we believe that by the providence of a wise and merciful Being, this church has been brought into existence to furnish guidance to the people of this country and of the world at large during a period of crisis in the world's spiritual history. The Supreme Being is using the Theistic Church as a new blow-pipe, like

Price paperbound twelve annas and clothbound one Rupee. To be had at the Sadharan Brahma Samaj Office, 211 Cornwallis Street, Calcutta. We have tried to retain the author's language throughout the article.

The book is a clear statement of the fundamental principles of Brahmaism. The public interested in the study of religious movements long waited for such a book till their heart became sick. But now we find this book has been worth waiting for.

The author is a liberal of liberals and his book breathes forth the fragrance of sweet liberalism.

He says what he feels and his book is pervaded throughout with an atmosphere of deep spirituality.

Those who do hunger and thirst after righteousness should read this book and read it carefully; and they will not surely get stone for bread, nor brine for water.

The get-up of the book is excellent.—*The Writer*.

the one in a goldsmith's hand, to strengthen and divert the spiritual energies of the race into new directions by joining it, we fulfil His purpose and co-operate with Him in His great work.

The Theistic Church is not merely a system of new philosophy. Philosophy, as such, is meant for a few advanced thinkers; it engages their attention for sometime and then disappears in course of the evolution of human society and becomes a matter of historical opinion. But Modern Theism is not such. It is organising itself into a church or community of fellow believers, with definite ideas and courses of action. As a living seed falling into the ground at once proceeds to gather round itself a crust of earth as a sort of protection against the wear and tear of conflicting natural forces, and to allow itself time for development, so by Divine ordination, a re-created saving energy, coming into operation in human society, gathers round itself a number of sympathetic souls who form something like a crust round it and help it to carry out its object. Thus is the formation of a church natural and universal.

## (II) Theism Defined.

The faith of the Brahma Samaj is Natural and Universal Theism and not the Deism that was prevalent in the western world during the latter half of the eighteenth and the first half of the nineteenth century. Nor is it that poor and helpless faith, known to modern philosophy, which represents the Supreme Being only as the first link of a long chain of causation, as if he has, once for all, surrendered the government of the world to blind forces and to the silent but steady operation of natural laws working through a process of evolution no longer needing his personal guidance. The Theistic Church believes in Theism *i.e.* the doctrine of a Supreme Being endowed with wisdom and love.

In inuinciating such a thing as an Infinite Being endowed with wisdom and love, I render myself open to the charge of raising a great philosophical difficulty; for personality, some argue, means limitation and distinction, whereas infinitude, by its very nature, is undetermined and all-inclusive. To some thinkers, an Infinite Person may seem to be something like 'a golden cup of



stone', to use a familiar Bengali expression. But think deeply, and you will find that there is both unity and difference; room for both the infinite and the personal. The external world and the internal spirit of man are both *from* Him, *in* Him and *of* Him, manifestations of His supreme energy, wisdom and love, yet they are different—different not only from each other in their manifested selves, but also different from the supreme in their manifested natures and proportions. The supreme is *in* all, *includes* all, but *transcends* all. The relation is something like the one existing between the speaker and his speech. The word is ushered into existence by the will of the speaker and can be justly said to be *from* the speaker, *in* the speaker and *of* the speaker, yet it is not the speaker, but is only, an infinitesimal manifestation of the energy of the speaker. Similarly we have been launched into life by the will of the Supreme and may justly be said to be *from* the Supreme, *in* the Supreme and *of* the Supreme yet *not* the Supreme, being only infinitesimal manifestations of His energy. He pervades us, He includes us, He ingulfs us, He upholds, He is immanent in us and in the world; yet transcends both and is thereby distinct *from* both.

This conception, it will be found, is vastly different from the current Christian idea of an anthropomorphic and extra-cosmic Being called God, residing in a certain place called Heaven, knowing the affairs of men by reason of his Omniscience and ruling the world by reason of his almightiness. To us, Hindus of the East, such a conception is childish. To conceive an extra-cosmic Being is to give up his Infinitude; from which our Eastern minds shrink in disgust.

The Supreme Being has so constituted the soul of man and has so endowed it with spiritual instincts, that it naturally tends to mingle with Him in loving communion as the river runs to mingle with the sea. The Bhagavat defines loving communion, as "that incessant flowing of the soul into the oversoul, as flows the Ganges into the Sea." In Him is the full satisfaction of our spirit. To know him as truth is the greatest joy to its knowledge, to love him as the Supremely loveable is the highest satisfaction of its love and to exercise the active powers

in obedience to His guidance is the highest fulfilment of its aim in life.

Accordingly it will be seen that loving communion with the supreme is the second great point in that natural and universal Theism which the Theistic Church of India has adopted for itself.

### (III) The universal and the Local in Religion.

The laws of the spiritual world like those in the domain of nature are marked by uniformity and universality. Certainly there is revelation. As heat in any form is a revelation of the sun, and has its source in the sun, so spiritual life in any form, whether garbed under the misleading cover of oriental Panthism or occidental Anthropomorphism, is a revelation from the Supreme Being. There has been groping and finding for eternal truth in all lands and in all ages; and human search under certain condition has been blessed by such revelation. The study of a series like the "Sacred Books of the East" has convinced even the narrowest and most sectarian minds of the west, that there has been no monopoly in divine truth for any race. This discovery of the universality of Divine revelation has brought into the operation a new spirit in the modern world. (i) The old spirit of sectarianism which took pleasure in dividing and sub-dividing men into conflicting sects, is receiving a check. (ii) Men's eyes are turning to the distinction between the universal and the national or local, in popular religions. We cannot deny that there is such a distinction in all religions. Why in religion alone, there is such a distinction in all human institutions, nay, in human nature itself. The manner in which family and society are regulated may be different in different countries but the spirit is the same everywhere. The differences are but the local aspects of the same guiding principle.

Religion or man's attitude towards the Infinite can be viewed in many aspects. Some may regard Him from the standpoint of the knowing mind and may feel Him to be the *Supreme Truth*; others who view Him from the side of the emotions may regard Him as the *Supremely Loveable*; whereas a third class may view Him as the *Supreme Regulator* of human conduct.

Thus the Supreme Reality may reveal Himself to some minds as an abode of peace, to some as a benign master, to others as a friend, to some as a loving father, whilst perhaps to others He may reveal Himself as a loving consort of the soul. Different men approached Him from different stand-points and were differently enlightened. There is an element of truth in each point of view as we can plainly see. The error of sectarianism lay in conceiving its own point of view as the only true one and in contemptuously disregarding and at times carrying on mortal warfare with all others. The second error was that among the sects, the beliefs and practices which were purely local and national assumed in the eyes of their followers all the importance of universal principles and were accepted as the effects of the Supreme Being's special and miraculous revelation. It was under this conviction that endless wars were carried on among the sects.

Time has now come for discriminating between the universal and the local or national in religion and also for accentuating its universal aspects more than its local differences. The modes of expression of the piety of different races may be different but we cannot ignore the fact that these are local manifestations of the same fundamental truth, *viz.*—Natural and Universal Theism.

Let us now put briefly and in a concise form our ideal of the future religious life of mankind. Loving communion with the Supreme Being will be the guiding principle in which all sects, all parties, all communities of religious believers will unite, all other things being held to be national, local, traditional and secondary. Individuals also will have as much variety in their religious ideas and their local traditional and personal preference as their mental and spiritual constitutions vary. Religious bodies will also differ in their modes of church organisation, their social usages, their means of spiritual culture, their modes of propagation and active ministry, their rites of private and public service and in their domestic and social ceremonies; but they will agree in the main principles of the universal religion—namely in the Fatherhood of God and the Brotherhood of man, in the freedom of the human soul, in love and reverence for the great and the good

of all races, in the final triumph of righteousness, in the purity and elevation of domestic and social life as a stepping-stone to man's spiritual and social progress, in the love and service of man as the best way of serving the Supreme Being.

#### (iv) **Loving communion with the Supreme the essence of spiritual life.**

As rivers have their fruition and perfection in mingling with the ocean, so the human soul has its fruition and perfection in loving-communion with the Supreme. Accordingly the Theistic Church of India lays all the insistence, that is possible with its limited energy, on living and loving communion with the Supreme as the chief spiritual aim of its members. It is not simply a theological body delighting in clever expositions of nice points of liberal religion; nor is it merely a reformatory organisation, seeking to reform the many social abuses by which our dear country is afflicted. Of course social reform forms an important part of the programme of its work; but that is only its secondary aim, a part of the conscientious and consistent operation of its principles, but its main effort is directed towards enabling men and women themselves to the contemplation and loving communion with the Supreme.

Such loving communion is the spring from which flow all the streams of pure and elevated life. All righteousness, all unselfishness, all deeds of duty and sacrifice, all ennobling thoughts of the mind or impulses of the heart, all philanthropy, spring out of this fountain.

The exercise of loving communion with the Supreme Being is a source of peace and strength for the tempted, buffeted and careworn souls of men. The lovers of God, in all ages and all climes, have borne testimony to this fact. What the solitary nest is to the frightened bird, what the shady bush in the forest is to the arrow-stricken deer, what the safe harbour is to the passengers of a tempest-tossed ship, what the mother's bosom is to the suffering child, the same is the peaceful shelter at the feet of the Supreme Being. This abode of peace is ready at hand within the reach of all. Retire, O man, in your moments of trouble to the feet of this indwelling Power, in a spirit of resignation, and rest and

refreshment, hope and strength, peace and joy, will be your portion.

Thus to enable men and women to hold loving communion with the Supreme and thereby raise and ennoble them, and to lift them above their sins and temptations, is the *first*, the grandest and the most spiritual part of the mission of the Theistic Church of India.

#### (v) Immortality.

In this loving communion lies the germ of another faith which is also a marked feature of the faith of the Theistic Church of India, namely, the faith in the immortality of the soul. In the state of loving communion with the Supreme, there comes an inwork conviction to the soul that such communion knows no limitations of space or time and that it is for all time. In ascending to the Highest we ascend above death. The soul refuses to believe that after having drawn us into His closer embrace and after having awakened in us such spiritual aspirations, He will doom us to destruction. The joys of that spiritual relationship bear an internal evidence that they would be ever-lasting. Thus far we are certain; all other speculations, such as the form in which we shall live, the place or sphere whither we may be transported after death, or the new relations into which we may enter &c., are more or less in uncertainty and individual believers are left free to arrive at conclusions that seem most reasonable to them.

#### (vi) The Social Mission of the Theistic Church.

Next after this, comes the social and moral part of the Church's work. We in India have been taught to look upon pure and spiritual Theism as anti-social under the influence of Vedantism, the theory of *maya* or illusion has been invented which looks upon society and its relations as so many snares, the greatest wisdom of an aspirant for final deliverance lying in shunning them. This anti-social philosophy has done an incalculable amount of harm in this country. It has drawn away into the life of mendicancy hundreds of spiritually disposed persons, and has thereby robbed society of their personal influence and example and has led many others, whom

circumstances prevented from adopting that life, but who yet believed in their hearts the prevalent theory, to pine away in life by looking upon the world as a prison-house. It has checked the spirit of philanthropy as a part of religious exercise and has made the cast of Hinduism sombre and melancholy. It is the mission of the Theistic Church of India to raise Hinduism and Hindu Society from this sombre and gloomy view of life and this tainting touch of Vedantism by teaching that human society is a Divine dispensation and all its relationships are sacred and spiritual. The Supreme Being has placed individual man in this world in the midst of other individuals, tied together by various loving relationships. Each of those relationships has duties apportioned to it which are sacred and important and cannot be neglected without degrading man or without degrading human society. The proper direction of the relationship between husband and wife or between parent and children, or between brothers and sisters or between neighbour and neighbour or between the citizen and country, or between man and society, is an essential and important condition of the growth and development of the human soul. Hence is morality an essential part of man's true spirituality.

Accordingly, the second feature of modern Indian Theism is that it is essentially social and moral. Being social, it seeks to reform and improve human society, to remove those abuses that afflict communities of men and interfere with their true spiritual progress; and being moral, it directs its efforts to the improvement of human character as the best means of holding loving communion with the Supreme. Thus it will be seen that every domain of social reform whether it be the abolition of caste, or the lifting-up of the depressed classes, or the education and emancipation of women, or the discontinuance of child-marriages, or the allowance of widow-remarriages, legitimately comes within its scope and is a necessary part of its programme of reformatory work.

This social side of Theism also necessarily leads it to look upon philanthropy as a part of its spiritual culture. It was a pet saying of Raja Ram Mohon Roy,—“Brother, brother, the service of man is the service of God.” The religiousness of the Hindu

race has ever been a marked trait of their national character from the earliest times. But that religiousness has always had two characteristics,—first, it has been largely coloured by their pessimistic view of life engendered by the Vedanta; secondly, it has had its play largely in external ceremonial forms, penances and austerities. Religion as the voice of a loving father, and as a messenger to suffering humanity, had never occurred to our teachers. Now has come the time to give religion that turn in India—to *divert the religiousness of the people to philanthropy*. It is something like diverting the currents of our mighty rivers into new channels, for irrigation purposes, by digging canals.

A significant aspect of the social side of this modern Indian Theism is the importance it attaches to home-life. Of all the dispensations of the Almighty for the education and perfection of man, the evolution of home-life has been the most far-reaching in its effects. What the shady retreat or the nursery is to the young plant, that has been the home to the human child; a refuge of rest and protection without which human society would have crumbled away. Not only that, such a refuge of rest and protection is extremely useful to men and women for the growth and cultivation of their higher faculties, which go a great way to ennoble human nature and to improve human society. A good and orderly home is the best institution under which the moral and spiritual progress of society can be attained, and the best of places where an altar of the Supreme Being can be raised.

Hence the Theistic Church attaches considerable importance to the duty of creating good and orderly homes. But the question of creating good and orderly homes necessarily involves the question of raising the present social position of woman in India. As long as woman is degraded, despised and down-trodden, so long the improvement of our home life is difficult of attainment. The best way of raising woman from their present state of degradation is to give them education and social liberty. I have no time to enter here into a detailed discussion of the objections that are generally put forward by a class of critics in this country against the elevation

and social emancipation of woman. Suffice it to say that the conviction is daily strengthening in me, that no race that consents to keep its women in bondage and degradation can ever attain to true national greatness. The back-bone of a nation's true worth is to be found in its homes and in its women.

The *Third* prominent feature of this Theism is the abolition of caste. The hereditary caste-system in India has been productive of many social evils. It has given undue prominence to the priestly caste, leading to all the evils of unrestrained sacerdotalism; it has depressed the lower ranks of society thus degrading them to a most abject condition; it has divided and sub-divided the Hindus of the country, till all feeling of the unity of the race is almost dead; it has brought in a most abject form of social slavery, which has altogether repressed individual independence, and has thereby extinguished all real manhood in our men; it has checked foreign travel, national enterprise and the industrial development of the country. But to the theist it is objectionable, because it is based on the virtual denial of the brotherhood of man. He cannot countenance it in his own person, nor can he tolerate it in society. To speak truly, most of the present prejudice of the orthodox Hindu community against the Brahma Samaj is due to two causes—1st, its advocacy of the abolition of caste, second, its advocacy of the social emancipation of woman.

The *fourth* feature of this social side of the Church's Mission is the great importance it attaches to the purity of man's moral conduct. It is essentially moral. It holds that man's spiritual progress depends on the moral purity of his mind and character, that righteousness in thought and action is an essential condition of man's communion with the Supreme. This feature is highly important in this country; because here there has been, in many sects, something like a divorce between religion and morality. Not to speak of the followers of certain schools of the sect called *Tantrics*, who openly indulged in wine and promiscuous intercourse with women, and raised ordinary forms of bestiality into forms of religious culture, or of the Vattabha-charyas of Guzrat, whose priests made



undisguised indulgence in immorality a mark of their religious prominence, there have been and still are many mystical sects in this country with whom the practice of immorality is not incompatible with the attainment of high degree of spirituality:—a view from which the Theistic Church turns away in disgust. According to its principles, purity in thought and deed, utter unselfishness in pursuit of truth, strict observance of the moral law, honesty in thought, speech and action, courage to shun the wrong and do the right and unfailing adherence to the rules of justice, are the basal principles on which alone can be raised the superstructure of a truly pious life. That being its principle, it seeks to carry on an unceasing war against such social evils as intemperance, the encouragement of prostitution, of dancing girls, of the native theatres where professional public women are actresses and have an opportunity of freely mixing with young men belonging to respectable middle-class families, and all other forms of secret or open social vice to which modern India is a prey by reason of the unsettling effects of modern education.

#### (vii) Recapitulation.

Let me now sum up by recapitulating some of the leading features of this Theism of ours, which I have put forward in the foregoing pages.

(i) In the first place, a prominent feature of our faith is its *universality*. It stands on the common element in all religions, and therefore has a word of sympathy for all. It is true that in one sense it is eclectic; but its eclecticism is not a many-coloured robe of an Indian Fakir, produced by mere patch-work, but is a spiritual organic fusion produced by natural evolution; it is an intellectual and spiritual attitude, born of a conviction of the universality of religion.

(ii) The second great feature is its *spirituality*. In point of spirituality it turns to the East and to the Rishis of India, who have taught us to hold living and loving communion with the In-dwelling Presence and it also teaches the practice of contemplation and meditation as an effective means of promoting that communion. In this respect it is essentially Hindu.

(iii) The third feature is its *Sociality*. It is not anti-socialism of Vedantism, which teaches man to look upon life with all its relations as a bondage and a snare, but teaches that those relations are Divine ordinations for the education and perfection of man. It looks upon the human home as a sacred institution, and the position of woman in it as sacred and important. From its sociality arises another important feature, namely, *morality*. It makes morality an essential part of its spirituality. It looks upon 'purity of mind and conduct as necessary conditions of loving communion with the Supreme. Besides the elevation of society being within the range of its aims and purposes, the promotion of morality comes legitimately as a part of its mission. In this respect it is rather Western.

(iv) The fourth is an important feature, namely, its *independence*. We believe in Divine Revelation; we believe that man, by reason of his spiritual endowment, can rise to the contemplation of the Supreme Being and can establish direct relationship with Him, and as a result of that communion can receive spiritual and moral revelations from the Supreme. At such moments spiritual and moral truths may intuitively and instinctively come within the range of his spiritual vision and he can become a seer. Truths similarly revealed by the seers and sages of all lands have been treasured up in the scriptures of all races. Accordingly, we honor all scriptures, but yet do not believe in infallible authority. We know that Divine truth has been mixed up with human error in the sayings of all teachers and we try to sift them with the aid of the Divine light within us. Human independence in this matter is sacred and inalienable. So the character of our faith is essentially free. There is harmony between reverence and freedom, conservation and progress.

(v) The fifth feature is its immediacy. As every morning the earth looks directly to the sun and in that direct looking are its life, its energy, its beauty and its fruitfulness, so in direct loving communion with the Supreme lies its life and light. What the air is to the bird, what the water is to the fish, that is the light of the Divine Presence to the soul. It truly lives, moves

and has its being in Him. And that the human soul may be able so to move, it has been spiritually endowed with the power of loving communion. We see no place of mediation in that great act of soul-communion with the Supreme. The doctrine of mediation has done one great moral and spiritual harm. It has thrown up a screen, as it were, between man and God, and has taught man and woman to give to man the thanks that are due to the Almighty, and has forged chains of bondage that have bound down human thought to the errors of individual thinkers.

(vi) The last and perhaps the greatest feature of modern Theism is its *Catholicity*. It arises directly from its naturalness and its universality. We believe there is no monopoly in religious truth. Of course, in the course of historical development, some races have shown special aptitudes for certain elements of human character. Such difference was due to various natural causes. The Hindus, who lived in a mild and genial climate and were comparatively free from struggles with Nature for subsistence, and who were surrounded by stupendous mountains and large rivers and extensive fields, naturally became contemplative. And their contemplation led them into deep researches into the spirit and they became possessors of mines of spiritual wisdom and became accustomed to see God

in the soul. The Greeks, who lived in the midst of natural beauty and had a light heart in their struggle for existence naturally came to regard God as the supremely beautiful. To them virtue was beautiful conduct and vice was another name for ugliness in life. The Jews, who had a chequered history, who were wanderers over the earth always feeling the bitterness of foreign dominion and always aspiring for a return to their favored land, naturally attached great importance to the facts of history and naturally regarded their leaders who promised to lead them to deliverance, as Divinely appointed and viewed them as rescuers and liberators. Thus every nation developed its spiritual instincts according to its inheritance and its environment. Along with the universal element of faith there came to be mixed up many local and peculiar national beliefs. We, who keep our eyes on the universal in religion, are more sympathetic towards what is good in all and can more truly honour the spiritually good and great in every land. We often pass by their local prejudices and peculiarities, their erroneous notions and doctrines, and fix our eyes upon the lessons of love of God and man that they bear witness to in their lives. Thus is our faith Catholic in its spirit.

MAHES CHANDRA GHOSH.

## THE ANCIENT HINDUS AND THE ANCIENT EGYPTIANS

### II

IN this article, I will point out how closely did the religious beliefs, and social customs and usages of the ancient Egyptians resemble those of the ancient Hindus. Let me quote again from the "Historians' History of the World," Vol I:

"The King was the representative of the deity, and his royal authority was directly derived from the gods. He was the head of the religion and of the state; he was the judge and lawgiver; and he commanded the army and led it to war. It was his right and his office to preside over the

sacrifices, and pour out libations to the gods; and whenever he was present, he had the privilege of being the officiating high priest.\*" (p. 199).

\* Read chapter VII of the *Manusanhita*.

रक्षार्थस्य सर्वस्य राजानमसृजत् प्रभुः । 3

इन्द्रानिलयमाकाशमग्नेश्च वरुणस्य च ।

चन्द्रवित्तेशयोशैव माता निर्द्वित्य शाश्वतीः ॥ 4

महती देवता स्त्री वा नररूपेण तिष्ठति । 8, &c. &c.

स राजा पुरुषो दण्डः स नेता शसिता च सः ।

चतुर्णामाश्रमाणाञ्च धर्मस्य प्रतिभुः स्मृतः ॥ 17

यजेत राजा क्रतुभिर्विधिभिराप्तदच्चिनैः । 79

"The sceptre was hereditary; but in the event of a direct heir failing, the claims for succession were determined by proximity of parentage, or by right of marriage. The king was always either of the priestly or military class, and the prince also belonged to one of them."\* (Do.)

"The army or the priesthood were the two professions followed by all men of rank ... The law too was in the hands of the priests; so that there were only two professions. Most of the kings as might be expected, were of the military class, and during the glorious days of Egyptian history the younger princes generally adopted the same profession. Many held offices also in the royal household, some of the most memorable of which were fan-bearers on the right of their father, royal scribes, superintendents of granaries or of the land and treasures of the king; and they were generals of the cavalry, archers and other corps, or admirals of the fleet."† (Do.)

"The Egyptians are said to have been divided into castes, *similar to those of India*; but though a marked line of distinction was maintained between the different ranks of society, they appear rather to have been classes than castes, and a man did not

In ancient times, the king presided over such important sacrifices as the *Aswamedha-Yagna* or the horse-sacrifice. Before this sacrifice came into vogue the sacrifice of the ox (*Gomedh-Yagna*) had been a common practice. The ancient Egyptians sacrificed oxen. I will refer to this custom later on.

\* Not only was the sceptre but many of the important offices in the state were hereditary in ancient India. This custom holds good even to the present day in many feudatory states. The kings in ancient India belonged to the military class. Cf. Manu, Chap. VII, Sl. 2.

ब्राह्मं प्राप्तेन संस्कारं च निवेष्टेयं यथाविधि ।

सर्वस्यास्य यथान्यायं कर्तव्यं परिरक्षणम् ॥

† Cf. Manu, Chap. VII, (verses 1, 8-9):

व्यवहारान् दिदृक्षुस्तु ब्राह्मणैः सह पार्थिवः ।

मन्त्रज्ञैर्मन्त्रिभिश्चैव विनीतः प्रविशेत् सभां ॥

धर्मं शास्त्रतमाश्रित्य कुर्यात् कार्यविनिर्णयम् ॥

यदा स्वयं न कुर्यात् नृपतिः कार्यदर्शनम् ।

तदा नियुज्याद्दिवांसं ब्राह्मणं कार्यदर्शने ॥

Cf. also *Sukraniti*, Ch. I, verse 349:

सेनाधिकारि संयोज्या वाम्बवाः श्यालकाः सदा ।

The bearers of umbrellas and fans were also princes of the royal house in ancient India. Lakshmana, the brother of Rama, was the bearer of the royal fan or the umbrella and his other brothers Bharata and

necessarily follow the precise occupation of his father. Sons, it is true, usually adopted the same profession or trade as his parent, and the rank of each depended on his occupation; but the children of a priest frequently chose the army for their profession, and those of a military man could belong to the priesthood."\* (p. 200).

"The priests and military men held the highest position in the country after the family of the king; and from them were chosen his ministers and confidential advisers, 'the wise counsellors of Pharaoh,' and all the principal officers of the state."† (Do.)

"The priests consisted of various grades ..... There was also the king's own priests. They acknowledged him (the king) as the head of the religion and the state; nor were they above the law; no one of them, nor even the king himself could govern according to his own arbitrary will."‡ (201)

Satrughna, were also the bearers of the royal umbrella. There was a high dignity attached to these offices. Cf. the *Ramayana*. Canto VI, Ch. 130:

जगद्भरती रश्मीश्वरुन्मत्तवमाददे ।

लक्ष्मणो व्यजनं तस्य सृष्टिं सहवीजयत्तदा ॥ 47

अथैतच्च वालव्यजनं जगद्भरं परितः स्थितः ।

अपरं चन्द्रसङ्काशं राक्षसिन्द्री विभीषणः ॥ 48

\* The existence of the caste-system among the ancient Egyptians links them closely to the ancient Hindus, when caste-system was very elastic among the latter. In the *Ramayana*, we find the account of Viswamitra, a Kshatriya, becoming a Brahman, and in the *Mahabharata*, we find Drona, Aswathama and Kripa all Brahmans, fight like Kshatriyas. In the *Manusmriti* and the other *Sanhitas*, we find the caste-system crystallized in society. If the ancient Hindus at all emigrated to Egypt, they must have done so long before the elasticity of their caste-system was gone.

† This was also the custom among the ancient Hindus. The king's ministers and judges were invariably Brahmans, Kshatriyas, or Vaisyas.

‡ The king was never absolute in ancient India. He was guided by three councils, viz. (1) the council of *Ritviks* (2) the council of *Mantris* and (3) the council of *Amatyas* whose number varied from 8 to 33, and had to accept the decision of the majority of his counsellors. (Vide my article on "Limited Monarchy in Ancient India," published in the *Modern Review*, Vol. II, p. 346) Cf. also *Manu*, Ch. VII:

तं राजा प्रणयन् सम्यक् विवर्णशान्तिवर्धने ।

कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्ति ॥ 27

दण्डो हि सुमहत्तेजो दुर्धरश्चाक्रतात्मभिः ।

धर्माद्विचलितं हन्ति नृपमेव सवान्वयम् ॥ 28

"Next in rank to the priests, were the military."\* (Do.)

"Their mode of warfare was not like that of nations in their infancy or in a state of barbarism; and it is evident, from the number of prisoners, that they spared the prostrate who asked for quarter... Those who sued for mercy and laid down their arms were spared, and sent bound from the field."† (p. 208).

"Those Egyptians who live in the cultivated parts of the country are of all whom I (says Herodotus‡) have seen the most ingenious, being attentive to the improvement of memory beyond the rest of mankind. To give some idea of the mode of life: for three days successively every month, they use purges, vomits, clysters; this they do out of attention to their health, being persuaded that the diseases of the body are occasioned by the different elements received as food."|| (p. 212).

"The Egyptians (says Herodotus) surpass all the Greeks, the Lacedaemonians excepted, in the reverence which they pay to age: if a young person meets his senior, he instantly turns aside to make way for him; if a senior enters an apartment, the youth always rise from their seats; this ceremony is observed by no other of the Greeks. When the Egyptians meet, they do not speak, but

\* Among the Hindus also, the priests or Brahmans rank first in the social order; next come the Kshatriyas or the military caste.

† This practice was essentially a Hindu practice. Cf. *Manu*, Ch. VII :

न च हन्यात् स्थलारुद्धं न क्लीव' न कृताञ्जलिम् ।

न मुक्तकेश' नासीन' न तवासीतिवादिनम् ॥ 91

न सुप्तं न विसन्नाह' न नग्न' न निरायुधम् ।

नायुध्यमान' पश्यन्तं न परेण समागतम् ॥ 92

नायुधवसनप्राप्तं नार्च' नातिपरिच्छिन्तम् ।

न भीत' न परावृत्तं सतां धर्ममनुस्मरणम् ॥ 93

‡ Herodotus was born about 484 B. C. and died about 424 B. C.

|| The cultivation of the memory was also a peculiar trait of the Hindus. Before writing came into vogue, everything was committed to memory. The laws were called *Smṛiti*, i.e. what used to be dictated from memory, and the Vedas were called *Sṛuti*, i.e. what was heard from generation to generation. The rules followed by the ancient Egyptians for the preservation of their health were similar to those of the ancient Hindus. Cf. the words of the Hindu sages of medicine:

आयन्ते विविधा रोगाः प्रायशो मलसञ्चरात् । &c.

make a profound reverence bowing with the hand down to the knee."\* (p. 213).

"Of the Egyptians (says Herodotus) it is further memorable that they first imagined what month or day was to be consecrated to each deity; they also from observing the days of nativity, venture to predict the particular circumstances of a man's life and death."† (p. 213).

"To the customs of Greece (says Herodotus), they express aversion, and to say the truth, to those of all other nations".‡ (Do.)

"Like the Greeks, they confine themselves to one wife."|| (p. 214).

"In the treatment of women, they seem to have been very far advanced, beyond other wealthy communities of the same era, having usages very similar to those of modern Europe, and such was the respect

\* Cf. *Manu*, Ch. II, verses 119, 120 and 121.

शय्यासनस्थश्चैवेन' प्रत्युत्थायाभिवादयेत् ॥

ऋद्धं प्राणा ह्युत्क्रामन्ति यूनाः स्थविर आरयति ।

प्रत्युत्थानाभिवादाभ्यां पुनस्तान् प्रतिपद्यते ॥

अभिवादनशीलस्य नित्यं ब्रह्मोपसेविनः ।

चत्वारि संप्रवर्द्धन्ते आयुर्विद्यायशोबलम् ॥

The mode of salutation is also essentially Hindu.

† The custom was similar among the ancient Hindus also. Each month was consecrated to the worship of a particular deity. The months also were named after the movements and ascendancy of certain constellations of stars in the heavens. The particular circumstances of a man's life and death were also predicted by the ancient Hindus from the peculiar situation of stars and planets at the time of his nativity. Horoscopes and astrology are still in vogue among the orthodox Hindus.

‡ This was also the peculiar trait in the character of the ancient Hindus and is still observable in that of their present descendants. The Hindus regard all non-Hindus to be unclean, and express aversion to the customs of all other nations.

|| This was undoubtedly the custom among the ancient Hindus in the Vedic age and before the laws of *Manu* were codified. After the caste-system was crystallized in the Hindu Society, there was no restriction as to the number of wives one should take. The kings, in particular, married a very large number of wives. In fact, all persons who could afford to maintain, married as many wives as he had a fancy for. Poorer people, however, had to be satisfied with one wife only. *Manu* says that even if the wife were barren, the husband should not take another wife, without the permission of his consort. "One man, one wife" was ordinarily the rule; but in cases of necessity, personal inclination, and ability to maintain more wives than one, there was no restriction. This shows that the Indo-Aryan branch that settled down in Egypt; must have emigrated from India long before polygamy came into vogue in this country.



shown to women that precedence was given to them over men, and the wives and daughters of kings succeeded to the throne like the male branches of the royal family. Nor was the privilege rescinded even though it had more than once entailed on them the troubles of a contested succession, foreign kings often having claimed a right to the throne, through marriage with an Egyptian princess....It was a right acknowledged by law, both in private and public life."\* (p. 217).

"The most obvious and striking fact that appeals to the investigator of the Egyptian religion is that enormous numbers of gods hold sway. Ra,† Horus,‡ Osiris,‡ Isis,‡ Imu, Amen, Set‡—the list extends itself almost

\* The women in ancient India were held in high esteem, and enjoyed equal freedom with men in many important matters. For instance ladies with a religious turn of mind composed hymns in praise of the *Devas* in the same way as the *Rishis* or sages. They could also take part with men in the discussion of abstruse philosophical questions, make their own choice of husbands, or lead a life of celibacy, just as they pleased. They were the real help-mates and soul-mates of their husbands, shared in all their rights and privileges, helped them in the performance of their religious ceremonies, and were the real rulers of the household. The daughter had the same right as the son, and in the absence of any male issue of her parents, succeeded to their estate, as a matter of right. The widow also, if childless, inherited her husband's property, and could adopt a son to perpetuate the line of her husband's family. It is true that we do not find the mention of any lady-ruler in ancient Sanskrit literature; but if the claims of ladies to sit on the throne were passed over in favour of the next male heir, it was done more for the sake of expediency than anything else.

† Ra was probably a corruption of *Hara* of the Hindus, who is regarded as *Nirguna* or *Tri-gunatita* i.e. transcending the three *gunas* or manifestations of *Satwa*, *Rajas* and *Tamas*.

"Amen was sometimes identified with Ra," because Amen being equivalent to the Sanskrit Aum, the emblematic embodiment of the three *gunas*,—the gradual cadence of the last alphabet signified the merging of the manifested (*vyakta*) into the unmanifested (*avyakta*) or *Hara* or *Ra*.

‡ Horus, as we have already seen in the first article was none other than *Hari*, *Vishnu* or the mid-day Sun (*Dinesha*) of the Hindus. He was also "the sun-god" of the Hindus. *Set* or *Sutekh* (probably a Sanskrit corruption of *Sita* or *Sweta*, meaning "white") was probably the Moon, the Lord of night, against whom Horus fought and was overcome each night only to revive again and renew the combat with each succeeding morning. *Set* is described as "a malicious demon," because the Sun of the night (or *Siva*) was overcome by him each night. *Osiris* was "identified with the sun of the night" (*Ency. Brit.*, Vol. VII, p. 717), and is probably a corruption of *Iswara* (or *Siva*),

endlessly. Moreover, there is no little confusion as to the precise status of the various gods thus named. To casual inspection it would seem as if the Egyptian of the later time had no very clear idea himself as to how many gods were really included in the hierarchy or as to the precise identity of the more important ones. And, indeed, such was probably the fact."\* (p. 219).

"He has a life-long conflict with a malevolent power, his brother or son *Seth* who is not wholly evil." (*Ency. Brit.* Vol. VII, p. 716). Isis (Sanskrit *Isee*) was the wife of Osiris. She is represented with horns on her head, like the horns of the crescent moon, and is sometimes identified with the moon itself (the *infra*). "The opposition of Osiris and Seth is a perpetual combat. Osiris is vanquished. He is cut in pieces and submerged in the water. Watched by his sisters, Isis his consort, and Nephthys the consort of Seth, he revives. Horus, his son, avenges him,...and destroys the power of Seth, but does not annihilate him. The Myth is a picture of the daily life of the sun, combating darkness yet at last succumbing to it, to appear again in renewed splendour, as the young Horus, a solar god, triumphs over Seth. It is also a picture of human life, its perpetual conflict and final seeming destruction, to be restored in the youth of a brighter existence. In this view, suffering is not wholly evil, but has its beneficent aspect in the accomplishment of final good...We may regard Osiris as the Sun of the night, and so the protector of those who pass away into the realm of shades." (*Ency. Brit.*, Vol. VII, p. 716). Nephthys the wife of Seth, was Isis' sister, and is equivalent to Sanskrit *Naktha*, meaning night. It will thus appear that Seth was the Moon, the brother or son of Osiris, who each night overcame Osiris, the Sun of the night, and was himself defeated by Horus, the morning Sun, (the son of Osiris) though not annihilated. Isis appears to be night itself, commencing from the glowing evening and ending in the golden dawn, and identified with the different phases of night—the dark portion (called in Sanskrit *Kāli*, or *Kālaratri*), the moon-lit portion (called Nut or Sanskrit *nakhta*, meaning night) and the golden dawn, called Hes (Sanskrit *Usha*, Greek, *Eos*). The following gods are identified with "the Sun of the night," according to the Theban system: (1) Seb (Sanskrit *Siva*), his consort being Nut (Sansk. *Nakhta* or night); (2) Hesiri or Osiris (Sansk. *Iswara*), his consort being Hes or Isis (Sansk. *Usha* or *Isee*); and (3) Har (Sansk. *Hara*), his consort being Hat-har (Sansk. *Hotri* or *Savitri*). Isis is also identified with Pakhti (Sansk. *Prakriti*) or Sekhet (Sansk. *Sakti*). She was also called the ancient (*infra*), as there was nothing but darkness in the beginning, and described as the mother of the gods (Egyptian *mut*, (Sanskrit *Mātā*) meaning "mother", consort of Amcra at Thebes) as out of darkness evolved light and the shining ones.

\* The number of gods among the Hindus is also enormous, and each God is assigned a supreme place in the hierarchy by his votaries, so that it is very difficult to ascertain the exact status of the various gods. Now it is Vishnu, now Siva, and now Sakti that is regarded as supreme. Now Indra is



AKBAR BESIEGING CHITOR, 1568 A.D.

*Kuntaline Press, Calcutta.*

"Ra was the greatest God of all—the king of the gods'. Amen was sometimes identified with Ra, and the tendency was towards the recognition of a most important central god who, to a certain extent, ruled over and controlled the hierarchy of the lesser deities.....side by side with this tendency towards monotheism, however, exists always the counter-tendency towards a multiplication of deities.\* The founding of a new city or colony would imply, sooner or later, the creation of a God to preside over the new community." (p. 220).

"Over and above all other gods, from first to last, there seems always to have been a conception of Ra, the uncreated, the autocrat of the heavens. Horus, the Sun-god, who fought each day in the interest of mankind, against the malicious demon Set or Sutekh, and who was overcome each night only to revive again and renew the combat with each succeeding morning, was a god of great and widely recognised power. Yet it appears that he was not quite identified, as has sometimes been supposed, with the Supreme God Ra. To the latter attached a certain intangibility, a certain vagueness inconsistent with the obvious visual reality of the Sun-god, or with the being of any other god whose qualities could be explicitly defined. In the very nature of the case, the conception of Ra was vague. *He presented the last analysis of thought, from which the mind recoils dazed and acknowledging itself baffled.*"† (p. 221).

extolled to the skies, now Dyus-pitar (Jupitar), now Varuna, now *Pushan* or the Sun and so on. It would thus seem at first sight as if the ancient Hindus also had no clear idea themselves as to the precise position of the various gods, though this was not really the case.

\* "This counter-tendency towards a multiplication of deities" was as natural to the Egyptians as to the Hindus. From the *one*, or the unmanifested, emanated the *many* or the manifested, so that each God represented a particular manifestation of the Deity.

† This is really the description of *Brahma* the Great, of the Hindus, who transcends the *three gunas* of *Satwa*, *Rajas* and *Tamas*. Cf. the following from the *Upanishads*:

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् न विमेलि कदाचन ॥

Compare also the following extracts from the *Encyclopædia Britannica*, Vol. VII, p. 714:

"Had the Egyptians any idea of one God?—in other words, in their religion a complex structure

"The aggregate impression which one gathers from even a casual consideration of the subject is that the religion of the Egyptians...was poly-theistic, but with an underlying conception of mono-theism. Its chief observances implied *an abiding faith in the immortality of the soul*. Its fundamental teachings were essentially moral, according to the best light of the time." (p. 222).

"The priests of the gods, (says Herodotus) who in other places wear their hair long, in Egypt wear it short. It is elsewhere customary, in cases of death, for those who are most nearly related, to cut off their hair in testimony of sorrow; *but the Egyptians who at other times have their heads closely shorn suffer the hair on this occasion to grow.*"\* (p. 222).

"Their veneration of their deities (says Herodotus) is superstitious to an extreme. One of their customs is *to drink out of brazen goblets*,† which it is the universal practice among them to cleanse every day. They are so regardful of neatness that *they wear only linen, and that always newly washed*.‡ \*\*\*Their priests every third day shave every part of their bodies to prevent vermin or any species of impurity from adhering to those who are engaged in the service of the gods. ||...The priests wash themselves

raised upon a recognized monotheistic foundation? The Egyptian religious writings are held by M. de Rougé to give an affirmative answer to this question. They speak of one Supreme Being, Self-existent, Self-producing, The Creator of Heaven and Earth, called the *double-god or double being* (cf. Sans. *Dwaita*), as the parent of a second manifestation. From the idea of a supreme deity, at once father and mother, producing a second form, probably originated a first triad like the triads of father, mother and son frequent in Egyptian mythology....Ra, the Sun is indeed spoken of as this Supreme Being, but this appears to have been a later phase of opinion."

\* The custom of the Egyptians was essentially a Hindu custom. On the death of a near relative, the Hindus allow their hair to grow for a stated period, as a special mark of mourning, and shave themselves when the period ends.

† Brazen goblets and utensils are also regarded as pure by the Hindus, as well as gold and silver utensils. All other metals are regarded as impure. An orthodox Brahman would always prefer to use brazen goblets and dishes for the purposes of eating and drinking; and they are rubbed and cleansed every day.

‡ The Hindus also change their linen twice or thrice every day, and every time they use a washed linen.

|| It is customary among a sect of Hindu priests to shave every part of their bodies every day, for the sake of observing cleanliness.

in cold water twice in the course of the day, and as often in the night."\* (p. 223).

"They esteem bulls as sacred to Epaphus, which previously to sacrifice, are thus carefully examined; if they can but discover a single black hair in his body, he is deemed impure."† (p. 213).

"Having led the animal destined and marked for the purpose to the altar, they kindle a fire, a libation of wine is poured upon the altar; the god is solemnly invoked, and the victim then is killed; they afterwards cut off his head and take the skin from the carcass; upon the head, they heap many imprecations."‡ (p. 223).

"Of that goddess (goes on Herodotus) whom they esteem the first of their deities, and in

\* It is still the custom among many Hindu priests and devotees to perform their ablutions thrice daily.

† The rules for selecting animals for sacrifice are also very strict among the Hindus, even to this day. If a goat is to be sacrificed, its hairs must be either entirely white or entirely black. The priest examines the animal before the sacrifice, and if a single black hair in a white goat or a single white hair in a black goat is discovered, it is rejected as unfit for sacrifice. The sacrifices having now-a-days degenerated into indiscriminate slaughter for food, the rule in most cases is not strictly followed. In the case of the principal animal for sacrifice, however, it has still to be scrupulously observed.

It was the custom among the Hindus of the Vedic times to sacrifice bulls, and the ceremony was called *Go-medh-yagna*. The bull was afterwards abandoned in favour of the horse, and we find accounts of the horse-sacrifice in the Hindu epics. The horse was afterwards abandoned in favour of the goat, and goat-sacrifice is still in vogue in this country.

As the Egyptians, even in the time of Herodotus, were in the habit of sacrificing bulls, the emigration of the Indo-Aryans to Egypt must have taken place at a time when the bull-sacrifice was in vogue in India, i.e. sometime before the epic age. The custom went with the emigrants and remained intact in Egypt down to a later age, and was imitated by the Arabs and other neighbouring peoples.

‡ The fire is the fire of *Yagna*, kindled for performing the sacrifice, kindling the fire was also the custom among the ancient Hindus. Cf. the *Ramayana*, Bk. I, Canto 14, verses 28 and 29,

इष्टकाश्च यथान्यायं कारिताश्च प्रमाणतः ।  
चितोऽग्निर्ब्राह्मणैस्त्वक्कुशलैः शिल्पकर्म्मणि ॥  
स चित्थो राजसिंहस्य सञ्चितः कुशलैर्द्विजैः ।  
गरुडो रुचपक्षो वै चिगुणोऽष्टादशामकः ॥

Herodotus says that the Egyptians heaped many imprecations on the head of the sacrificed animal. The Hindus, however do not heap imprecations, but pronounce incantations over the head, for the propitiation of the deity in whose honor the animal is sacrificed,

whose honor, their great festival is celebrated, I shall now make more particular mention. After the previous ceremony of prayers, they sacrifice an ox; they then strip off the skin, and take out the intestines, leaving the fat and the paunch; they afterwards cut off the legs, the shoulders, the neck and the extremities of the loin; the rest of the body is stuffed with fine bread, honey, raisins, figs, frankincense, and various aromatics; after this process, they burn it, pouring upon the flame a large quantity of oil. Whilst the victim is burning, the spectators flagellate themselves, having fasted before the ceremony; the whole is completed by their feasting on the residue of the sacrifice."\* (p. 224).

"All the Egyptians sacrifice bulls without blemish, and calves; the females are sacred to Isis, and may not be used for this purpose. The divinity is represented under the form of a woman, and as the Greeks paint Io, with horns upon her head; for this reason, the Egyptians venerate cows far beyond all other cattle."† (p. 224).

\* In the Vedic sacrifices also, the different parts of the victim were carefully cut off and dissected and after having been mixed with honey, clarified butter and other articles, burnt in the sacrificial fire. Cf. the description of the horse-sacrifice found in Book I, Canto 14 of the *Ramayana*.

पतञ्जिस्तस्य वपासुद्धयं नियतेन्द्रियः ।  
ऋत्विक् परमसम्पन्नः स्रपयामास शास्त्रतः ॥  
धूमगन्धं वपयास्तु जिघ्रितिष्ठ नराधिपः ।  
यथाकालं यथान्यायं निर्गुदन् पापमात्मनः ॥  
हयस्य यानि चाङ्गानि तानि सर्वानि ब्राह्मणाः ।  
अग्नौ प्रास्यन्ति विधिवत् समस्ताः षोडशर्त्विजः ॥

(Verses 36—38.)

The description of the bull-sacrifice as given by Herodotus tallies closely with that of the horse-sacrifice, as found in the *Vedas* and the *Epics* of the Hindus.

It is also the custom among the Hindus who are engaged in the sacrifice to fast. No worship of any deity is finished unless and until libations of clarified butter are poured into the sacrificial fire.

† We will presently see that the bull was sacred to Osiris (Isvara or Siva), just as it is sacred to Siva in this country. The cow was sacred to Isis (*Isee or Durga*), just as it is sacred in India, and is identified with the Goddess Durga herself. The cow is generally called *Bhagavati* or Durga in India. Hence Isis was represented with horns on her head by the Egyptians. The horns also might represent the two horns of the crescent moon with which the consort of Osiris (the Sun of the night or Siva) was sometimes identified.

It is also a custom among the Hindus not to sacrifice any female animal. When bull-sacrifice was in



"Neither will any man or woman among them kiss a Grecian, nor use a knife, or spit, or any domestic utensil belonging to Greek, nor will they eat even the flesh of such beasts as by their law are pure, if it has been cut with a Grecian knife."\* (p. 224)

"Those who worship in the temple of the Theban Jupiter, or belong to the district of Thebes, abstain from sheep, and sacrifice goats." (p. 224).

"The Egyptians regard the hog as an unclean animal, and if they casually touch one, they immediately plunge themselves, clothes and all, into the water."† (p. 224).

"The Adoration and Worshipping of beasts among the Egyptians seems justly to many a most strange and unaccountable thing, and worthy Enquiry;‡ for they worship some Creatures even above measure, when they are dead, as well as when they living; as Cats, Ichneumons, Dogs, Kites, the Bird Ibis, Wolves, and Crocodiles, and many other such like. (p. 228). These Creatures are kept and fed in consecrated Ground inclos'd, and many great Men provide Food for them at great Cost and Charge."|| (p. 229).

"For the Adoration of this Ox (Apis), they give this Reason. They say that the Soul of Osiris passed into an Ox; and

vogue in this country, the cow was never substituted for the bull.

\* The Hindus, like the ancient Egyptians, still consider all foreigners to be unclean and consider their touch as pollution. The Hindus do not use any domestic utensil belonging to a foreigner, and even now do not eat the flesh of any clean animal which has been killed with the knife of a non-Hindu.

† This is also a typically Hindu belief, and need not be dilated upon here.

The Arabs, and in facts, all the followers of Mahomet also regard the hog as a most unclean animal. The Arabs must have imbibed their notion from the Egyptians.

‡ The quaintness of diction in these excerpts from the translation of Diodorus' writings, made early in the beginning of the Eighteenth Century has been kept intact.

|| Certain animals and birds are also held sacred by the Hindus; e.g. the cat, sacred to the God Sasthi; the dog, sacred to Bhairava, though it is regarded as an unclean animal, whose very touch is pollution; the white-headed kite, sacred to the Goddess Durga, and so on. Crocodiles are also held sacred by the Hindus in some places. A special regard for animal life is one of the characteristics of the Hindus, particularly of the Vaisnava sect. The Jains never kill any animal and give daily food to many creatures.

therefore, whenever the Ox is Dedicated, to this very Day, the Spirit of Osiris is infus'd into one Ox after another to Posterity." (p. 229).

The above excerpts from the "Historians' History of the World" will suffice to prove that there was a very remarkable and essential resemblance between the habits, customs, and religious beliefs of such two widely separated peoples as the ancient Hindus and the ancient Egyptians. Indeed, the resemblance is so close and striking that one who is not acquainted with the history of ancient Egypt would naturally think that the excerpts have been made from some chapters of the history of the ancient Hindus! Yet Dr. Adolf Erman is content merely to trace some sort of connection between the ancient Egyptians and the ancient Babylonians on such slender "similarities of custom" as the rolling of the seal upon the clay, and the dating of years according to certain events, and never thinks, of the ancient Hindus who appear to have been, as it were, bodily translated from the soil of India into the soil of Egypt. This certainly points to the prejudice and narrowness of mind which even the most enlightened *savants* of Europe bring to bear upon the study and construction of the ancient history of the world, and strongly establishes the necessity of reading the ancient civilisation of the world in the light of the ancient civilisation of India. Enterprising Indian scholars who have thoroughly studied the ancient history of their country should visit such lands as Babylonia, Assyria, and Egypt, and join the noble band of European workers who are making wonderful, patient and life-long researches into the histories of those ancient peoples who are rightly regarded as having laid the foundations upon which the glorious edifice of modern European civilisation has been constructed, and assist in reading aright the ancient history of the world with the help of such light as they have gathered in their own land of birth. A step like this would not only infuse marrow into the bones which after years of patient research, the European antiquarians have strung together into skeletons, and make the flesh grow on them and the blood course through the veins and the arteries but also help the Indians to construct a succinct and reliable history

of their own peoples, and enable them to understand the legends and stories interspersed in the pages of their ancient sacred literature, which for want of better interpretations are regarded as mere myths and fictions. Egypt, Assyria and Babylonia form, as it were, the meeting ground of the East and the West, and a correct and right understanding of the ancient civilisations that flourished in these countries, forming as they did the basis of modern European

civilisation would go a long way in uniting the East with the West.

In my next article, I will deal with the esoteric aspects of the religion as prevailed in ancient Egypt, and certain other things which will go to establish strongly the identity of the ancient Egyptians with the ancient Hindus, or at any rate a close connection between the two races.

ABINAS CHANDRA DAS.

## SECRETS OF ROYAL COURTS

### THE MYSTERY OF THE LOST ARCHDUKE.

**M**ANY stories are told of princes who, for the love of maids of low degree, have gladly laid aside the trappings of their royal rank and turned their backs on the splendours of Courts; but not one of them all has quite the haunting fascination of the love romance of Johann Salvator, Archduke of Austria, which is to-day as strong in its appeal to the imagination as it was a score of years ago, while the mystery that surrounds it is more impenetrable than ever. The last chapter of it still remains unwritten; and if any live to read it, it will probably prove even more remarkable than those which preceded it.

Nearly sixty years have gone since the hero of this strange romance was cradled at Florence, the son of the Grand Duke Leopold, and near-of-kin to the Emperor of Austria. It was a proud heritage to which this scion of the Hapsburgs was born. The most royal blood of Europe ran in his veins, and he was destined to move in the innermost circle, which had for its centre one of the greatest thrones of the world. And as a boy Prince Johann gave promise of becoming one of the most brilliant figures in this circle. He was dowered with a rare beauty and intelligence, and his ambition was to become a great scholar and a distinguished soldier. He had a genius for mastering languages; and he developed remarkable gifts as a poet, musician and naturalist. But his favourite study was the science of war; and, long before he reached

manhood, there was little of the military systems and resources of Europe that he did not know all about.

It would have been well for the young archduke if he had left military matters alone; for the more he studied and learned, the more dissatisfied was he with the antiquated methods of his own country. This would have mattered little, if he could only have kept his views to himself or have exercised a little tact in advancing them. But this Johann could not do. He was a born agitator and reformer; and, like so many men of his class, was as rash in advocating his views as he was careful in forming them. His first tactical blunder was in publishing a pamphlet in which he mercilessly exposed the faulty organisation of the Austrian artillery. The fossilised generals gasped with horror at the daring of the young man; and even the Emperor, who always had a weakness for his clever kinsman, read him a lecture on his temerity.

But Johann went his own way in spite of the anger of generals and of Imperial frowns. He had a mission in life—to reform the Austrian army—and he meant to go on with it. Not long after he had launched his pamphlet, he published a book of "Drill and Training" in which he scathingly criticised the Austrian military system from top to bottom, turning it into ridicule. The book created a tremendous storm. It was rapturously hailed by the populace and the younger men of the army; but on the War Office and Court it fell like a bomb.

The consternation and wrath it excited were too great for words. Could nothing be done to stop the pen and tongue of this young iconoclast?

The archduke, however, only smiled at the storm he had raised. He could afford to smile: for he had the nation at his back. Austria idolised the plain-speaking prince, who had proved on many a battle-field in Bosnia, that he was as clever and courageous as he was outspoken; and had not even the War Office been compelled to recognise his supreme abilities by raising him to field-marshal's rank at an age when even an archduke might have counted himself lucky to wear the badge of colonel?

All might still have gone well with Johann if he had been content to couch his lance in the cause of military reform. But his hot-headedness now carried him into the dangerous field of politics. He conceived a scheme for freeing Russia from the misrule of the Czar by a joint crusade of France and Austria; he became embroiled in Balkan politics; he accused Bismarck of designing the destruction of the House of Hapsburg; and in these and other ways became a serious menace to the peace of Europe. To crown his follies he quarrelled seriously with the Crown Prince Rudolph, his most intimate friend; and openly defied Field-Marshal Archduke Albert when he ventured to remonstrate with him.

The end of it all was inevitable. The Emperor, his authority defied and his patience exhausted, sent for the archduke and sternly told him to choose one of two alternatives. He must either amend his ways altogether, or leave the army and resign his royal rank. He chose the latter, and left the Emperor's presence a broken man. His rank as a soldier was taken from him, his name was struck out of the army-list, and he was forbidden to show his face at Court.

The archduke cared not a straw for the loss of his royal rank, or for the wrath of those in high places; but his dismissal from the army cut him to the heart.

It was a punishment he had never conceived possible. The army was the one thing he cared for most on earth, and in the first fresh burst of grief life itself appeared a useless burden now that he could no longer pursue the profession he so loved.

His friends, to mitigate in some measure the violence of the blow, assured him his disgrace could not last long, as his brilliant qualities would soon soften the Emperor's heart and cause his reinstatement. Strong pressure was brought to bear to induce him to submit to his punishment in silence, and at first he did so, but as the days passed the task of restraining him became more and more difficult.

During those long and weary months of enforced inactivity Johann spent his time literally eating out his heart. He retired to his estate near Gmünden in great discontent. There he passed the days in hunting and the evenings in the company of Count Prokesch, with whom he read and discussed Shakespeare and the works of other great playwrights.

Naturally, however, it was not long before his restless spirit rebelled against a life so tame and cabined. He must seek distraction somewhere, and to Vienna he went in search of it, little dreaming what a revolutionary effect these visits were to have on his life. One night in the Imperial Theatre there floated on to the stage a vision of radiant young beauty, of voluptuous charm and sylph-like grace, which was a new revelation to him of the possibilities of female loveliness. There was a subtle witchery in every glance of her bright eyes and every undulation of her exquisitely fashioned body. It was an intoxication to watch her and from the moment of her entry the vision possessed, and absorbed the young archduke to the exclusion of all the other brilliant and beautiful figures on the stage.

Before he left the theatre he realised that he would know no peace until he had won this bewitcher of the senses and made her his own: and before he slept he had discovered who she was and where she was to be found. The girl whose magic had cast such a potent spell over the prince's heart, was Emilie Stubel, daughter of a small Viennese tradesman. She had, he learned, two sisters, both, like herself, on the stage, and a brother, Camille, who played minor rôles in opera. Only a year or two earlier, Emilie had made her stage *début* in the ballet; but her beauty, grace and clever dancing had already captured the heart and homage of Vienna, as they would, no doubt, later conquer the world.

Such was Emilie Stubel, the tradesman's daughter when, all unknown to herself, she made a conquest of the emperor's cousin. That she was a maid of such low degree mattered not one iota to the archduke. He was burning with resentment against those of his own station; he had forsworn them and the gilded circle in which they moved, while Emilie was more radiantly lovely than any girl he had met in the world of Courts, a jewel fit to be worn on any man's breast.

It was no difficult matter for him to make the young lady's acquaintance, which he did in the guise of a student; and in this rôle he was introduced to Emilie's parents, whose favour was quickly won by the handsome, unassuming young man, whom they were not at all unwilling to accept as a son-in-law. Nor was it long before Emilie lost her heart as completely to her devoted young wooer as he had lost his, at first sight, to her. Nothing could be happier than the state of affairs. Emilie was in the seventh heaven of delight, her parents were highly gratified, and the "student" fiancé was the happiest man in Vienna.

It was a few weeks after this happy consummation of love's young dream that Emilie and her mother went to see a review of the army, which was attended by many of the greatest personages in Austria; and there, to her amazement, she saw her student-lover, in a uniform so splendid that, as she said: "It quite took my breath away." What was he doing there, the poor student, masquerading in attire so rich and splendid? Surely she must be mistaken; but no, it was undoubtedly her lover; there was no mistaking the handsome face and dignified carriage which had glorified the scholar in her eyes. "Who is he?" she asked a bystander. "That," was the answer, "is the Archduke Johann!"

It was a lively greeting the archduke received when, on the following day, he called at the house of his lady-love. Frau Stubel read him a severe lecture on his conduct in winning her daughter's affection under false pretences. No good could come of it, she declared indignantly, and she would be no party to such scandalous goings-on. Her daughter might be poor and obscure, but she was too good a girl to

be the plaything even of a Royal duke. Johann was becomingly penitent. He vowed that he loved Emilie with his whole heart; that he was no longer a Royal prince but a plain citizen like Herr Stubel himself, and that he asked nothing better of life than to be Emilie's husband. Thus peace was made; Johann was taken into favour again; and within a few weeks, he led his beautiful bride to the altar, and took her to his estate near Gmunden, where for a time they led a quiet, but ideally happy life together.

When another year had passed thus, the archduke decided to wear sackcloth no longer. "I claim the right to work," was his constant cry; "and if I am not allowed to do it in my own country I will go out into the world in search of it." In spite of his aged mother's tears and pleadings he formally and finally renounced all his titles and estates, and declared that henceforth he would be known simply as "Johann Orth"; a decision in which he had his wife's loyal support. Together they left their Gmunden home, and for a time none knew what had become of them.

Some declared that Johann hired himself out as a workman, in imitation of Peter the Great; others professed that he had been seen, carrying a napkin, in a Berlin restaurant; and others again were equally assured that he worked as a reporter on American papers. Whatever may be the truth or falsehood of these rumours, it is known that in the year 1890 the archduke and his wife were in London, where they were formally remarried, and where Johann Orth passed an examination and secured a navigator's licence. Thus equipped, he went to Hamburg, purchased the *Santa Margherita*, a well-found iron sailing-vessel of about 1,300 tons; and, a few weeks later, as owner of the *Santa Margherita* and accompanied by his wife he left England on his first voyage to South America with a cargo of cement. Finding no freight for his return voyage, he made Iquique in ballast, and from there he wrote to a friend in Vienna: "My first captain, Sodich, is very ill and must, therefore, remain here. Of my other officers, one I have decided to dismiss on account of incapacity, and to grant leave to another for various reasons. I am my own captain, and must undertake, without



officers, the voyage to Valparaiso, around the Horn."

It is said that not only did he lose his officers, but his entire crew was paid off here, and it was with an entirely fresh crew that he put to sea on his perilous voyage round Cape Horn, the narrow seas off which are a graveyard of gallant ships. From the moment that the *Santa Margherita's* masts dipped below the horizon on this voyage she vanished as completely as if the sea had swallowed her. Not a trace of her or of any soul on board her has been seen, to the knowledge of the world, from that day to this. Up to this time the archduke had written regularly to his beloved mother, the Grand Duchess of Tuscany. Since the *Santa Margherita* left Iquique not a line from her son ever reached her. Nor has anything since been seen or heard of any member of her crew. The accepted explanation of this mystery was that the vessel had foundered in a storm and had carried her ill-fated crew to the bottom of the sea, where Johann Orth's secret is preserved until "the day when all things will be revealed."

The Emperor Joseph sent out an expedition on a man-of-war to explore the South American coast in search of the missing ship, among the searchers being the Archduke Francis Ferdinand, heir to the Austrian Crown; but not a solitary survivor, not even a vestige of wreckage, rewarded weeks of search.

The world, however, was by no means content to believe that the career of this remarkable prince had ended thus. The fact that no evidence was ever found to prove that the *Santa Margherita* had been lost, and the known daring, reckless temper of its owner, gave rise to the speculation that, in order to break entirely with his old life, Johann Orth had changed the name of his ship, had painted her another colour, and had altered her rig, to sail the seas anew and unknown. It would be no easy task to render a three-mast ship of the *Santa Margherita's* build proof against recognition. Emilie Stubel, in one of her last letters home, lends some colour to this theory by speaking vaguely of a "no man's island" they hoped to find, where they would live happily ever afterwards.

Before leaving Austria, Johann Orth had deposited his private fortune in a Swiss

bank, and through his attorney, Dr. Von Haberler, drew on it frequently. By virtue of his power of attorney Haberler, after the *Santa Margherita* had been missing for nearly two years, drew this money. The bank refused to pay it out. The courts decided that, as the death of the depositor was not proved, his power of attorney held good, and the money was consequently paid. On the other hand, Haberler sued fourteen life insurance companies of Hamburg for a sum of about £11,000, for which Johann Orth had been insured. The companies appealed against an order to pay this money, but leave to appeal was refused. The German courts held the loss of the ship and everyone on board her to be proved.

In spite of this decision many persist in believing that the adventurous archduke has not left his bones in Davy Jones's locker—that he still lives and will some day resume his rightful place in the world, with the wife who has been so faithful to him. And every year brings some fresh rumour to keep this belief alive. There is scarcely a corner in the world in which Johann has not been seen and recognised by one or another. He has been seen fighting gallantly with the Japanese against the Russians; and some declare that he is no other than the brilliant Japanese general, Marshal Yamagata! He was in Chili, according to another rumour, bearing arms against Balmaceda; and George Lacour, a French author of repute, recently published a book in Paris, proving to his own entire satisfaction that Johann Orth is living in Argentine under the guise of a mysterious and elusive Don Ramon.

Some say that he and his wife are leading a primitive and happy life on a remote island in the Pacific; others that he has been seen recently in the company of his kinsman, the Archduke Louis Salvator, in Mallorca; while, only the other day, it was stated in the papers that he was passenger on board a vessel bound from America to England, that he had been recognised and challenged by a fellow-passenger and had admitted he was in truth Johann Orth, one-time Archduke of Austria, and that he was seen, later, walking in the street of London.

Such are a few of the many rumours which for nearly twenty years have kept

Johann's romantic story fresh in the public memory. Elusive as a will-o'-the-wisp, flitting from one quarter of the globe to another, he has become invested with all the haunting mystery of the "Flying Dutchman," and his story will hold the imagination until he reappears in the flesh or until (which will probably never be) his death is a proved fact.

To her last breath Johann's mother, the Grand Duchess of Tuscany, refused to believe that her son was dead. In her castle Schloss Orth, on the fringe of a Tyrolese forest, she spent the closing years of her life patiently and confidently awaiting his return. "My son is not dead," she would say to those who offered her sympathy; "I know that he lives and that he will come back to me before I die." His rooms were always kept ready for the wanderer, and through the night a welcoming light burned in a window of the castle to guide him home. But the Grand Duchess died, and he never returned. Throughout the Tyrol,

too, the loyal mountaineers, to a man, share the same unshaken faith. "He will come back," they say—"oh, yes, he will come back"—and a right royal welcome still awaits his coming.

There are at least two men living who are supposed to know the truth. One is Doctor Von Haberler, his attorney who, it is said, hears from him regularly every month. The other is the Baron Von Abaco, who was captain of the Royal Bodyguard on the night of the archduke's disappearance, and was privy, it is supposed, to the plans of his royal friend. Years ago the baron retired from the world to German New Guinea, where, with two loyal henchmen, he lives on his estate and cultivates rubber and tobacco. He never mentions Europe, and the man who addressed him by his old title would offend him seriously. There he dwells with his secret; and unless the lost archduke should reappear in the world, the baron will go to his grave with that secret still untold.

## INDIAN CHRISTIANS AND THE NATIONAL MOVEMENT\*

**M**Y Lord,—The next subject appointed for to-day's discussion is, I am given to understand, what is called the National Movement and our attitude towards it, and I have had the honour of being asked by your Lordship to open it with a short paper or speech. I have chosen the former method. The disadvantages of the choice are all on my side. Its advantages, such as reasonable brevity, perspicuity, avoidance of prolixity and unnecessary repetition, which I have tried throughout to keep before me, according to the modest measure of my ability, I hasten to place at the service of my audience. I should like it to be understood, however, that I do not lay any claim to my paper being thorough and exhaustive. It is merely suggestive and synoptical, containing an enumeration, rather than exposition of the

arguments adduced, to cover the ground I have tried to indicate.

Without any further preamble, therefore, I now proceed to introduce the subject, the exact wording of which, as it was communicated to me, runs as follows:—"What attitude should Indian Christians take in relation to the National Movement?" It is arranged in an interrogative form, and I shall try to answer it according to my light and capacity. The words seem to me to contain three essential points for consideration: 1.—Our attitude, 2.—What is the Movement? 3.—Is it National? To follow an exact logical sequence, I would take them in another order, and rearrange them as under: I.—What is the nature of this movement? II.—Is it national in any sense? III.—If so, does it, on that account, involve us in its progress? And lastly, what is the character of the attitude we should assume towards the said Movement?

I. First then, what is the exact nature of this Movement? In order to answer this

\* A paper read before a meeting of the C. M. S. Indian Church Council of the United Provinces of Agra and Oudh, recently held at Lucknow and presided over by the Bishop of the Diocese.

question correctly, we must go back more than a quarter of a century in the country's history, when some six or seven prominent Indians of light and leading first conceived the idea of ventilating the grievances, such as they were, of their countrymen, and met together in Bombay to discuss the means they should adopt for that purpose, agreeing at the outset that these means should be perfectly legitimate and constitutional. Most of these ardent spirits have now passed away from the sphere of their earthly activities, but the movement they had the honour of inaugurating then, developed in course of time and assumed gigantic proportions, being known and widely recognised at present as the Indian National Congress. I do not propose to inflict on my listeners an account of its progress and varied success, but I must point out that among the different kinds of impetus the Congress acquired from time to time in its onward march, none counts so much in strength, intensity and importance, as Lord Curzon's Partition of the Lower Bengal Provinces. I have called our late Viceroy's action an impetus, but properly speaking, it acted as a fillip, if I may use a colloquial word. There is no use, therefore, in disguising the fact that the movement in question was certainly political in its origin, and still continues to be so, in a large measure. But that need not necessarily carry its condemnation with us. A wide-spread movement which professes to carry on its agitation constitutionally, whose avowed object is to secure the amelioration of the political condition of the people, obtain a fuller recognition of the rights and privileges of a subject-race and ensure a larger measure of representation for the people of the land on the councils of the Government; a movement, I repeat, which has these and many other useful objects in view, is, I venture to say, but another name for true patriotism, especially if all these aspirations are the genuine and legitimate outcome of nearly a century's English education and British Government of the country. True, this Movement has been, of late, partially disfigured by the commission of some shocking crimes, but a blot of this kind on its escutcheon, however reprehensible and repulsive it may be, does not, in my humble opinion, detract from its many merits, nor

does it or can it, on that account alone, condemn the whole movement from beginning to end. Besides, we must not lose sight of two important points in connection with these outrages. One of them is the undeniable fact, that no right-minded Indian has any part or parcel in those excesses, or entertains any sympathy, immediate or remote, with the misguided authors and perpetrators of such extreme acts. The other fact which we ignore altogether, or forget to know, is a lesson and a warning derived from the past history of any country, namely, in a period of transition, while many noble and self-sacrificing spirits are engaged in bringing about 'the greatest good of the greatest number', there will always be found an ignoble few running counter to them in the choice of their means or in the attainment of their ends. This unfortunate minority is, however, always treated by impartial historians as a malignant accretion, of the nature of a cancer in the otherwise healthy constitution of a patient. In the language of logic, it is to be classified as a separable accident, and treated as such. We deplore it, and we condemn it unsparingly, but we refuse to be associated with it, as an essential part of our policy or procedure.

I have already acknowledged that the movement which has recently spread over the entire length and breadth of the country, with renewed vigour and energy, is political in its nature, I have also advanced the opinion that it does not, on that account, merit condemnation. I must now point out briefly, that the base of this political movement has broadened out considerably and happily. Witness, for instance, the social section of the Congress, which holds its meetings regularly every year, and discusses, amongst a number of other things, such subjects of social importance, as temperance, purity and its cognates. Notice again as one of its latest and best developments, Mr. Gokhale's 'Society of the Servants of India', or Mrs. Besant's 'Sons and Daughters of India',—institutions, which under different names, seek to compass the social and political regeneration of the country. Consider also the change of moral tone that has, within recent years, come over the writings, proceedings and utterances of our public men and journalists. The Governor

of one province abolishes by legislation the pernicious system of keeping young girls attached to certain temples for immoral purposes, and immediately, you have a number of voices raised earnestly in defence of such legislation, while others cry vociferously from a sister-province to have the same boon and blessing also extended to them. These are signs, and hopeful signs of the times. It is my individual opinion, shared by others, Christian as well as non-Christian, that this pleasant change of front gradually coming over the face of the country is largely, if not wholly due, to the socio-political movement under reference. I hope, therefore, I have made it sufficiently clear, that this agitation or movement, call it by whichever name you like, is partly political and partly social, and abundantly beneficial to the children of the soil.

II. I shall now go on to consider the second part of my paper which asks, whether this movement is *national* in any sense, in its character. A good deal of adverse criticism has been levelled against the possibility of there being an Indian Nation, in the same sense as the English or the German Nation. A certain section of the Press and the public platform, here and elsewhere, has ridiculed the idea of such a preposterous entity. To mention India and to speak of a nation being there, in the same breath, is as absurd, they say, as the joining together of two terms as mutually contradictory as light and darkness or of two things as far apart from each other as heaven and earth. I propose, therefore, with your permission, to examine the truth or falsehood of this oft-repeated taunt. Before, however, we attempt to find a correct answer to the question, whether the people of India can be called a nation in these days, it would be worth our while to enquire if they ever made up a nation before, at any time in the past history of the country. If the expression in question is intended to imply one Lord, one faith, one temporal kingdom, one lord-paramount, one organic unity and one united entity, then, certainly, India never possessed a nation in any one of these senses, at any period of its previous history. Even before the advent of the Mohammedans, it was a common practice on the part of every over-lord to establish his own territory and reign as an absolute "monarch of all he

surveyed" within the limits of that territory, his people being thus cut off from the rest of other territorial subjects, almost as completely as if they had been living poles asunder from one another. The natural result was an amazing diversity of social manners and customs, political rights and privileges and civic assets and liabilities. No wonder, therefore, that this heterogeneous mass of millions never acquired any national cohesion or felt any ethnic impulse of unity or uniformity. After the Mohammedan conquest and occupation of the country, it was just as bad, if not worse still; for each provincial governor, while nominally acknowledging the suzerainty of Delhi, was practically a veritable Alexander Selkirk of his own particular province, compelling Hindus and Mohammedans alike to submit to his supreme will, by the application of mere brute force. When the country passed gradually into the possession of the English, they were confronted with a complicated problem that has taken them over a century to solve only in part and after a fashion. It was left to them to evolve some sort of order out of that chaotic confusion, eliminate the existing elements of distraction and disruption, and eventually impart the beginnings of a political consolidation which might, in course of time and under the fostering care of a benign Government, thrive and grow up into the fulness of a national life, so far as it is possible for any enormous collection of people to do so without the aid of religion. That fulness of national existence we have not acquired yet, but much has been done already towards the accomplishment of that praise-worthy purpose. Means other than those that could be drawn from the resources of a common faith, have been and are still being employed unsparingly by the State to knit together the people of India into a homogeneous whole. Applied science, among other instruments, has been imported from the West to lend its unifying aid: the telegraph, the railway, the postal system and a number of similar important and popular institutions have spread their ramifications throughout the country, to bring the people closer to one another and teach them to sympathise and render mutual help in times of trouble and suffering.

We are thus slowly but surely growing up



into a nation, politically at all events. If further proof were wanted to establish this fact, I would ask you to notice what has been called the spirit of discontent that has recently spread over the face of the whole country, showing not only a common desire on the part of the people to rise higher and higher in the scale of national existence, but also proving, by the lightning speed with which it travelled from end to end of the land, by the self-sacrificing spirit and heroic endurance which the people evinced at the time, that they are at last beginning to learn, or at least, learning to feel the importance of united action and collective movement, which are surely some of the signs of a national entity. Last, but not least, I would remind you of the genesis, subsequent history and final success of Lord Morley's India Councils Bill with its famous third clause reinserted, all of which I take to be nothing more or less than a tacit but certain admission on the part of our rulers, of our political disabilities and civic claims as a nation. It is amply evident, therefore, under the circumstances I have tried to point out, that we are at any rate by way of being a nation, if not yet quite grown up to the full stature of its existence.

III. The third part of my paper raises the question, if this movement is national in any sense,—and we have just seen that it is so, from a political point of view,—does it, on that account, involve us, Indian Christians, in its progress? The answer is quite obvious and simple, but the mode of conveying it is capable of variety. It seems to me desirable to couch it in an emphatic and impressive form. I reply, therefore, as follows:—If we form an integral and indivisible portion of the people of India, if our mother-land is the same as theirs, if our love for this mother-land and our desire for her advancement is anything like theirs, if we are citizens and fellow-subjects, welded together under the same rule, if our political rights and privileges, our civic hopes and aspirations, our social or communal drawbacks and disabilities are identical with theirs; or to put it negatively, if you do not wish to be accused by your fellow-countrymen of sloth and laziness, of apathy or antipathy, of lethargy and unconcern, of becoming degenerated and denationalised, if you do not desire to be

charged with the unpardonable offence of throwing obstacles and impediments in the way of your common political progress, if you do not want to repeat Lord Curzon's blunder in your persons, by saddling yourselves with the shackles of a second and self-imposed Partition and cutting yourselves off from the rest of your brethren, then, I say,—and I say it boldly,—we are certainly, distinctly and undeniably involved in the progress and onward march of this National Movement. The only question, therefore, which now remains to be settled, is the exact or approximate extent to which we stand committed.

IV. And this brings me naturally to the fourth and last and the most important portion of my paper. What attitude should Indian Christians take in relation to the National Movement? In my humble opinion, there are three, and only three kinds of attitude possible: they may oppose it violently in all its phases; they may sympathise with it heartily and help it forward, so far as it lies in their power; or again, they can take up an intermediate position between these, and remain perfectly neutral.

I shall dispose of the middle point first. Neutrality in its original conception is, no doubt, a very prudent position to occupy, if it means a philosophical state of the mind, when the pulse beats evenly and all the emotional faculties are well under control, when the person who professes it, surveys everything dispassionately but intelligently, yet espouses nothing, not because he lacks interest, energy or activity, but because he thinks he will perhaps do more harm than good by meddling. Standing aside and doing nothing under such circumstances, is noble and laudable, for then it rises to the heights of self-denial and self-effacement. Neutrality has, however, another and quite an ugly name. To affect neutrality when the social, political and economical progress of one's country is concerned, when blows are being exchanged and 'the battle rages loud and long,' to pretend to be inclined neither this way nor that, when the welfare of millions of one's countrymen is at stake, is but another name for that selfishness and self-centred aloofness which unmistakably mark the craven and the coward—"Thou art neither cold nor hot...so then because thou art

neither cold nor hot, I will spue thee out of my mouth!" Such neutrality is, moreover, apt to be, and often turns out to be, most inconsistent and stultifying in the end, for people who pretend to be neutral after this fashion, never fail to come forward and appropriate the benefits of other men's toil, "reaping where they have not sown, and gathering where they have not strewed." It is clear, therefore, that we dare not be neutral in our relation to the National Movement, without incurring the censure of selfishness, cowardice and hypocrisy.

Let me now deal with the attitude of opposition. I have got three things to observe with reference to this matter, and I shall put them down as briefly as possible. First, that it is not unavoidably necessary to offer violent opposition to the National Movement in any one of its phases. Every word in this sentence I have weighed carefully and used advisedly. I do not say that differences will not arise between Indian Christians and the leaders of the said movement. Indeed, difference of opinion is the privilege and the prerogative of all who try to think for themselves, and where there is no Pope at the head of affairs to pronounce his infallible *ipse dixit*! Difference, like offence, must needs therefore come, but we need not come to blows on that account. There are (or rather were) the 'Extremists', for example, in the (old) Congress camp, whose motto may be paraphrased as 'the whole of it or none at all', and the badge of a section of whom is said to be 'fire and brimstone'.—They are generally reported to be unpleasant customers to have any political dealings with; you cannot possibly agree with them in all their demands; nor for that matter can you bring yourself to join hands with a certain type of Anglo-Indians whose political creed has earned for them the name of 'Imperialists'. They are equally unpleasant, if not more so, to have any relations with, as they are among Englishmen, very much what the Extremists are among Indians. Their politics prompt them to say to us, "It is not meet to take the children's bread, and to cast it to dogs", and no Indian has yet been found, meek and docile enough to reply, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table". Irritably disagreeable, therefore, though it is, to go hand

in hand with the Imperialist, we do not enter the lists against him, albeit we see and hear him every day. Why should we then fall out with the Extremist? At the worst we may agree to differ, and go our several ways. It seems to me that the Ecclesiastical Dictum which prescribes "in things essential, unity; in things non-essential, liberty; and in all things, charity"; leaving thus, no room for any kind of animosity, may, with certain necessary modifications, well be adopted by us to suit the requirements of the case under consideration. We are by no means called upon, therefore, I repeat, to collide against the National Movement. Secondly, it has been found quite practicable in other and Christian countries for people of diametrically opposite character in religion to work together harmoniously in view of their country's welfare: a Gladstone and a Bradlaugh have, in the modern history of the House of Commons, sat side by side and taken part, as fellow-workers, in the serious deliberations of a mighty nation. Surely, it is not too much, therefore, to expect that we should sink our religious, among other differences, and work hand in hand with our compatriots to solve the glorious problem of building up a nation. Thirdly, it is quite in accordance with the teaching of our religion, I believe, to avoid friction by making a compromise or a concession, when the adoption of such a course does not involve the sacrifice of any principle. "And Naaman said, in this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself into the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And Elisha said unto him, 'Go in peace'". If any captious critic is disposed to find fault with my quotation and say, it comes from the Old Testament, and is not therefore exactly in keeping with the spirit of Christianity, I refer him to the following conversation in the New Testament: "And when he was come into the house, Jesus prevented him, saying, 'What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers?' Peter saith unto him, 'Of strangers'. Jesus saith unto him,

'Then are the children free. Notwithstanding, *lest we should offend them*, go thou to sea, and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee'". This should be final and conclusive.

I have tried to show, so far, that out of the three positions it is possible for us to take up with regard to the National Movement, indifference is quite out of the question, as we dare not be neutral, without incurring the reproach of indolence, cowardice and hypocrisy; inimical we need not be, as there is no compelling reason why we should oppose the patriotic efforts of our fellow-countrymen. It only remains for us then to consider the attitude of sympathy which we may, and which, I think, we should adopt towards our compatriots in view of the Herculean labours they have undertaken to perform in the interest of the mother-land. Now, it is not my intention to read an elaborate disquisition on the virtue of sympathy in the abstract, nor do I wish to enlarge upon the ennobling nature of its multifarious merits; I shall content myself by merely indicating in a few words, why and how we should sympathise with a form of activity which proposes to compass, among other good ends, the political, social and industrial regeneration of the country. As regards the why, I have somewhat anticipated things, and set down what I consider a number of excellent reasons, in the third part of my paper. Let us now turn to another quarter, and see if we can learn any specific lesson in this respect from St. Paul, the noblest of patriots. "Who is weak", asks the great Apostle of the Gentiles, "and I am not weak? who is offended, and I burn not?" Again, "Unto the Jews I became as a Jew, that I might gain the Jews, to them that are under the law, as under the law, that I might gain them that are under the law, to them that are without law, as without law, .....that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." Notwithstanding the battery of adverse criticism levelled by some shallow detractors of St. Paul's

character, against this part of the Apostle's life, attributing to the honestest of men, acts and motives of policy in its bad sense, these words stand out for ever as the noblest expression of his universal and all-embracing sympathy. The motive was as sublime as it has been clearly and repeatedly mentioned,—for the Gospel's sake, that he might by all means save some. Similarly, though necessarily on a lower plane, here is an occasion and a distinct call for us to sympathise in thought, word and deed, with the national aspirations of Hindus, Mahommedans and Parsis, who form the bulk of our non-Christian countrymen. Here for the first time, so far as I am aware, we are brought face to face with a grand opportunity to prove to the people of whom we are and from whom we have sprung, that we are brothers. Shall we stand aside and let this golden opportunity pass, or shall we seize it and make the most of it, by holding out the right hand of fellowship and throwing in our political and civic lot with them, showing thereby that in spite of our religious difference, we are sons of the same mother, and that our hearts yearn, therefore, to gather them within the folds of our embrace? I leave you to answer this significant and all-important question. "Unto whomsoever much is given, of him shall be much required". We Indian Christians, to whom much has been entrusted, shall be held responsible for much. It has been well remarked that we occupy a position of peculiar responsibility between the rulers and the ruled. Our religion being what it is, we sink or swim with the British Government. Our loyalty to the English throne is as firm and unquestionable as our allegiance to it is sure and certain. We are, therefore, peculiarly fitted to stand in the breach and act as interpreters between the people of the country and the Foreign Power that reigns over it. We may, if we will, bridge over the unfortunate gulf that now separates the governors from the governed. We may form a connecting link in many cases between the people and the officials, by joining hands with the well-wishers of the country in persuading our fellow-countrymen, on the one hand, to be temperate in their language, moderate in their demands and perfectly constitutional in

their agitation, and inducing the officials, on the other, to believe that we are neither disloyal nor seditious, as we are so often suspected to be. We may even hope to be able to do something towards reconciling the various conflicting and jarring elements in the people's camp. I say, we may be able to accomplish all this and much more, if we will only make up our mind to rise equal to the occasion, by shaking off our long-standing indifference and laying aside our self-sufficient exclusiveness.

I think, I have said quite enough to show that the sympathetic attitude is the only attitude we should adopt with reference to the National Movement. One word more as regards the cost and qualification of this venture, and I will have done. Sympathy, in order that it may be deep and lasting, must be uniformly intelligent and informed. Every subject discussed, every grievance ventilated and every concession sought, must be thoroughly studied from all points of view, and fully understood, if we wish to render efficient aid to the people's cause which, rightly grasped, is also the cause of the Government; in other words, a considerable amount of political knowledge and political education is expected of us, if we want to help, and not hinder the enterprise. But neither sympathy, be it ever so intense, nor political information, however accurate, will save you from paying the tremendous price demanded of all those who dedicate themselves to the office of mediating and reconciling. Misunderstanding and misconception, doubt and suspicion, reproach and blame must inevitably and almost invariably be your portion in life, if you undertake to perform the sacred function of effecting peace between contending parties, opposed politically or otherwise. An apt illustration of what I mean is found in Stopford Brooke's *Life of Frederic W.*

Robertson of Brighton. His universal sympathy with all sorts and conditions of men, and his able and fearless advocacy of their cause, marked him out for a target on which friends and foes alike vented their wrath. An elderly lady of rank and distinction was one day warning Robertson against his natural inclination to fight every body's battle. His characteristic reply to this somewhat interested remonstrance was,—“I do not care”. “And, do you know Mr. Robertson”, asked the great lady, “What ‘Don’t care’ came to?” “Yes, madam”, was his quiet and prompt reply, “*He was crucified on Calvary*”. Yes, gentlemen, there is a Calvary and a Place of Skulls in the midst of every community; where the bones of malefactors and transgressors lie bleaching in the sun, and you must be content to let yourself be numbered among them, if you wish to do the work of binding up, healing and reconciling. That was a profound truth of universal application, which the Jewish mob uttered, when they shouted out those significant words:—“He saved others, himself he cannot save.” It was also the noblest panegyric that ever passed the lips of a thoughtless throng, for the latter half of this unconscious but sublime utterance is almost always the inevitable sequel of the former: If you save or try to save others, socially or politically no less than morally or spiritually, if, in the language of modern thought, you are prepared to offer yourself as a propitiatory sacrifice on the altar of altruism, you cannot possibly save yourself. Your Lord and Master could not do it. How can you? “The disciple is not above his master.” But, gentlemen, I need not tell you that this glorious process of losing one's life is the promised seed and source of “Life abundant and Life for evermore!”

M. C. Roy.

## REVIEWS OF BOOKS

### ENGLISH.

*The Master as I saw him, by Nivedita (Udbodhon Office, Calcutta, 1910) Pp. 514+xxvii.*

So excellent are the printing paper and get-up of this book that on first opening it we thought it to be a volume of Methuen or Heinemann's Colonial Library. It was only after a good deal of search that we made the

pleasant discovery that it had been printed at the Lakshmi Printing works, Calcutta.

The cover bears the design of the Thunder (*Bajra*) taken from the *Bajrasana* of Buddha at Bodh Gaya. There is a peculiar propriety in this, for Vivekananda by giving up all for his country became a voice like the thunder, a force like lightning, in the cause of the



gods. Thus only can the mortal become an elemental force, an immortal.

For more reasons than one, Sister Nivedita, is the best biographer of Vivekananda that we can think of. She brought to the study of Hinduism a mind absolutely free from pre-occupation, a fearless love of truth, the most delicate perception of whatever is good and noble, and an earnest desire to put herself in touch with the heart of the Hindu faith and the true Hindu world. Of her sympathy with our land and people we shall say this only that it has not, as might have been feared, deflected her mind from the perception of truth about ourselves, but made her the truest interpreter imaginable of Indian life and thought. Her testimony to Vivekananda's teaching and influence has an importance and effect, which an account written by a Hindu would have lacked, as he would have approached the subject from another stand-point and through another series of psychic experiences. In this loving tribute to her Master's memory Nivedita's style reaches its perfection,—it is simple, elevated, wonderfully lucid and suggestive. Seldom have we seen philosophy so clearly expounded, or the deepest thought started by so few words.

She depicts Vivekananda in his setting and tells us much about Sri Ramkrishna, Sarada Devi, the Brotherhood at Belur, and many things besides. How great Vivekananda was we can realise—as far as is now possible—in his very words as faithfully recorded by his disciple. Of his many moods, his varied teaching, and his yearnings and struggles, a full history is impossible. But in the volume before us we can feel that he was a Master indeed, a living fountain of inspiration. We shall try in a subsequent number to say what we have learnt of him.

J. S.

*Vivad Dignijar or The Conquest of Scepticism by Hari Das Khandelwal, Pp 31. Price two annas.*

The title is very high-sounding but the thoughts are trite and common place.

*The Human Eye by K. S. Malkani. Oph. D. Pp 56. Price Eight annas.*

"This booklet is intended for the general reader and not for the Medical Student."

It is a useful publication.

*The Dnyaneshvari. A Quarterly containing the Gita, its literal English Translation and an English Translation of the Dnyaneshvari—A Marathi Commentary on the same. Edited by Mr. Vithal Ganesh Pradhan, F. T. S., M. A. L. T. and published at Amreli, Kathiawar. Vol. I, No. 1, Pp. 32, 8vo royal. Subscription Rs. 3/- yearly; Single copy one Rupee.*

This part commences with the second chapter of the Gita. The Text is printed in Devanagiri character. Below it is given Mrs. Annie Besant's translation of the text which is followed by an English translation of the Dnyaneshvari.

The *Dnyaneshvari* is a commentary on the Gita written in Marathi. It is held in high estimation by the people of Maharashtra and in its new garb it is sure to be eagerly read by many of our readers.

In the next issue the editor will give us a short biography of Dnyaneshvar—the commentator over and above the thirty two pages of the quarterly.

*Light on Life: Five discourses by Swami-Baba Premanand Bharati. Published by Messrs. G. A. Natesan & Co., Esplanade, Madras, Pp. 70, Price Eight annas.*

The contents of the book are :—(i) The Real Real Life. (ii) Have you loved? (iii) Do we live? (iv) Thought Force and (v) Sages, Saints and Sons of God.

We have read the book with interest. The discourses are all inspiring.

MAHES CHANDRA GHOSH.

*The Colour Line in the Indian Educational and Scientific Departments: Published by R. Chatterjee, 210-3-1 Cornwallis Street, Calcutta.*

This is a pamphlet of 36 pages in which nine articles which originally appeared in the leading Indian daily papers of Calcutta have been reprinted with a view to demonstrate that Indian claims to high appointments in certain departments of the State are persistently ignored.

Any educated man may have a copy free by sending the publisher a one-anna stamp for packing and postage.

GUJRATI.

*Vishwa Vilas, Part II, Dharma Kand, Vibhag II, by Anrattal Jatashanker Buch, of Jamnagar. Printed at the Preamsagar Printing Press, Rajkot. Thick board bound. Pp. 580, Price Rs. 1-4-0 (1909).*

This part is literally crammed with information of varied character. It is in the nature of short informative essays, written out after the study of each subject in his own language by the author and supplies most useful and interesting reading. The various religions of the world, and the still more varied religions of India, the Darshanas, the Bhagvat, and other cognate subjects have been treated in a way which gives a complete bird's eye view of the field of religious literature in our country. The other essays in the book on patriotism, the true service that can be rendered to India, etc., are conceived in a thoughtful spirit and we can not lay down the collection without admiring the wide range of the author's studies and the way in which he has digested them.

*Jivan Safalya, by Laksmishanker Madhuvji Shukla, First Assistant Master, Tahikdari Garasia School, Wadhwan camp. Printed at the Education Society's Steam Press, Bombay. Cloth bound. Pp. 261. Price Re. 1-8-0.*

This is a translation of the well-known book of Sir John Lubhach (now Lord Avebury) in the uses of life. Several years ago we remember to have read a translation of the same being contributed to a monthly magazine, by Mr. Jivanlal V. Desai, B. A., Barister-at-law of Ahmedabad, but we see a translation of this widely known work in book-form, for the first time. This translation is, we must say, very intelligently done and the foot-notes and the different Sanskrit *shlokas*, with which it is embellished, add to its value.

*Talisman or Tavij, by Dhimatram Navalram Lakshmiram. Printed at the United Printing Press, Ahmedabad. Cloth bound. Pp. 463. Price Re. 1-8-0. (1909).*

It does not require to be stated that this is a translation of Sir Walter Scott's Celebrated Novel. 'The

translator comes of distinguished literary lineage, because his revered father's name counts for so much that is valuable in the literature of Gujrat. As Mr. Dhimatram says in the preface,—the translation is the outcome of sad memories: he worked at it to soothe his bereaved heart, he having lost two wives successively. The composition is fair enough in its way, but we think, a succinct account of the historical background of the novel, the events that led to the Crusades, and their ultimate fate, would have assisted the ordinary reader more fully to take in the incidents narrated therein, and would have made the preface more useful than this piece of autobiographical information that the labor of love was undertaken as an antidote to sad feelings. He could again have very well substituted the word "Muselman" in place of its English equivalent, "Saracin", which he has retained throughout. But all the same, the book furnishes interesting reading.

*Shri Anubhan Vani Yane Tattwa Vichar, composed by Manibhai Nickhabhai Desai of Navsari. Published by Dayabhai Nagarji Desai, and printed at the Rander Printing Press. Thick Boards. Pp. 227. Price Re. 1-8-0 (1909).*

This is a collection of verses, on various religious topics, written in the style of old poets. The subjects consist of Bhakti, Vairagya, Jnan, and several episodes from the Bhagvat of Krishna Lila. They are certainly inferior to the similar *Padas* of Dayaram, Narsingh Mehta and other well-known old poets. The composer has caught merely the outward style of those old veterans, but lacks the real spirit that lay underneath. Still they are a proof of the religious spirit which is still very much alive in our people, and prompt them to indulge in these rhapsodies.

K. M. J.

#### URDU.

*"Hindustan at a Glance" intended for Europeans and others coming to India, by R. P. De, Teacher of Languages. Published by Day Brothers, New Market, Calcutta, 1909.*

There are many handbooks presenting a "short cut" to foreigners in the acquisition of the Hindustani language, but this little manual well sustains its title. And we have no hesitation in saying that he who works through it, will find himself sufficiently equipped to use the language with a fair amount of accuracy. A simple and lucid exposition of the principles of Grammar, and a wealth of useful sentences help to render the study really interesting.

But useful as the sentences are they betray errors of

Grammar and idiom which jar upon the Hindustani ear and partially spoil the utility of the manual. For example the following is a very simple-looking sentence revealing an error of this kind :—

"Usko arhai rupae do (Give him Rs. 2-8), page 11, Section III, Part I, we would never say "arhai rupae" but "arhai rupia," a fractional number used in a collective sense"

And again a "one anna bit" is "ek anni" and not "anni." Page 11, Section III, Part I.

So again, we do never say "tum kya bolte ho" (what do you say) but "tum kya kahte ho" page 39, Part II, Section I; as Ghalib otherwise Mirza Asadullah Khan Naushah laureate of the last Maghul and one of the most eminent of the modern Delhi poets in one of his beautiful ghazals (odes) in his Urdu Dewan says—

"Har ek bat pa kahte ho tum kitu kya hai  
Tumhin batao Ki andaz-i-guftagu kya hai."

Similarly

"Ahista bolo" (speak slowly) is the correct expression and not "ahista kaho." Page 40, Section II, Part II.

"Pankha haukna" and not "Pankha tanna" is the correct idiom. So the sentence "Kya garmi? Pankhawalla zor se tano" (what a heat! Pankha puller, pull hard) sounds strange to a Hindustani. Page 42, Section III, Part II.

And "Mushkil pari" or "dikkat hui" but not "Mushkil hua." In the first place mushkil hua is bad Grammar, in the second place, the idiom is "Muskil pari." Hence the correct expression is "Ham logon ko makan ke pane me koi dikkat nahin hui or Mushkil nahin pari" Page 69, Dialogue.

Ranj se khugar hua insan to mit jata hai ranj Mushkilain hampar parin itni ki asan ho gain ghahli, Page 9, Section 3. Number of Nouns Rule (a) is defective. The words "h" should be inserted after the a and it should stand thus,—

(a) Masculines ending in a or "h" change a and h into e, in the plural as shown in,—

Singular	—	Plural
Larka (boy)	—	Larke (boys)
Ghora (Horse)	—	Ghore (horses)
Madrasah (School)	—	Madrase (Schools)
Parda (curtain)	—	Parde (curtains)

But with all these defects which we hope to see removed in the next edition, the book is not without its merits. The fact that it has reached a third edition is a further proof that it has already commended itself to the attention of European travellers and residents in India desirous of acquiring a practical knowledge of Hindustani.

## COMMENT AND CRITICISM

### "How India Strikes a suffragette :" A mere man's protest.

With one kind of European critic we are all familiar. He looks at everything Indian with a whole-hearted contempt. He may be a mere cold-weather traveller 'doing' the country or forced by unlucky fate to live

amongst the natives,—or rather in their country, for he would not live amongst them to save his life—but he has no interest in the people, no attachment to them or their country. If the former, he travels as fast as Rail Expresses can carry him from one town to another—living in "English" hotels where "English" food is served out to him in the "English" way—

where he is supplied with a "native guide" who can speak just enough English to point out, may be, the relative position of "our" forces and the "enemy's" (Indian), and where the curio-seller has a flaunting display of brazen 'match boxes,' 'serviette rings,' and candlesticks labelled "Indian Art Ware." These 'guides' and hawkers he meets in every place—different local editions so to speak. These form his sole knowledge of India. And when he goes back home—he may be an M. P.—he feels competent to speak about the vast "dependency," sharing the full pride implied in that term; and would discourse at a Suburban Ethical Society or two—perhaps even perpetrate a book. To the other class belongs the unfortunate man who has been condemned by fate to waste his shining hours in exile in this benighted land. He shuts himself against all natives except such of course as he must have to put on his coat and tie his shoe strings. In "office" he is unapproachable. Evenings he spends at the "club." He never by any chance thinks of taking part in the social life of the Indians. Furloughs he spends "at Home"; short holidays he employs in running away from human beings as far as he can into the jungle ferociously hunting ferocious beasts. He never suspects that it may be worth taking a holiday in India to study the institutions, the languages, or even the art of the country he has got to live twenty years or more of his life in. Well, with the criticism of such as these we are familiar.

But there is another kind, and one that professes to sympathise with everything Indian and then proceeds to pull it to pieces. To this class belongs the suffragette who wrote in your issue for March last. I know not which of these two classes is the more dangerous.

I have no idea for how long the suffragette studied the working of Indian family life, but judging from the unhesitating and positive nature of her remarks I think her acquaintance of things Indian has been a short one. Her point of view may be summed up in one sentence. "I have no prejudice against you, but I don't like your institution: they are so un-European". She, e.g., is astonished at the very commencement to find that India is a man's world, whereas it is equally true that it is a woman's world—the fact being that the two worlds don't mix. She remarks that the sweetmeat-seller and the tailor are men. She no doubt is comparing with Europe where shop-owners employ girls to sell their goods for they are cheaper, and attract more custom. But I thought this was one of the institutions the suffragettes were going to reform. In India as yet the services of women\* are fortunately not cheaper than those of men. In the distribution of work all the rough and dirty labour has fallen to the lot of men.† In the lowest castes as well as in the highest the women have a certain organic position in society—there are some things which they must do and no one else—others which the men alone may do. Thus there is never a conflict, never any competition as in Europe where (suffragette literature informs us) the competition

with men in the labour market has always resulted in her going to the wall.

I do not know if Mrs. Westbrook had time to find out the democratic and self-contained nature of Indian Society. Let me take for example a small out of the way village such as the one in which I was brought up. There you can see even today the four castes working in their spheres as contentedly as in the days of Manu perhaps. The Rajpoot landowner and his Rajput tenants cultivating the land—the woman helping at the cutting of the crops and the threshing—the final operations being almost entirely left to them. There were very few Brahmans in this village, but I remember the old 'Bhattji' whose age and learning and poverty always claimed a low obeisance from everybody. He used to advise us about lucky times for embarking in new enterprises, for marriages, for the coming and the going of the bride, and officiated at all the family festivals. His wife had an honorable position amongst the women of the village and received her due share of the offerings. When a rich man's girl was married and went to her husband's house in the neighbouring village she and the wife of the *Nai* accompanied the bride for a bit and received their perquisites.

The worker castes had their work—the *goldsmith* made jewellery for the family receiving occasional presents e.g. at the big festivals, or at births, betrothals or weddings in the family. The *Nai* is a barbarian primarily but having the cunning of his profession has usurped a much higher position and has made himself the family messenger on all important occasions. One reads in the mediæval romances of the loves and fights of Alha and Oodhal how the *Nais* (and their cousins the *Baris* whose real occupation is to make plates from leaves to eat in)—have won high distinction by carrying to some infuriated Prince a defiant demand for the hand of his daughter for their master.

But the wives of these men are not idle—they occupy the same position in the women's world as their husbands in the men's. On the big festivals *Dasehra*, or *Holi* or *Divali* the tenants go to offer homage to the lord. The lord's wife holds a reception of her own. Where the *nai* and the *bari* move among men, their women attend to the women folk. The Indian lady has always the *nain* to attend to her personal wants—the *malin* to make her garlands of *manisri*, and strings of *Bela* to adorn her hair, and wristlets of *chameli* buds—[Making garlands and jewellery from flowers is an elaborate art and is a monopoly of the women. Thus the *malin* is a much more important person than the *mali* though she hasn't the vote].

Mrs. Westbrook is disgusted that her rooms were dusted so inefficiently and her bed made so clumsily by a man-servant. She does not for a moment pause to consider the anomaly of her position and her surroundings. She was probably in a hotel. No Indian woman would serve in an Englishman's institution such as a hotel, or his family—(except the very lowest caste 'sweepers', and even she is very much more expensive than a man\*). Naturally a hotel run on commercial lines, or a Dāk Bungalow employ men servants. But well-to-do English ladies in India always have a woman *Ayah*. And as for Indian families, does Mrs. Westbrook think beds in an Indian

\* But it is true that female domestic servants and cooks are cheaper than male domestic servants and cooks.—Ed., M. R.

† This is not true of all professions and all parts of the country. In many parts of the country coolies and agricultural laborers and domestic servants are mostly women.—Ed., M. R.

\* Is that so? Ed., M. R.

home are made by men as at her hotel? As I said in the beginning the English traveller moves from one hotel to another and considers life there typical of the Indian home!

As for fairs and *melas*, when Mrs. Westbrook has been a little longer in this country she will come to know that women have their *melas* as well as men and that it is not only the beggars that have the liberty to go there.

Even in the bazars where Mrs. Westbrook found the chief workers to be men, if she had observed a little more carefully she would have seen the woman's share as well. No doubt for any one trade there would not be both men and women. (I have said there is no competition in that sense in India). But whereas the blacksmith is a man, the flower-dealer is invariably \* a woman. Whereas the sugar-refiners are men, the sellers of *Pan* and cardamoms are always\* women, whereas the embroiderers were men the very finest *pashmina* with which they worked had been spun by women. In the Punjab no man does the spinning. In Benares it is the women who prepare the warp—the men weave the fabric. In the northern slopes of the Himalayas men are wanderers and are constantly out buying wool or selling the finished product—the designing, and the manufacture rests entirely with the women. In the very south of India men and women work at a loom together, almost holding each other's hand—surely that ought to satisfy the suffragette!

We see then that it is not at all true that India is a man's world. It appears so to Mrs. Westbrook probably because her friends were only men and she was interested in the women as her male friend's women. She says the veil had been lifted for her a little. I am half afraid it must have been by a man's hand. The women have a world of their own and a more exclusive one. Mrs. Westbrook will have to be an apprentice for a long while yet before they let her see their life. Competition with men they don't care about. They know they have a position secured to them not by Society (*i.e.*, men, as in Europe) but by religion. Their co-operation is essential at all celebrations in the family. A man cannot marry without his mother's consent. He may not become a *sannyasi* unless she permits—nay bathing in the Ganga itself cannot confer the benefit on a married man unless he and his wife bathe together.† The women have the charge of the shrine in the house. They direct the whole of the internal administration of the family, men functioning as mere lodgers in the house. They hand down from generation to generation intact the family and its traditions. The men are only a sort of camp-followers and satellites. What more does the suffragette want?

She speaks about their education. We are all with her. But when she points out reproachfully that a certain young lady whom she met could only read and write in her vernacular, I can only exclaim, "Is there no end to your patronising sympathy, then, O ye European? Even you the suffragette for whom the veil had been lifted?" Let the suffragette think how often she has used the word vernacular when talking of her own country. Perhaps she feels like the Europeans who asked me once "Why do you object to being called natives; there is no other word." How many women—and for the matter of that, men—are

there in Europe who can read, and write in any language other than their own vernacular? I wonder if suffragette herself can. She is pleased to say about this young lady who had the misfortune to be presented to her—"when I had inspected her, etc"—I infer that there was no conversation and Mrs. Westbrook said or wanted to say "O you ignorant woman who cannot even talk except in the barbarous jargon of a native vernacular!"—

I am afraid Mrs. Westbrook's fundamental error has been to look at things Indian which have a historical and social evolution of their own with suburban eyes behind a European telescope. This was evident from her surprise at the absence of the shop girl in India. Another, though trivial instance is the description by her of this unfortunate woman's jewellery as beautiful in parts but "appalling taken in the gross"—This narrowmindedness which would pass as beautiful only those things that conform to the patterns of European Art School is characteristic. Did it ever strike the suffragette that this same Indian woman who did not talk except in a vernacular might have had her own opinion about her (the suffragette's) hats, her shoes, her costumes?

This perverted vision leads Mrs. Westbrook completely astray when she comes to speak of the institution of marriage and of conjugal life in India. No one who has given a moment's serious consideration to practical reform of the marriage customs of the Hindus has dared to think of introducing the existing European customs in India. Is Mrs. Westbrook sure that the percentage of happy married families is higher in Europe than in India?—Is she sure that the customary profession of love and exaction of faithfulness of sex do not often degenerate into mere cant and hypocrisy? Is real polygamy more frequent in France or in India? Why cannot there be a greater differentiation between the sexes? Why is it necessary that woman should run political and social institutions as the suffragette tells us the women of Europe do? I think the cause of this last may be that man has exaggerated his own work and importance, and the European woman not having a dignified function of her own as she has in India—*vis.* a spiritual sponsorship—tries to imitate her lord and master the man—That may be suffragettism but is not '*feminisme*' as I understand the latter to be. Women must find out what their special function is or is going to be and secure that. If Mrs. Westbrook had started her study of Indian life with the women instead of, as it appears, with young Europeanised men, she might have come to the conclusion that men were mere incidents in her life, and told off to run Hospitals and Colleges and build roads—useful work no doubt, but only a part of the machinery of living—not life itself. There might be women who would say to the men 'well, if you can't do your part of the work better than that it is high time we gave you the sack'—and then may Heaven protect "A mere man."

Note by the Editor.—The position of women in India is unsatisfactory. Our clear and urgent duty is to make it satisfactory. Whether their position be better or worse or the same in other countries, that does not in the least make it less incumbent upon us to perform this duty. Whatever view we take of the duties of women either in the home or outside it, it is clear that they require to be educated to be able to do

\* We have not found it so. Ed.—M. R.

† Not always. Ed., M. R.



these duties. No intelligent and honest man can say that Indian women receive this education. All Indian parents should devote as much thought and care and money to the education of their daughters as they do to the education of their sons. But it is only an infinitesimally small minority who do this. This is a stern fact. And it is both futile and foolish to try to ignore or explain away this fact.

### Woman's Education and the pardah.

S. S. EGYPT.  
16th Mar. '10.

Thank you for inserting my article "How India strikes a suffragette" in your review, but I should like just to say a word about the notes. I don't think anybody would be prepared to assert that mere literacy means education in any true sense but it certainly is the most important means of attaining education. How at the present day is the illiterate Indian woman of the middle or upper classes to get any education or educative experience at all? The coolie woman has at least the education given by the contact with real outside life which is denied to the secluded woman. Perhaps at one time in India there were forest *asrams* where women and men were taught orally by pundits but these exist no more. Perhaps there was once the institution of the *guru* who lived in the house and gave the women systematic instruction without books but he is an obsolete institution.

The man who is not willing to face facts and to give women equal opportunities with men says "Oh, women learn holy tales from their grandmothers." Possibly that is so but now-a-days the people in India who know the holy books best are not those who learn the tales by hearsay, but the men who are Sanskrit scholars; even the tale-relating grandmother is very rare now. Do tell me how the illiterate woman is to know anything of art, of science, of history, of politics—of any of those branches of knowledge that

differentiate civilised people from savages. Through what avenue is her education to come? It is difficult to imagine.

Possibly the cultured man may love his illiterate mother although he probably outstripped her mentally when he was a child, but how much communion can they have if she understands nothing of the great interests of his life. We in Europe are not only content with being the mothers of our children's bodies, we want to be mothers of their souls as well.

Again you say there is only pardah in upper India. That may be so in its literal sense but all over India is the pardah of the soul. There is nowhere equal education or comradeship in life. Even in the social gatherings in South India the men sit at one side of the room, women at the other, and "between them is a great gulf fixed." In South India, too, they told me they educated their girls. I found they left school at twelve to be married; their husband's education went on till twenty or twenty-five.

I know about the Brahma Samaj and indeed have many good friends among its members and honour them for the courageous stand for reform that they have made. But their numbers are very small—a few thousands among the hundreds of millions of Indians, and they are even decreasing.\* I want orthodox Hindus and Muslims alike to take up the matter of girls' education—it is not of much use to make only a new caste or sect that is advanced, and I want them to realise that this is the first and most imperatively necessary step in India's progress. Other things will follow. Don't you think I am right?

JESSIE DUNCAN WESTBROOK.

Notes by the Editor:—We fully endorse the views of Mrs. Westbrook on the education of women. We appended footnotes only where in her article her observations seemed to us too sweeping. We do not think any note of ours was inaccurate.

\* This is not correct. A reference to the latest Census Report will show that the Brahmos are increasing in number.—Ed. M. R.

## NOTES

### The New Press Act.

The administration of the new Press Act has now reached Calcutta. The Nationalist organs known as *Dharmma* and *Karma-Yogin* and an obscure printing press in the business quarter of the city, have been the first objects of administrative energy. The Bengali paper has been broken up, by the refusal of its managers to pay the deposit of Rs. 2000, which was demanded. The fate of the *Karma-Yogin*, however, as an English publication, will depend on the result of a trial, on a charge of sedition, with regard

to a definite article, printed last Christmas Day. Other prosecutions are rumoured as pending.

In London the India Civil Rights Committee have addressed a strong and carefully worded protest to the Secretary of State, pointing out that legislation of this description ought at most to be of a strictly temporary character and should bear its temporary character on its face. The same question was brought forward in the Viceregal Council at Calcutta, by Mr. Gokhale, in the debate which attended the introduction of the Bill.

For our own part, the point that strikes us as all important, is the spirit of statesmanship and self-restraint with which a law like this is put into force. Supposing that an emergency-measure seems, for one reason or another, overwhelmingly desirable, is it in the interests of the Government itself to point its new cannon at every mosquito? Is it wiser to show the world that even when armed with extraordinary powers, it can be trusted to practise justice and moderation, or that it will take advantage of its position to the utmost, for the suppression of all who differ from it, in whatever degree? This question might be asked, on the ground of personal principle and integrity. But laying these aside, and basing the enquiry on mere expediency, can there be any doubt as to the answer? Is the highest morality the truest wisdom, or not? Going a step further, into the question of application what can be the consequence of depriving scores of people of what must in the nature of things be the more intelligent classes, of all means of subsistence? One or two men, or families, may under these circumstances, be driven into homelessness and shiftlessness, if that seems a consummation profoundly to be wished. But can a whole class of the population be so reduced? Or are they likely to find some more embittered way of spending their energies? Surely it is never wise to call out the whole force that sleeps in a community's character, and enlist it, in its utmost intensity against ourselves.

It is a well known fact, observed in many sciences, that a force of aggression always ends in creating an equal force of resistance. We impart our own strength to the man against whom we fight. A gibe by Pope is all that remains, to preserve to posterity the name of a certain English poet-laureate. But this is a law whose action it should be the special case of legislators to avoid. Even to-day, it is the restlessness and ubiquitous attentions of the police that give point and edge to each chance saying, so that our youths take fire, from sentences that were truisms and platitudes to our fathers. In this, the action of the authorities plainly defeats itself. They would be wise if they could recognise this, and cease to pursue the frank and manly critic down the steep path

at whose bottom he may become the manipulator of a secret press.

### The Nimtollah Fire.

Calcutta has been greatly exercised during the past few weeks by the incident known as the Nimtollah fire, and the charges and counter-charges that have grown out of it. Members of the Fire Brigade were said to have held the crowd at bay for reasons of their own, and also in other cases, to have demanded heavy payments before consenting to let the hose work. Meanwhile, as happens so constantly amongst us, there was a difficulty in obtaining evidence, unless an indemnity could be promised to witnesses. This *impasse* was removed, by the vigorous personal intervention of Sir Edward Baker. He made mincemeat of the *amour-propre* involved, promised the indemnity, and appointed a commission of enquiry. There seems now to be no dearth of evidence. With the rights or wrongs of this matter, we have nothing to do. To us it appears that scandals and grievances can only be made to cease, when we realise that it is for us to do our own work ourselves. As long as we are contented to have it done for us, we must be ready to pay the penalty. A significant fact strikes us every time we go into the street. How many Englishmen we meet driving their own motors, their servants at their side! How many Bengalis take the trouble to do this? All free men are self-helpful. The man who takes physical exercise in abundance, who rejects self-indulgence, who eats well, works well, sleeps soundly, and moves vigorously, approaches all the problems of life from a higher and truer standpoint than he who does the opposite. He may be selfish, or arrogant, or demoniac; yet he carries a manliness and power that cannot fail to command respect. He knows what is due to his personal dignity. A robust physical development, and fine habits of self-protection and self-help are worth whole shelves full of text-books, and whole brains full of words.

### Dacoities.

It is said that an official, paying a visit recently in the course of duty, to a gang of notoriously-suspicious characters, found

them fully outfitted with gold eye-glasses, watches and chains, and other articles of personal display. On expressing his surprise, the visitor was immediately given to understand that such things are at present the correct stage-properties for the commission of crime! There is something in this, of which the police might well take note.

### Recent House-searches.

There is hardly any device of the police—or whoever is responsible—which is calculated to yield so large a crop of irritation for the expenditure involved as a house-search. A man may find it impossible to resist, but it does not follow that he is heartily acquiescent or that his silent resentment has no consequences. Another striking feature about the practice is the amount of abuse of which it is capable. This fact appears to have been recognised of late, by the authorities, and an attempt has been made to ensure a certain degree of supervision and some comparative politeness. This has been wise as far it goes, but it would be a mistake to suppose that the minor discomforts hereby eliminated had converted the house-search into a boon, and made us all ardent advocates of its beneficent delights. Instead, there is, if the government only knew it, a growing restlessness under these intrusions which is one of the most effective political forces of the time and bodes no good to any one.

### 1 Ahalya.

This picture, by Babu Nanda Lall Bose, forms one of the finest achievements of its gifted artist. Whether we look at the petrified woman, or at the sage Vasishtha, or at the youthful heroes, we carry away the same impression; thus it must have been, for it could not have been so beautiful otherwise. To produce such an impression is a great triumph for an artist of any age and experience. But while freely admitting this we do nevertheless feel that it has one flaw. It may be that its very perfection is the source of this defect. The beauty and refinement of Rama and his brother Lakshman are almost too great. They verge upon the feminine. They have nobility of birth and race. Every line is stamped with it. They have benignity. The compassion of Rama is evident for the woman whom he is about

to deliver from her age-long enchantment. But nobly-born and beautiful women might feel and look as much. We miss the distinctively masculine touch. We want the man who is a man, and could never, in his untamed and irrepressible strength, be anything else. We want the pride and greatness of the Incarnation, as well as his tenderness. The same is true, though in another way of the *rishi*. Why should there be weakness, albeit amiable, in his face? In the simplicity of her personality and the austere dignity of her penance, Ahalya herself forms to our thinking the strongest element in the group. Great and true womanhood has slept in the rock these many centuries, we feel before her. Come, Lord of the Universe, and by Thy mercy set it free!

N. >

### "Akbar besieging Chitor," 1568 A. D.

This picture, a reproduction of a picture from the Khuda Baksh Library at Bankipur, represents the siege of Chitor by Akbar in 1568 A. D. Jaimal, the commander of the garrison, has been shot dead. His women run to his help (under the canopy on the top of the fort).

Examine the picture with a magnifying glass, to know its wealth of detail. Note the artillery of those days.

This picture represents the second stage Indo-Muhammadian art. Chinese influence is traceable in it.

### The Natives of Tierra del Fuego.

Many western travellers have represented the natives of the island of Tierra del Fuego, along with some other races, as the most degraded of mankind. But Captain Crawshaw, the author of "The Birds of Tierra del Fuego," enters a vehement protest against this idea in that book. The Onas, at any rate, he describes as a magnificent race. These are some of his first impressions on seeing one of them:—

"A gigantic form robed in shaggy furs from head to foot—erect, motionless, silent—regarding me with a gaze so impressive and intense, that as I encountered it, my whole being experienced a shock. A man indeed!.....a frame physically and constitutionally as strong as can be, resource in any emergency, determination, courage recking nothing of cost to life or limb in the achievement of purpose, untiring patience, endurance to the end, intelligence the outcome of instinct and reason so combined as to place him on equal terms alike with man and the lower creation....."

But what impresses one most of all is his magnificent dignity and reserve—so natural, as to be impossible of compromise. That stern, calm, thoughtful, deeply-lined, awfully solemn face—so full of expression of all that is greatest and best in Man, yet manifesting nothing evil—will dwell with me to my dying day."

It is not difficult to understand Capt. Crawshaw's indignation when he speaks of the painful fact that this race has been, in recent times, deliberately brought to the verge of extermination. So says *The Athenæum*.

### Teachers and Politics.

*The Educational Times* of England says:—

"The schoolmaster does not cease to be a citizen, nor is he as yet a Civil servant and so debarred by the rule of the service from offering himself as a candidate or appearing on the hustings. Among the many debts that the profession owes to Arnold was his outspoken vindication of the schoolmaster's claim to make known his opinions on political matters. Since Arnold's day this claim has been generally allowed, though Arnold's great example has not been followed so often as we could have wished. Yet one Harrow master stood for Parliament while still a master; another, whose Life has just appeared, was a stalwart correspondent of the *Times* on the Unionist side, and a Winchester master was twice Mayor of the city. It is hardly necessary to add that the semi-public position which a schoolmaster holds demands of him both tact and discretion in the exercise of his liberty of prophesying. Good feeling no less than policy will prevent him at the present moment from dilating in a history lesson on the national glories of Bright and Cobden, or from denouncing the Chairman of his governors as a socialist and landgrabber. A Liberal head master who was appointed as Bishop to a very Conservative diocese was asked how he liked the change. "Very much," he replied; "my clergy are capital fellows, but we do not talk politics." Secondly, it is still possible, as Prof. Sadler showed in the Address on which we commented in November, to keep education outside the sphere of party politics; to demand of either side that it shall receive proper consideration in the forthcoming session; and to press for educational reforms on which the profession, however much they may differ in politics, are virtually agreed."

### Japan and Manchuria.

The following interesting letter appears in the *Outlook* from Mr. Percy B. Tripp, of the Imperial Middle School, Lingtangkao, Tientsin:—

A little over nine years ago at the close of the Boxer trouble, our noble Secretary of State, Mr. John Hay, speaking for the American people, gave the world to understand that America stood firm for the territorial and political integrity of the Chinese Empire. It was a new Monroe Doctrine of the East. America never backed down on the original Monroe Doctrine, and we have found no cause to lament our firm and constant stand on the principles therein laid down.

America cannot afford to back down on the Hay Doctrine.

Those of us Americans who have been in the East for some years see grave danger ahead if the people at home do not keep their eyes open and let no one throw dust into them. I have nothing against the Japanese or the Russian people as people, but I have much against some of the ways of those people. Don't trust them too far. The Japanese are the most polished, polite, suave little people in the world; they will go miles out of their way to do you a courtesy, but—

Why is it that, without exception, every American—aye, in fact every Westerner of whatever nationality—whom I have met who has come out to Japan with the highest regard for her people leaves the country with an entirely different opinion from that with which he entered it? Conceit and cunning smartness are ill disguised behind an ever-smiling countenance. If you don't believe it just try for yourself. There may be some who are not impressed in this way, but I have yet to meet the first man of that type.

### SOMETHING LACKING.

The Japanese are wonderfully patriotic, wonderfully clever in adaptation, and not a few I hold in the highest personal esteem, but as a nation they are as yet lacking in something that makes for trustworthiness. It is surely to be hoped that some day this people, with so many other admirable qualities, will learn this most essential virtue for the peace of the world.

Russia! We don't have to go far back in history to collect more than we want of examples of double dealing by that nation. Excellent as are many of her people, Russia as a nation has turned her attention to external aggrandizement rather than to internal uplift. Unfortunately, national dealing is not always up to the standards of a nation's best people. It is because of this latter fact that America must take care.

### THE BONE OF CONTENTION.

Russia wants Manchuria: she has been trying for many years to gain it. Japan recognised that fact and went to war with her mighty neighbour about it. Japan wants Manchuria, and some of her people say so plainly. Let me quote Mr. Adachi Kinnosuke in the *World's Work* for April, 1909: If you (China) do not allow our people to colonize Manchuria peacefully, there is only one thing for us to do: enter it, anyhow." But China, as he admits, has said with reason: "If we were to let you colonize Manchuria, there would be no more Manchuria, but a Manchurian province of Japan."

China has said "No," so Japan is following out the rest of her policy as so nearly and truthfully stated by Mr. Kinnosuke. Japan does not want war; in fact, war would spell death to Japan in her present financial condition. Her soldiers are as brave as ever, but her exchequer is weak, and she would soon be at the end of any credit she still may have. Any nation that could not be bodily swallowed up could easily beat Japan in case of war, simply by a Fabian policy. Japan must, then, gain her ends by diplomacy and trickery. Considering that "half a loaf is better than no bread," Japan is even now trying to come to some understanding with her former antagonist,



Russia, for a peaceful division of the spoil. Where was Prince Ito when he was shot? Merely travelling for his health and pleasure?

#### "LOSING FACE."

Well, what has America got to do with all this? There is a Chinese expression about "losing face." Can America afford to make such a statement as she made in 1899, and say a few years later, "We beg your pardon, gentlemen, we really do not dare to live up to all we said?" Who will ever regard our word again? We must not lose face, even if we have to frown pretty hard with twelve-inch guns.

The statement of 1899 was made in the cause of justice. Is it just to stand by and watch a nation which is struggling out of centuries of lethargy and reaching out for higher things being despoiled of one of her richest treasures while she is not yet firm enough on her feet to defend her own? Japan says she needs Manchuria for her surplus population. What is China going to do with her greater surplus population? I have seen bands of workers, by scores and hundreds, passing northward in the spring from crowded Shantung to the rich farm lands of Manchuria, and in the autumn, like migratory birds, wending their way back southward. But not all return; many stay. China is slowly filling this garden spot with her own. Shall she be compelled to stand back and say, "You first, Japan"?

#### Eastern Art makes Events in the West.

The following letter appeared in the "Times" of London of the 28th of February and will prove instrumental in giving a shock to some of the elders amongst us, who have been brought up in the pious belief that Indian art had no critic, and India few European lovers, so warmly and staunchly appreciative as Sir George Birdwood. On what slender foundations his great fame, as a judge and expounder of Indian art, must have rested, is well shown here, and the shame ought to be no one's so much as our own, for the ease with which we can be taken in, as to the real nature of a little patronising civility, based all the while on a deep want of sympathy and absence of respect. It is not for us to blame Sir George Birdwood, who is today what he has always been. We must despise ourselves for our want of penetration in the past.

Mr. E. B. Havell's love of our ancient art, springing as this does from a sincere love and admiration for our religious ideas, is of a very different order, and he and all Europeans who feel with him, would vastly rather, we may suppose, see us ourselves in a position to interpret our own art to the world, than gain name and fame by performing that office themselves on our behalf.

These friendly voices only emphasise the message of our own conscience, that it is time we were prepared to undertake the vindication of our civilisation and its works ourselves, and owe to no man anything.

#### FINE ART IN INDIA.

##### TO THE EDITOR OF THE TIMES.

Sir,—In the *Journal* of the Royal Society of Arts for February 4, Sir George Birdwood, chairman of a recent meeting at which a paper was read by Mr. E. B. Havell on "Art Administration in India," is reported to have made the following comments:—

"...As to this recently raised question of the existence in India—India of the Hindus—of a typical, idiosyncratic, and idomatic "fine art".....of this "fine art" the unfettered and impassioned realization of the ideals kindled within us by the things without us, I have up to the present, and through an experience of 78 years, found no examples in India. . . .

These symbolical forms before us [photographs of Brahminical bronzes exhibited at the meeting] are not rendered artistically but altogether canonically. . . . In the eye of a true artist they are for the most part but mechanical bronzes and brasses, and the merest "Brummagem". . . .

My attention is drawn to the photograph, on my left, of an image of the Buddha as an example of Indian "fine art." . . . This senseless similitude, in its immemorial fixed pose, is nothing more than an uninspired brazen image, vacuously squinting down its nose to its thumbs, knees, and toes. A boiled suet pudding would serve equally well as a symbol of passionless purity and serenity of soul."

We, the undersigned artists, critics, and students of art, while giving cordially to Sir George Birdwood all the credit due to his valuable work in connexion with the revival or preservation of Indian arts and crafts, think that it would be a misfortune if the criticisms just cited were to go forth to India and elsewhere as the expression of views prevalent on this subject among lovers of art in the British Islands. We find in the best art of India a lofty and adequate expression of the religious emotion of the people and of their deepest thoughts on the subject of the divine. We recognize in the Buddha type of sacred figure one of the great artistic inspirations of the world. We hold that the existence of a distinct, a potent, and a living tradition of art is a possession of priceless value to the Indian people, and one which they, and all who admire and respect their achievements in this field, ought to guard with the utmost reverence and love. While opposed to the mechanical stereotyping of particular traditional forms, we consider that it is only in organic development from the national art of the past that the path of true progress is to be found. Confident that we here speak for a very large body of qualified European opinion, we wish to assure our brother craftsmen and students in India that the school of national art in that country, which is still showing its vitality and its capacity for the interpretation of Indian life and thought, will never fail to command our admiration and sympathy so long as it remains true to itself. We trust that, while not disdaining to accept whatever can be wholesomely assimilated from foreign sources, it

will jealously preserve the individual character which is an outgrowth of the history and physical conditions of the country, as well as of those ancient and profound religious conceptions, which are the glory of India and of all the Eastern world.

Frederick Brown.  
Walter Crane.  
George Frampton.  
Laurence Housman.  
E. Lanteri.  
W. R. Lethaby.  
Halsey Ricardo.  
T. W. Rolleston.  
W. Rothenstein.  
George W. Russell (A. E.).  
W. Reynolds Stephens.  
Charles Waldstein.  
Emery Walker.

On this somewhat startling event in the English art-world, the "Times" itself, in the person of its art-critic, spoke next day as follows :—

#### ART IN INDIA.

We published yesterday a letter signed by several distinguished artists and critics protesting against some remarks which, SIR GEORGE BIRDWOOD had made in depreciation of Indian art. These remarks were particularly directed against certain images of the Buddha which he considered to be merely symbolic and not artistic at all; and he spoke of one of these as "an uninspired brazen image, vacuously squinting down its nose to its thumbs, knees, and toes." This, no doubt, is the impression which most images of the Buddha would convey to most Europeans, and it may be that it was a just criticism of the particular image in question. Yet it is also true, to quote from the protesting letter, that the Buddha type of sacred figure is one of the great artistic inspirations of the world, and that it does at its best express that "passionless purity and serenity of soul" of which it seems to SIR GEORGE BIRDWOOD to be often a mere mechanical symbol. The controversy is interesting because it shows what a vast difference there is between Oriental and European ideas of art, a difference that is probably greater now than it ever has been before in the history of the arts. Nowadays nearly all Europeans expect in the representative arts a close imitation of the object represented. The first thing they demand of a statue of a man is that it shall be very like a man; and often, if they find this likeness, they demand nothing more. But the Oriental seems scarcely to make this demand at all. He would say, probably, that with so many living men about him he does not want any imitations of them. He asks of an image that it shall express some ideal, and of all art that it shall suggest to him something which he does not possess, or only possesses very imperfectly. In this he is surely more rational than the European. Art, if its chief object is illusion, is only a game, and the merely imitative work of art must always be inferior to the reality. But unfortunately the modern Oriental, both in India and in China, seems usually to be too easily satisfied with the symbolism of his art, and does not demand much effort of expression in the artist. The writers of the

letter to which we have referred say that they are opposed to the mechanical stereotyping of particular traditional forms. This stereotyping is characteristic of Oriental art in its decadence, just as aimless imitation is characteristic of European art in its decadence. On the one hand we have the uninspired brazen image of which SIR GEORGE BIRDWOOD speaks; on the other the merely photographic portrait. Both are equally inartistic, because equally inexpressive; and each is valued, if at all, for reasons which have nothing to do with art.

We in Europe, no less than the Orientals, are apt nowadays to forget that representative art, like all other art, is only a means of expression. But whereas the Oriental artist is apt to fail in expression because he represents too little, the European is apt to fail because he represents too much; and in each case the failure has really been caused by the inartistic demands of the public. In Europe the first demand of the public is that the artist's representation of an object shall be like their mental image of it. If it is unlike, they condemn his work offhand as incompetent and do not ask themselves whether he has succeeded in expressing himself through it. In the East, apparently, the public demand of the artist that he shall produce a symbol, not that he shall express himself through that symbol. They are ready to provide all the emotion themselves, like the old lady who was so comforted by that blessed word Mesopotamia. In each case there is a lack of beauty because there is a lack of expression; and beauty in art is always the result of successful expression, not of successful imitation either of reality or of another work of art. But we have no right to assume that the European failure is more praiseworthy than the Oriental, or that the photographic portrait is less senseless than the uninspired brazen image. Both, as works of art, are equally senseless if they are equally devoid of beauty and expression. Each may have a value for those who possess them; but it is not an artistic or universal value.

It is just because this value is not artistic or universal that there is so vast a difference between modern European and Oriental art. The European values a work of art for its illusion, which is nothing to the Oriental. The Oriental values a work of art for its symbolism, which is nothing to the European. If each valued it for its expressive power they would have a common standard and a common understanding. The greatest works of art are not local or temporal in their appeal, because their appeal is artistic, because they have an expressive power strong enough to persist through all conventions of representation. Thus the Elgin Marbles have more in common with the finest Chinese figures of the Buddha than with most modern European sculpture, since great works of art express the great emotion, while inferior works, however skillful in imitation, express little or nothing. The great emotions are universal and eternal, but conventions of representation are mere fashions and have merely historical interest. They only become all-important when nothing important is expressed through them, when the universal element in art is wanting. Thus it would be futile for us to demand of Oriental art that it should take on our conventions of representation, just as futile as for Orientals to demand of our art

that it should take on Oriental conventions of symbolism. It is not by such means that the East and the West will learn of each other. What is needed is that art in both continents shall become more expressive, using in each case the natural means of expression. Then both continents will have in common the one thing needful—namely, the power of expression; and each will understand the art of the other in spite of all differences of convention, breaking through the particular to the universal.

We are not quite sure what would be our own attitude on some of the points raised here, such as that of our supposed contempt for the likeness of a real man. We should have thought that verisimilitude had been as much the conscious aim of certain forms of art—for instance the Mogul miniatures—amongst us as in the west. The resultant differences of styles we should have attributed rather to the divergence in habits of thought and methods than to difference of aim. But be this as it may. The European critic is emphatically right when he speaks of expressiveness as the quality which of all others stamps the power and greatness of an art. Now in this matter, we of today enjoy an advantage which should place us at the head of the world in art, if only we can work hard and unsparingly enough for the education which gives wings to the heart. We stand only on the threshold of the age in which our work is to be done. Yet already we have

heard the word which will determine that age. This word, this idea, no man can take from us. Europe today stands orphaned—by luxury, by wealth, by mad extravagance, by materialism—of all that can be called spirituality. What has Europe to live for? Success? The success she values is already hers. Possessions? She owns so much that as regards efforts, she is become a congeries of individuals only. The individual may struggle as such, but in this there can be no overwhelming surge of moral unity, no great tide of noble purpose, knitting men into one, for work and sacrifice. Yet something of the kind is essential to great art. And it is with us. Our art has an immense message to utter, a vast idea to express. Welcome the poverty, the struggle, the failure upon failure, that are to teach us the true meanings of things. It is not coin that makes the real victory of nations, but the depth of their insight, their courage, their grasp, their manliness, power to endure, and to give to humanity water from the deep wells of truth. And by these tests it is, that Indian art, in the great age before us, will submit to be tried. INDIA is the burden which it will strive continually to express, always with a growing force, and by this shall it be made worthy to enrich the world.

# THE MODERN REVIEW

CONTENTS FOR MAY, 1910.

<b>On Workmanship</b> —H. Wilson ...	413	<b>India—Through her Industries</b>	
<b>The Transvaal Indians</b> —M. S. L. Polak ...	422	—Manindra Nath Banerjee ...	47
<b>The Trust Property (a short story from the Bengali of Ravindra Nath Tagore)</b> —Prabhat Kumar Mukerji...	426	<b>Ships and Boats in old Indian Art</b> —Radha Kumud Mookerjee ...	47
<b>The History of Aurangzib</b> —Jadunath Sarkar ...	431	<b>The Mission of the Brahmo Somaj</b> —Mahes Chandra Ghosh ...	48
<b>Cattle Feeding</b> —Dvijadas Dutta ...	438	<b>The Ancient Hindus and the Ancient Egyptians</b> —Abinas Chandra Dass ...	48
<b>The Ancient Abbey of Ajanta</b> —Sister Nivedita ...	443	<b>Secrets of Royal Courts</b> ...	49
<b>Modern "Settlement" Work in Practical Operation</b> —Saint Nihal Singh ...	448	<b>Indian Christians and the National Movement</b> —M. C. Roy ...	50
<b>An Almoner of Nations in Distress</b> —Indo-American ...	458	<b>Reviews of Books</b> ...	50
<b>The Buddhist Religion from within and without</b> —E. B. Havell ...	462	<b>Comment and Criticism</b> ...	51
<b>The Co-operative Credit Movement in India</b> —Jogindranath Samaddar ...	464	<b>Notes</b> ...	51
<b>Industries in H. H. the Nizam's Dominions</b> —N. Rajaram ...	466		
<b>Social Service</b> —C. F. Andrews ...	469		

## LIST OF ILLUSTRATIONS IN THIS NUMBER.

1. AHALYA (*in colours*).
2. SOME OF THE EXTERIOR ORNAMENTS ON CAVE NINE.
3. INTERIOR OF CAVE NINETEEN.
4. JANE ADAMS OF HULL-HOUSE, CHICAGO.
5. DR. LOUIS KLOPSCH.
6. NITRE INDUSTRY, ILLUSTRATION No. I.
7. A SEA-GOING VESSEL—FROM THE AJANTA PAINTINGS.
8. THE ROYAL PLEASURE BOAT—AJANTA.
9. LANDING OF VIJAYA IN CEYLON.
10. AKBAR BESIEGING CHITOR.





H. M. QUEEN MARY  
AND  
H. M. KING GEORGE V.

# THE MODERN REVIEW

VOL. VII  
No. 6

JUNE, 1910

WHOLE  
No. 42

## WHAT AN ENLIGHTENED GOVERNMENT DOES FOR AGRICULTURAL UPLIFT

INDIA is an agricultural country. Probably 90 per cent of Indians are engaged in agricultural or allied farm industries. No matter how much the people of our land may lament over the fact that the larger bulk of the population are employed in agricultural occupations, they cannot get away from the stern reality that it will be many decades before a radical re-adjustment of life and labour will take place in the country which will appreciably reduce the number of those who depend upon the soil for their living. And even when that time comes, a goodly per cent of the Indian population must necessarily look to the land for their maintenance.

In the course of my travels I came across a State of the American Union—Iowa—that resembles India in one essential respect, namely, Iowa is an agricultural State. As in Hindostan, probably 90 per cent of the citizens are engaged in farming and farm industries. Naturally, as I visited various State institutions during my somewhat extended visit in Iowa, I could not help comparing them with similar establishments in my home-land. In one particular did this comparison present a graphic contrast. Inasmuch as Iowa came near India in that the main portion of its population follow agriculture for their livelihood, the State proved to be the very antithesis of India in the matter of the provisions which its government provides for its agricultural uplift. In the Asiatic agricultural land, under the domination of Great Britain, there is, broadly

speaking, comparatively little provision made for enlightening the farmers so as to enable them to improve their mode of life and work. In the American agricultural State, under the governance of its own people, every provision is made to enable the Iowa farmers to utilize the latest discoveries of science for the advancement of agriculture.

Probably the best compliment that could be paid to the citizens of Iowa is to relate that they maintain the most splendidly organized and equipped agricultural colleges and experiment stations, not only in America, but in the world. This State of the American West, with a population of a little over 2,000,000, can point with pride to the fact that its Agricultural College has more students studying scientific farming and allied industries than any similar institution on the globe.

This is the day of the expert. Today the "survival of the fittest" principle is working with ever-increasing impetus. The scythe of competition daily is becoming more merciless in its swing. The spirit of our times dictates, in no uncertain tones, that inefficient weaklings must be cleared away to make room for those who know their business and know it well.

Iowa realizes that if it is to keep its primacy as a foremost agricultural State, the only way to do so is to maintain an institution which will take its young and old in hand and train them to apply to their daily tasks the findings of science in





A class of Civil Engineering students of the Iowa State College out surveying in the field.

regard to agronomy, horticulture, forestry, animal husbandry, dairying and a multiplicity of other industries allied to farming. The State is grappling with this task in a most creditable spirit. The equipment of the Iowa State College of Agriculture and Mechanical Arts is worth fully Rs. 75,00,000. Last year the State expended something like ten lakhs toward the support of the college and the erection and maintenance of buildings. This sum did not include the amount provided for repairing structures, barns, roads and sidewalks, for which purpose Rs. 98,000 were set apart. Besides the State incurring a total expenditure of Rs. 12,42,000 on account of the College, it also provided, during the same period, Rs. 1,20,000 for carrying on experiments at the Experiment Station which forms an essential feature of the institution and whose experiments benefit the whole State in particular and the country in general. Another sum of Rs. 96,000 was set apart by the State for "Extension Work", which literally means that the ripest results of scientific research and experiment and discovery were carried to the very house of Iowans. To sum up, the State, in one year alone, expended nearly Rs. 14,58,000 as its contribution toward agricultural uplift. This, in itself, is a big sum; but its immensity can easily be realized when you take into account the fact that the total population of Iowa, according to the most sanguine figures, does not exceed 2,250,000 souls.

In addition to this, each year the Federal Government pays Rs. 1,95,000 as its contribution toward the support of the College and Rs. 75,000 toward the maintenance of

the Experiment Station. In fact, although the Experiment Station was established in 1888, it was wholly supported by the United States Department of Agriculture until 1891. The first appropriation Iowa ever made to it was Rs. 45,000 in that year.

That the Federal Government should cheerfully contribute its mite toward the maintenance of the Iowa State College and Experiment Station is nothing more than what is meet and proper. Iowa contributes munificently to the wealth of the country. The College, in itself, has furnished the National Government with Honorable James Wilson, the head of the Agricultural Department, who has been ably serving the nation consecutively under three Presidents. Besides the College has furnished, during a single decade, twenty-six agricultural institutions in as many states, with experts in animal husbandry, to work as professors and instructors. As a measure of the efficiency of the School, let it be noted that the Iowa State College has supplied at least three heads of departments to the Canadian Government across the line that separates the Land of the Maple Leaf from the Land of the Stars and Stripes. Besides this, graduates from the Iowa institution are holding pre-eminent positions in six foreign countries, including our own homeland, India. The College now has on its rolls students from eleven different countries who will take back to their own lands knowledge gleaned from the Iowa College that will uplift their communities. Men from the institution in question have gone to all States of the American Union and are enriching them with their experience.





Sewing room in the "Domestic Science" department of the Iowa State College. In this department the College aims to produce good wives and helpmates for the scientifically trained farmers.

I am tempted to recount here the numerous triumphs that the pupils of the College have won at corn and stock-judging contests, to show that the institution leads all others; but a more profitable task would be to give the reader an idea of how the youngmen and women of Iowa are trained by the College to be successful farmers in general, and experts in the particular branch in which they elect to specialize. It will also be advisable to tell of the invaluable work done by the Experimental Farm and by the "College Extension". Space will not permit an exhaustive treatment of the subject. All that can be attempted is to present a brief sketch.

The College and Experimental Station have a farm of 1,140 acres. Only 150 acres of this are devoted to agricultural purposes—the rest is utilized for instruction. 840 acres lie all in a body; the dairy and poultry farm of 200 acres is situated one mile south. 690 acres are devoted to raising live stock and to growing feed for the animals. The College has an excellent line of herds and flocks, every leading breed being represented. There are herds of Herefords, Angus and Shorthorn beef cattle; Galloway and blue-gray cows; and Holstein, Jersey and Red Polled cattle for dairy purposes. In horses representatives of the Shire, Belgian,

Percheron and Clyde draft breeds; French coach and hackney and standard bred carriage horses; American saddle horses and Shetland ponies are to be found in the stables. Flocks of Oxford, Shropshire and Southdown sheep and representative of the Cheviot breed are kept by the College.

Each flock or herd has its own barns and pastures, and their cleanliness is really remarkable.

Teaching animal industry is one of the strongest features of the Iowa State College. The present Dean of the College, Professor C. F. Curtis, who until lately was professor of animal husbandry, is a recognized specialist in this branch of agriculture, and both W. J. Kennedy and Wayne Dinsmore, respectively the professor and associate professor of animal husbandry, have been trained under his direct supervision and are in every way thoroughly efficient men. They, with the aid of a corps of assistants, impart highly practical education to the students.

I saw two classes in animal husbandry engaged in "study". Both of these were convened in the open air. There were three or four cows standing beside the dairy barn, and the members of the class stood right about them. The professor asked his pupils to point out the defects and strong points





A herd of cows at the Iowa State College.

of each animal. When the young men made any mistakes, he carefully corrected them. The students appeared to be highly interested in their work.

This is the keynote or work at the College. The pupils "learn by doing", rather than by "coaching" and "cramming". Of course, instruction is imparted to him—and this is the most significant characteristic of the institution. The working principle of the School, as, after investigation, I understand it to be, is not only to give the pupil a scientific basis on which to work, but to make him *do* the work with his own hands, under the direction of a brain that has been invested with accurate knowledge, thus reducing agriculture to what may be termed a scientific art, which will provide not a pittance, but a lucrative income.

A course in animal husbandry includes the breeding of horses, beef and dairy cattle, sheep, swine and poultry. This is supplemented by veterinary instruction. Besides animal husbandry the College teaches agronomy, horticulture and forestry, dairy manufactures, agricultural engineering,

botany, entomology and chemistry. It would be impossible to take a young man in hand and turn him into a specialist in each of these branches of agriculture; therefore the institution aims at giving the student a sufficiently deep and broad general training and then allows him to specialize in any branch for which he is specially fitted. The courses are so arranged as to furnish a good foundation from which a student become either a successful farmer or may develop into a specialist in one of the many branches of the agricultural industry. The department offers short courses as well as the regular four-year courses, the difference being due mainly to the degree to which the student wishes to specialize in any line of work. The farm, as it usually is conducted, is a union of many divisions of industry. The shorter course confines itself to laying a foundation that will secure success in all of these, while the longer course seeks to direct the student into that line which will call forth and centralize his special ability and at the same time enable him to meet the variety of conditions that, under





A team of Iowa State College Foot-ballers.

all circumstances, surround a successful life.

Space will not permit describing in detail what is taught to the student who takes one of the various courses above mentioned. Even if the place allowed it, such details would prove irksome reading. Suffice it to say that these practical courses in agriculture are supplemented by cultural education. Not only is the hand trained, but also the head and heart. Modern language and literature are taught by competent teachers and through them the mental horizon of the pupil is enlarged. His sympathies are broadened by the study of civics. History stimulates his patriotic pride and at the same time enlightens him.

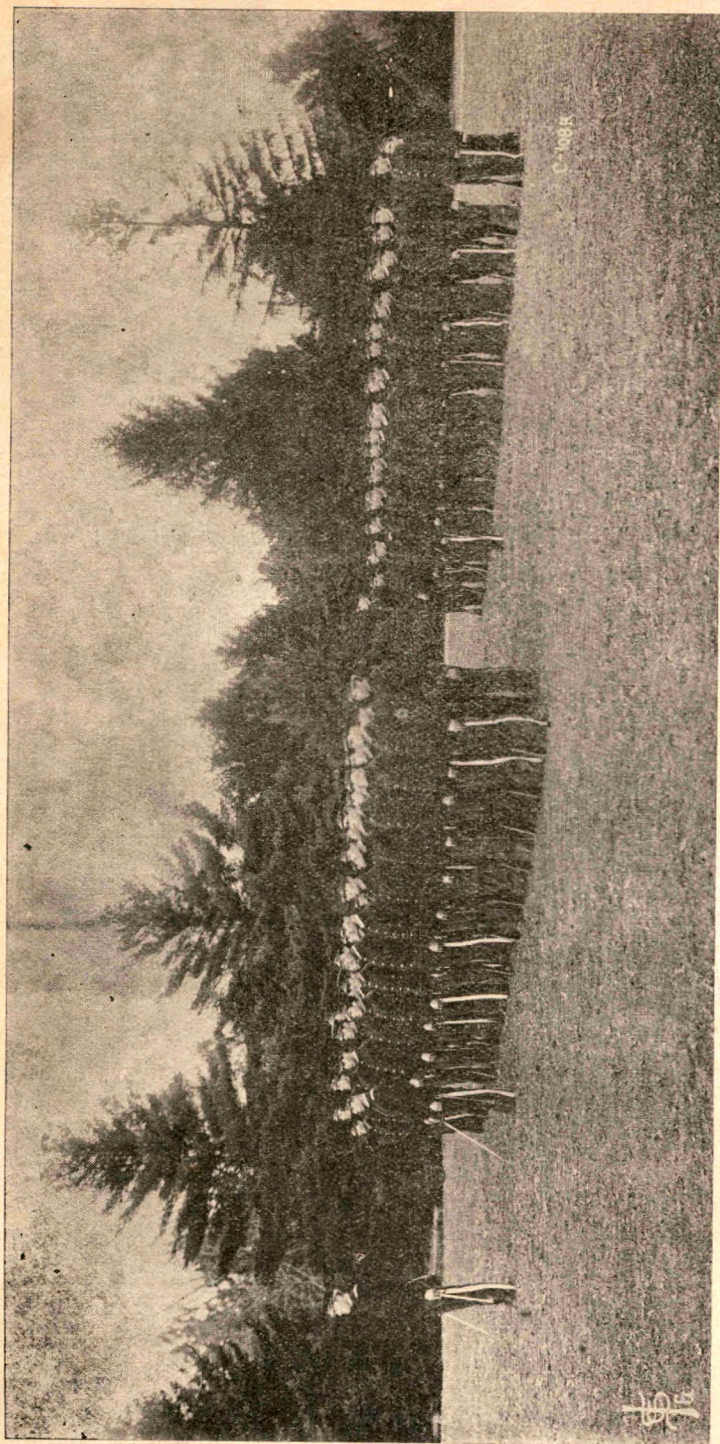
To those who are desirous of it, military training is given. Young men at the College indulge freely in manly games and sports, and this, in addition to instruction and

work out of doors makes the students supple and agile in body and mind.

There are a few more than 1,800 students taking the long course of four years at the Iowa State College. Eight Hundred, mostly middle-aged farmers who are eager to improve their methods of work, take the short course of two weeks. Over 150 men and women teach these 2,600 pupils.

Besides the regular instruction imparted at the College, the Experimental Station contributes a great deal toward raising the status of the Iowa farmer. Last year more than 75,000 letters were received and answered by the Director of the Station, Professor C. F. Curtis, who also is Dean of the Agricultural Department of the College. These letters contained inquiries about all branches of agriculture. In addition to answering these letters, the Station conducted experiments in feeding and breeding





In this picture some of the students of the Iowa State Agricultural College are seen in the role of citizen-soldiers. The College means the boys to be not only good farmers but also able to defend their farms and families if need be.

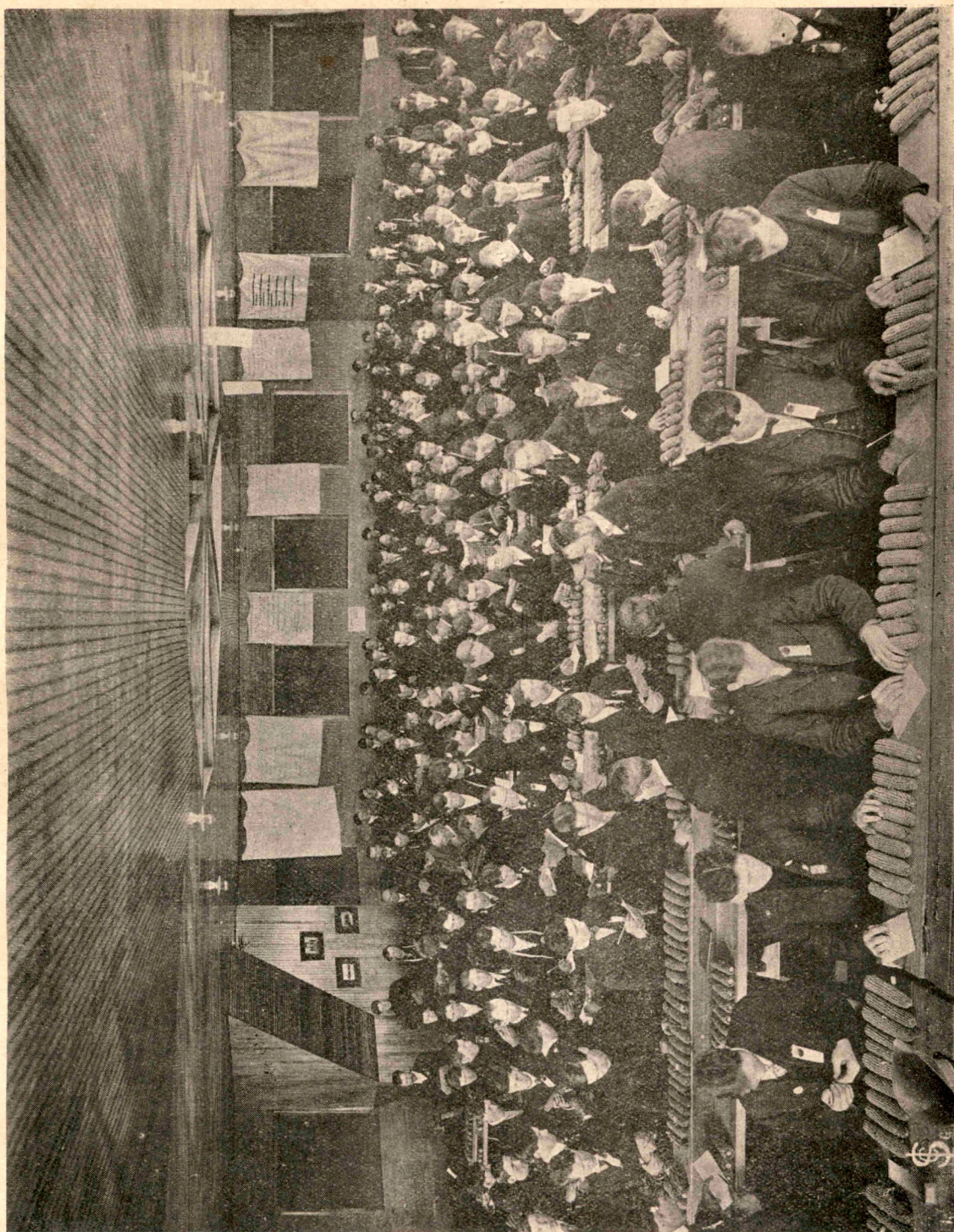
animals; in breeding and selecting grasses and cereals; in soil physics, fertility and rotation of crops; in horticulture and

some cases experimental work is conducted. The farm crops section of the "Extention" department is doing extensive work along

forestry; in dairy manufacturing; in the eradication of noxious weeds and seeds; insects pertaining to farm, fruit and garden crops; internal animal parasites; and chemical experiments of various kinds. The Experimental Station has its own staff separate from that of the College, which busies itself making these experiments and publishing the results in the form of bulletins printed periodically. It is needless to add here that the students of the College derive great benefit from the work of the Experimental Station.

Very valuable work is done outside the College by the "College Extension". Ten men and two women meet 300,000 men and women in public meetings, talk to them and with them about the proper performance of the daily tasks with up-to-date methods and machinery and solve the various problems that may be perplexing them. The "Extension" work embraces many fields. Judging stock, grain, fruit and vegetables at fairs, farmer's institutes and other contests is a prominent part of it. Speaking at institutes, farmer's picnics, carnivals, clubs, and short courses occupies a considerable portion of the "Extension" worker's time. In





Corn Judging contest. Students are being taught to pick out the ears of corn that are calculated to make the best seed for the ensuing crop.



the lines of corn breeding on the county farms (work-houses) of several counties. Experimental farm plots are maintained in five or more sections of the State, one upon each distinctive type of soil formation. Experimental work in spraying has been a feature of the work at Rockford in Floyd County. The horticultural section also takes up experimental work along the lines of orchard management and cold storage. Educational exhibits at the State Fair, the National Corn Exhibition and the National Horticultural Congress are made an important feature.

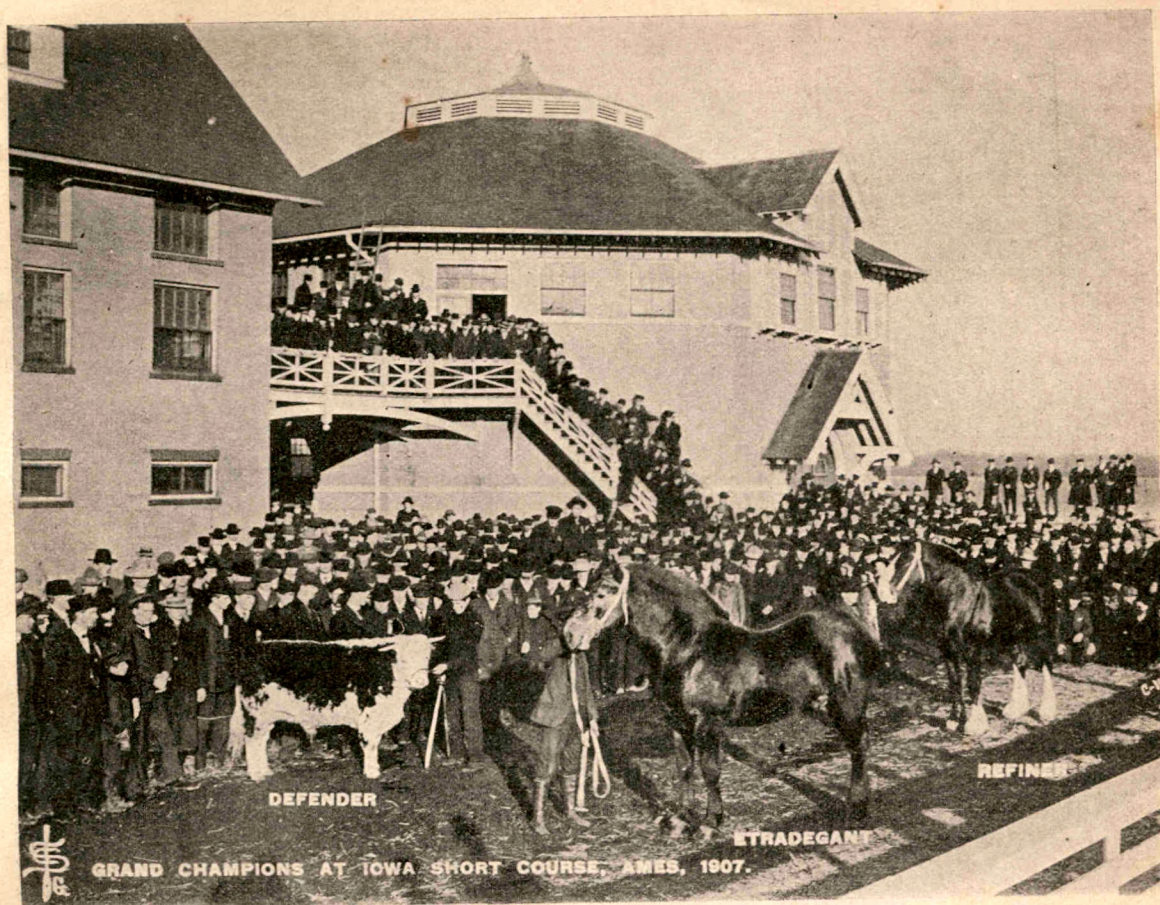
Virtually the "Extension" reached, last year, a little over one-seventh of the total population of the State. The Department's correspondence amounts annually to about 75,000 letters. Its twelve regular and five additional members of the staff in 1908 spent Rs. 19,912 in visiting, for instructional purposes, 89 out of 99 counties of the State. Five hundred and twenty-nine lectures were given. In addition to this instruction was imparted in short courses at eleven different places to 6,315 men and women. Nearly Rs. 60,000 were expended in conducting short courses in ten of the eleven places; but this was more than made up by the fees collected from men and women (all of them grown up and engaged in farming and farm industries) who were more than willing to pay the small fee charged for the expense of teaching them scientific agriculture. Of these short-course-students, 855 women were taught "domestic science"—improved methods of cooking and taking care of the house.

The beneficence of the work lies on the surface and does not need elaboration. The professors from the College who engage in the "Extension" work go about the State in a special train and endeavour to come in contact with as many of the farmer-folk as possible. When the train stops at a station, the agriculturists, who have been notified in advance of the visit of the "Extension Workers", are invited aboard to listen to lectures on subjects of special interest to them, and are encouraged to ask any questions that may occur to them. The College of Agriculture benefits the select few who are able to avail themselves of its privileges; but the "Extension" department is for the masses, the common people, the producers, the

men and women whose labours make the greatness of America possible. It gives the farmer the benefit of the work and experiments of trained men. Both the farmer and the College, hitherto unknown to him, profit by the "Extension" work. The farmer is made acquainted with new theories and scientific methods of work, while the College man learns to make his theories practicable and to meet conditions as they are. The "Extension" work is reaching the people. It is bringing the gospel of a new and more systematic and business-like agriculture right to the farmer's door.

Resuming the subject of the College, all the students in the institution are not men. Over 300 or more than one-sixth of the regular students are women. With the exception of twenty-five or thirty girls who are taking the general course in agriculture, all the rest are engaged in mastering "domestic science". These young women are being taught by experienced teachers how to keep house with the least expenditure of money and vitality, in a way that will conduce to the utmost health, happiness and prosperity of the inmates of the home. Every one of these girls learns to sew, cook, scrub and perform the various tasks that fall to the lot of a house-keeper. The student is not only instructed in the manner in which things ought to be done, but they are taught to deduce the reason why it is to be done in a certain way. Physics, Chemistry and Biology are taught, and the principles of these and other physical sciences are applied to the keeping of the home in a perfect condition from a sanitary viewpoint, and the preparation of food with a view to yielding the highest per cent of nutriment at the lowest price and in accordance with the age and profession of the person who is to eat it. When a girl has spent four years in study and gained her degree of Bachelor of Domestic Science from the College, she is fully capable of assuming a position as queen of a home without the least nervousness, certain that she will be able to meet and master any emergencies that may arise in the life domestic.

Provision is made for the residence of the girls in Margaret Hall, which is located near the Administration Building on the College Campus. This building is under the direct supervision of the woman Dean. A girl pays



only Rs. 15 per semester for her room and is charged about Rs. 1/8 a week for light, heat and incidentals. Only 100 girls can be accommodated in Margaret Hall. Other girl pupils, like the men students, find lodgings in respectable boarding houses approved by the College, and pay from Rs. 10/8 to Rs. 15 a week for their room and board. Ames, situated about a mile and a quarter from the College, is a healthy town and offers good boarding facilities to the College students in the immediate neighbourhood of the institution.

*The College charges no tuition fee from Iowa students-- others pay only Rs. 150 annual*

fees. Small laboratory fees are charged, but they do not amount to very much. The total amount of fees of all kinds realized from the students barely amounts to Rs. 1,50,000 during a year. The theory on which the institution works seems to be to provide every facility within the easy reach of each Iowa man and woman, to enable them to derive benefit from the College. The institution is not conducted to make money—or even to take in as much money as is expended. Such would be false economy, highly detrimental to the best interests of the community.

SAINT NIHAL SINGH.



## THE ANCIENT HINDUS AND THE ANCIENT EGYPTIANS

## III.

OSIRIS, as we have already seen, was the Sun of the night, or Siva of the Hindu mythology, and Isis, his consort, was identified with Night in all its various phases, *viz.*, the dark portion, the moon-lit portion, and the golden dawn. These two deities represented the Male and the Female Principles of Creation, the Purusha and Prakriti (Egyptian, *Pakht*), and the Siva and Sakti (Egyptian, *Seb* and *Sekhet*) of the Hindus. The bull which was sacred to Osiris (Siva), and into which the soul of Osiris entered, was looked upon as Osiris himself, and the cow which was sacred to Isis, and with which she was identified, having been represented with horns on her head, was as much venerated as Isis herself. The bull and the cow thus came in to represent the Male and the Female Principles of Creation respectively. These two Principles were, in course of time, still more emblematically represented in the male and the female organs of generation, the *Lingam* and the *Yoni* of the Hindus, the stone symbols of which are still to be found in every *Sivaite* temple in India.

The adoration of the generative organs as symbols of the creative powers of nature is known by the name of Phallic worship. This worship is still widely prevalent in India; but it was also prevalent in ancient Egypt, and in fact, in the whole ancient world. Richard Gough, in his *Comparative View of the Ancient Monuments of India* (London 1785) said:—"Those who have penetrated into the abstruseness of Indian Mythology find that in these temples was practised a worship similar to that practised by all the several nations of the world, in their earliest as well as their most enlightened periods. It was paid to the Phallus by the Asiatics; to Priapus by the Egyptians, Greeks and Romans; to Baal-Peor by the Canaanites and idolatrous Jews. The figure is seen on the fascia

which runs round the circus of Nismes, and over the portal of the Cathedral of Toulouse and several churches of Bordeaux. M. d'Ancarville has written two large quarto volumes to prove phallic worship to be the most ancient idea of the deity."

"Originally", says the author of *Phallism*\*, "Phallic worship had no other meaning than the allegorical one of that mysterious union between the male and the female which throughout nature seems to be the sole condition of the continuation of the existence of animated beings. There is no reason whatever for supposing that licentiousness invented the rites incidental to the worship of Pan, Priapus, Bacchus and Venus, whatever use may have been made of them afterwards. 'It is impossible to believe', said Voltaire, 'that depravity of manners would ever have led among any people to the establishment of religious ceremonies, though our ideas of propriety may lead us to suppose that ceremonies which appear to us so infamous could only be invented by licentiousness. It is probable that the first thought was to honour the deity in the symbol of life, and that the custom was introduced in times of simplicity.'"

Though the Phallic worship was widely prevalent in the ancient world, there is a striking resemblance between the two forms of worship as prevailed in ancient Egypt and India. Osiris and Isis are identical with Siva and Sakti (Iswara and Isee). In both the countries, the bull was sacred to Osiris or Siva, and the cow to Isis or Isee.†

\* *Phallism*, London. Privately Printed. 1889, Page 10.

† A writer in the *Edinburgh Review* early in the beginning of the last century pointed out certain points of comparison between the Osiris of Egypt, the Bacchus of Greece, and the Siva of India, in the following terms: "Osiris was adored in Egypt and Bacchus in Greece, under the emblem of the Phallus. It is under the same emblem that he is still venerated in Hindoostan, and Phallus is one of the names in the Dictionary of Amara Singha. The bull was sacred

"A circumstance occurred some years ago which illustrates in a remarkable manner the similarity of Pagan systems which we have been alluding to, and as it is too well authenticated to admit of doubt, it is of particular value. It was this:—During the expedition into Egypt against the French, the Indian soldiers, who had been taken there by the Red Sea and Suez to assist in the work, recognized many of the mythological forms, especially the bull and some stone figures of serpents, as similar to what they had in their own country. They at once made this known to their officers, affirming that the people who formerly inhabited Egypt must have been Hindoos; and when they saw the temple at Hadja Silsili in a state of decay, they were filled with indignation that the natives should have allowed it to fall into such a condition as they conceived it to be the temple of their own god Siva."\* This incident though simple strongly corroborates our view about the identity of Osiris with Iswara or Siva.

I have already said that the Hindu Trinity is fully represented in the sun, the morning sun being looked upon as Brahmá, the Creator, the mid-day sun as Vishnu or Hari (Egyptian Horus), the Preserver, and the setting sun as Siva or Hara (Egyptian Har), the Destroyer, covering the world with darkness, and wrapping all living creatures in death-like torpor. Siva is thus regarded as "the sun of the night". This will enable us to clearly understand the following words of Diodorus: "Some of the ancient Greek Mythologists call Osiris Dionysus, and surname him Sirius. Some likewise set him forth clothed with the spotted skin of a fawn (called Nebris) from the variety of stars that surround him."† Our readers will at once see that the word Dionysus corresponds to the Sanskrit word *Dinesha* (the sun), and the word Sirius to *Surya*. They will also understand why Siva, in the Hindu Mythology, has a spotted leopard skin round his loins, which merely

is him in Egypt. Plutarch assures us that several nations of Greece depict Bacchus with a bull's head and that when he is invoked by the women of Elis, they pray him to hasten to their relief on the feet of a bull. In India, he is often seen mounted on a bull, hence one of his Sanscrit names, *Vrishadhwa*, signifying 'whose ensign is a bull.'

\* Phallism : London (1889), page 54.

† Historians' History of the World, Vol. I, p. 279.

represents the starry sky that forms the robe of him who is *Digamvara* (or nude). It will also not be difficult for them to grasp the meaning of the description of Siva as *Sasimauli*, i.e., having the moon on his forehead, because the moon appears just as the sun descends towards, or sinks below the horizon.\* The dark portion of the night (*Kálarâtri* or *Kâli*) is one of the consorts of Siva, represented as dancing her weird dance over the prostrate body of Siva and fighting the demons or Asuras, who are the enemies of the Devas i.e., the shining ones, congregated on the heaven in the shapes of stars and planets, and watching the terrific fight below. Isis was sometimes identified with the moon as she had horns on her head like those of the crescent moon. The moon-lit portion of the Night was therefore another consort of Siva, and she was called Sati, in the Hindu Mythology. Sati was the daughter of Daksha Prajapati, of the family of Brahmá, the Creator, or the Morning Sun, who invited all the Devas to his *yajna* or sacrifice, excepting Siva his son-in-law, apparently for no other reason than because Siva, being the Sun of the Night, could not possibly be invited to attend a sacrifice held in the morning by the Morning Sun. The consort of Siva, i.e., Sati, (the moon-lit night or for the matter of that, the Moon) however, went to her father's *yajna* uninvited, though Siva repeatedly and emphatically protested against her attending the sacrifice thus unceremoniously, and the result was disastrous. The glorious morning sun, holding his court in all his splendour, took no notice of his poor daughter, and slighted, nay, insulted her; and lo, Sati keenly feeling the sting of insult, neglect and humiliation as only a loving and sensitive daughter can feel, paled before her father and suddenly died. Siva hearing of the tragic death of his beloved wife became furious, destroyed the splendid sacrifice of Daksha, and in his mighty grief roamed over the world, with the dead body of Sati flung across his shoulders. The Devas fled in all

\* The Egyptians called the moon *Set* or *Sutekh*, represented as the son or brother of Osiris, who defeated the latter every night, and was himself defeated every morning by the son of Osiris, the young Horus, or the morning sun. Probably the moon on the forehead of Siva in the Hindu mythology similarly represents the moon triumphant over Siva.



directions\* before the dreadful wrath of Siva, and in their distress, sought the help and advice of Vishnu, or the Mid-day Sun, who with a view to avert a calamity cut up the dead body of Sati with his *chakra* into pieces and flung them about. These cut-up pieces were represented in the different phases of the moon, lighted up by the solar rays. The third consort of Siva was Haimavati, Uma or Durga, *i.e.*, the golden dawn,—another form of Isis, called Eos in Greek, and Usha in Sanskrit,—who, with her ten outspread arms was engaged in fighting and routing the demons of darkness. Durga is represented as mounted on a lion, the most ferocious of the beasts of prey that prowls about in the night. The lion, with his tawny colour, strength and ferocity is sometimes compared with the sun (Hari). Durga, Uma, or the Golden Dawn may be said to ride over the first rays of the Morning Sun, in all the splendour of her beauty.

The description of Osiris as given by Diodorus has naturally led me to explain the meaning of the corresponding Hindu myth about Siva and his consorts. About Isis Diodorus says that the word “being interpreted signifies Ancient, the name being ascribed to the Moon from eternal generations.” The Greek mythologists “add likewise to her horns, because her aspect is such in her increase and in her decrease, representing a sickle, and because an ox among the Egyptians is offered to her in sacrifice. They hold that these gods (Osiris and Isis) govern the whole world, cherishing and increasing all things; and divide the year into three parts (that is to say, Spring, Summer and Autumn) by an invisible motion, perfecting their constant course in that time. And though they are in their natures very differing from one another, yet they complete the whole year with a most excellent harmony and consent. They say that these Gods in their natures do contribute much to the generation of all things, the one being of a hot and active nature, the other moist and cold, but both having something of the air, and that by these, all things are brought forth and

nourished\*; and therefore that every particular being in the universe is perfected and completed by the sun and moon, whose qualities, as before declared, are five: (1) a spirit or quickening efficacy, (2) heat or fire, (3) dryness or earth, (4) moisture or water and (5) air, of which the world does consist, as a man made up of head, hands, feet and other parts. These five they reputed for gods, and the people of Egypt who were the first that spoke articulately, gave names proper to their several natures, according to the language they then spoke.† And therefore they called the Spirit Jupiter,‡ which is such by interpretation, because a quickening influence is derived from this into all living creatures, as from the original principle; and upon that account, he is esteemed the common parent of all things.”||

“Fire they called by interpretation Vulcan, and him they held in veneration as a great god, as he greatly contributed to the generation and perfection of all beings whatsoever.

“The Earth as the common womb of all productions they called Metera (cf. Sank. *Matrī*), as the Greeks in process of time, by a small alteration of one letter, and an omission of two letters, called the Earth Demetra which was anciently called Gen Metera or the Mother Earth.

“Water or moisture, the ancients called Oceanus, which by interpretation, is a nourishing mother and so taken by some of the Grecians.

“To the Air they gave the name of Minerva, signifying something proper to the nature thereof, and called her the daughter of Jupiter, and counted a Virgin, because the air naturally is not subject to corruption, and is the highest part of the Universe, whence rises the fable that she was the issue of Jupiter’s brain.”¶

“And these are the stories,” continues Diodorus, “told by the Egyptians of the heavenly and immortal gods. And besides these, they say there are others that are,

\* Compare, *Prakriti* and *Purusha* of the Hindus.

† These are the five elements, mentioned in the Hindu *Shastras*.

‡ Jupiter is equivalent to Sanskrit *Dyus-pitar*, *dyus* meaning *akasa* which is translated in English as ether or “a quickening efficacy.”

¶ Historians’ History of the World, Vol. I, p. 279.

¶ Historians’ History of the World, Vol. I, p. 280.

\* It is generally believed that on the *Amāvasyā* day (the new-moon day), in certain seasons of the year, clouds threaten the sky, covering up the sun, and spreading gloom all around.

terrestrial, which were begotten of these former gods, and were originally mortal men, but by reason of their wisdom and beneficence to all mankind, have obtained immortality, of which some have been kings of Egypt, some of whom by interpretation have had the same name with the celestial gods, others have kept their own names."

This will explain why, besides the gods of the Egyptian hierarchy, were also kings and queens of the names of Osiris and Isis, &c, who were regarded as demi-gods. It is not at all unnatural for people who had left their ancestral home and settled in a foreign country to set up a new hierarchy after the names of the gods of the motherland, in order to reconcile themselves thoroughly to the conditions of the country of their adoption. It is on this principle that their first great king might also have been named Menes or Mena after the great Manu of their motherland, and sometimes identified with Osiris (the Sun) himself, as Manu of India was regarded the offspring of the Sun (*Vaivasvata*).

What with these striking resemblances and similarities in social and religious customs, what with the ancient traditions of the Egyptians themselves that their forefathers had come from the Land of Punt, "the dwelling of the gods," what with the anthropological evidences, as adduced by Heeren and others, establishing a similarity between the skulls of the ancient Egyptians and the Indian races, and what with the fact that the ancient names of the country and the great river that flows through it, as well as the names of the principal Egyptian deities can be satisfactorily traced to words of Sanskrit origin, only one is forced to the conclusion that a branch or branches of the Indo-Aryan race must have emigrated from India to Egypt in pre-historic times, as they did to some of the neighbouring countries, and finding the valley of the Nile fertile, secluded (*á-gupta*) and secure from the invasion of enemies, settled there and founded a civilisation which was essentially Hindu, though greatly modified by surrounding influences. If this conjecture be correct, the theories about the age of the Hindu civilisation, as propounded by European *savants*, have to be reconsidered and recast

in the light of the recent discoveries made in Egypt and Mesopotamia, and the modern readings of their ancient history. Menes, as we have already seen, was the first king to have established the dynastic rule in Egypt about 4400 B. C., and to have united under one rule the Red and the White Crown which probably represented the two branches of the *Suryavamsa*, and the *Chandravamsa* of the Indo-Aryans, constantly at war with one another. The emigrations of the Indo-Aryans to Egypt must therefore have taken place long before the establishment of the dynastic rule by king Menes, that is to say, in the *Dwapara Yuga* of the Hindus, and long before the great battle of Kurukshetra was fought in the plains of the Punjab. The *Kali Yuga*, according to the Hindus, commenced on the 20th February of 3102 B. C. at 2 hours, 27 minutes and 30 seconds,\* and the battle of Kurukshetra was fought sometimes before this date. That the *Mahabharata* was composed, and the *Vedas* classified after the great battle by the Sage Vyasa or Krishna Dwaipayana does not admit of a doubt.† The *Mahabharata* is called *Itihasa* or ancient history, containing as it does many traditions of the ancient Indo-Aryan race which even at the time of Veda-Vyasa passed into the realm of myths and legends. Without trying

\* "According to the astronomical calculations of the Hindus, the present period of the world, *Kaliyuga*, commenced 3,102 years before the birth of Christ, on the 20th February, at 2 hours, 27 minutes and 30 seconds. They say that a conjunction of planets then took place, and their tables shew this conjunction. Bailly states that Jupiter and Mercury were then in the same degree of the ecliptic; Mars at a distance of only eight, and Saturn of seven degrees; whence it follows that at the point of time given by the Brahmins as the commencement of *Kaliyuga*, the four planets above mentioned must have been successively concealed by the rays of the sun (first Saturn, then Mars, afterwards Jupiter, and lastly Mercury). They then showed themselves in conjunction; and although Venus could not then be seen, it was natural to say, that a conjunction of the planets then took place. The calculation of the Brahmins is so exactly confirmed by our own astronomical tables that nothing but an actual observation would have given so correspondent a result." *Theogony of the Hindus by Count Bjornstjerna*.

† Vyasa was the grandfather of the Kauravas and the Pandavas, and was living when the great battle of Kurukshetra was fought. He is the reputed author of the great Indian Epic, the *Mahabharata*, and classified the *Vedas*, for which reason he is known by the name of Veda-Vyasa. His original name was Krishna Dwaipayana.

to explain them, he carefully collected all the legends and traditions and preserved them in his great epic. There are many legends in the Mahabharata relating to the emigrations into foreign countries of some branches of the Indo-Aryan people, which may be connected with the tradition of the ancient Egyptians themselves that their forefathers had emigrated from the Land of Punt. For example, the legend of the *Garudas* (birds) and the *Sarpas* (serpents) in the Mahabharata does not really refer to birds and serpents, but to two branches of the Indo-Aryan people, who were so called on account of their wandering propensities and migratory habits as distinguished from those branches that had settled down on the plains of India. It is recorded in the Mahabharata that Garuda led the Nagas or serpents out of India into a beautiful island where the latter settled. Garuda himself carried on war with the Devas and aspired to be their lord, but Vishnu brought about a compromise by which Garuda submitted to the authority of the Devas and acknowledged their supremacy, though not without first extorting a promise from Vishnu that he (Garuda) would always be perched over his head! It is for this reason, says the legend, that Garuda always occupies a place on the top of Vishnu's chariot or throne. We find that the Egyptian god "Ra, the sun, is usually represented as a hawk-headed man, occasionally as a man, in both cases generally bearing on his head the solar disk.....Horus is generally hawk-headed, and thus a solar god connected with Ra." (*Ency. Brit. Vol. VII, p. 716-717*). The Assyrians also had gods with the head and wings of an Eagle. These facts will go to explain to a certain extent the Garuda myth of the Hindus. Besides the Garudas and the Nagas or Sarpas, there were other nomadic Indo-Aryan tribes under the name of Jajavaras (lit. wanderers). A sage of the Jajavaras whose name was Jaratkaru, married the beautiful sister of Vasuki, the King of the Nagas, and the issue of the union was the great sage Astika. From the legends to be found in the Mahabharata, it would seem that there were constant feuds between the nomadic and the settled tribes of the Indo-Aryan race and that these feuds were continued for a long time and only put an end to either by effect-

ing a compromise, or by the nomadic tribes leaving the shores of India for good. It is also on record in the Mahabharata that some of the sons of King Yayati were banished by their father from the country on account of their disobedience and selfishness, and they became the lords of the Yavanas, Mlechchhas and other barbarian races. All these legends go to show that in ancient times, branches of the Indo-Aryan race emigrated from India and settled down in other countries. It is not unlikely that a branch or branches of this race settled down in Egypt, and founded a flourishing empire which gave birth to the modern civilisation of Europe. A conjecture like this can only explain the striking resemblances in manners, social customs and religious beliefs of two such widely separated peoples as the ancient Hindus and the ancient Egyptians.

The writer of the History of Egypt in the "Historians' History of the World" finds great difficulty in arriving at a satisfactory conclusion as to the origin of the ancient Egyptians. His observations on the point are worth quoting here :

"The ancients, beyond vaguely hinting at an Ethiopian origin of the Egyptians, confessed themselves in the main totally ignorant of the subject. And it must be confessed that the patient researches of modern workers have not sufficed fully to lift the veil of this ignorance. Theories have been propounded, to be sure. It was broadly suggested by Heeren that one might probably look to India as the original cradle of the Egyptian race. Hebrew scholars, however, naturally were disposed to find that cradle in Mesopotamia and some later archæologists, among them so great an authority as Maspero, believe that the real beginnings of Egyptian history should be traced to equatorial Africa. But there are no sure data at hand to enable one to judge with any degree of certainty as to which of these two hypotheses, if any one of them, is true.

"The whole point of view of modern thought regarding this subject has been strangely shifted during the last half century. Up to that time, it was the firm conviction of the greater number of scholars that, in dealing with the races of antiquity, we had but to cover a period of some four thousand years before the Christian era. Any hypo-

thesis that could hope to gain credence in that day must be consistent with this supposition. But the anthropologists of the past two generations have quite dispelled that long current illusion, and we now think of the history of man as stretching back tens, or perhaps hundreds of thousands of years into the past.

"Applying a common sense view to the history of ancient nations from this modified standpoint, it becomes at once apparent how very easy it may be to follow up false clues and arrive at false conclusions. Let us suppose, for example, that, as Heeren believed and as some more modern investigators have contended, the skulls of the Egyptians and those of the Indian races of antiquity, as preserved in the tombs of the respective countries, bear a close resemblance to one another. What, after all, does this prove? Presumably it implies that these two widely separated nations may perhaps had a common origin. But it might mean that the Egyptians had one day been emigrants from India or conversely, that the Indians had migrated from Egypt or yet again, that the forbears of both nations had, at a remote epoch, occupied some other region, perhaps in an utterly different part of the globe from either India or Egypt. And even such a conclusion as this would have to be accepted with a large element of doubt. For up to the present it must freely be admitted that the studies of the anthropologists have by no means fixed the physical characters of the different races with sufficient cleanness to enable us to predicate actual unity of race or unity of origin from a seeming similarity of skulls alone, or even through more comprehensive comparison of physical traits, were these available.\*

\* Historians' History of the World, Vol I, p. 264.

Our readers have seen that I have not depended upon a seeming similarity of skulls alone as established by Heeren, to prove the common origin of, or a close connection between, the ancient Hindus and the ancient Egyptians. The manners, social customs and institutions, and religious beliefs and observances, of these two widely separated races had something of the family likeness in them which cannot fail to strike the reader as very remarkable. Add to this the Sanskrit origin of the names of the land, the river, and the gods, and the traditions of the ancient Egyptians themselves that they had come from the Land of Punt. Taking all these circumstances into one's consideration, one cannot help feeling that the ancient Egyptians were the original emigrants from India. I do not for a moment contend that this Indian emigration to Egypt in the dim ages of the past is a matter of history that should be accepted without any element of doubt or demur. All I urge on my readers is that it is at best an *historical conjecture* which is well worth the investigation of all earnest students of the history of the world, and more so, of those Indian scholars who are anxious to write a reliable history of ancient Indo-Aryan civilisation. As I have elsewhere said, Indian scholars should visit Egypt and Mesopotamia, and join the noble band of European antiquarians to read aright the results of their wonderful researches and investigations in the light of their knowledge of the ancient civilisation of their own country, in which they possess an undoubted advantage over the European scholars. But where are our Brugsches, Marietten, Ermans, Masperos, Heerens, Potries, and Layards?

ABINAS CHANDRA DAS.

## STUDIES IN AMERICAN JOURNALISM

(THE SUNDAY NEWSPAPER)

"Soul dwells in printer's type"—Joseph Ames.

"Hostile newspapers are more to be feared than bayonets"—Napoleon.

THE news is any event that has happened or is likely to happen, it is that 'which interests humanity at large'. And

the chief office of the daily newspaper is to give news of these interests.

The Sunday Newspaper is the out-growth of the daily newspaper. It not only contains all the general features of the daily newspaper, but it has in addition some special attractions of its own.



The modern Sunday newspaper is comparatively of recent origin. The first permanent American newspaper, the *Boston News Letter*, was printed in 1704 and the first so-called Sunday paper in 1825. It was named the *Sunday Courier* and was published from New York. The editor was a theological student. He met with such bitter hostility from the religious public, which was opposed to any publication on Sunday, that the *Courier* lived only a short life. The *Sunday Courier*, however, cannot properly be called an example of the Sunday newspaper, as we know it today. It had nothing in common with the latter.

After the death of the *Courier* sporadic attempts were made at Sunday newspapers in Philadelphia, Boston, New York and the other large cities of that time; but their efforts did not succeed in establishing any newspaper that lasted long enough to leave a permanent impression on the news-reading public.

The out-break of the American Civil War (1861) created a real demand for Sunday newspaper. The people were so anxious to get the fresh news from the seat of wars that they could hardly wait till Monday morning to hear the result of battle fought on Saturday. In order to meet this demand for news, enterprising daily newspapers put out a Sunday edition. Even then there was no regular Sunday newspaper. Only in a period of great excitement, a sheet would occasionally be published on Sunday to give the war news.

All the Sunday newspapers up to this time were in almost every respect, like their daily newspapers. They had no special features to give them that name. They were called Sunday newspapers, simply because they happened to be published on Sunday.

Gradually the 'religious' feeling against Sunday publication wore out and an increasing demand for a regular Sunday newspaper grew up. Accordingly in 1872, the New York Herald, for the first time, issued a paper every day throughout the year. The idea became contagious and now there are not many large newspapers in the United States that do not issue a Sunday paper.

As the Sunday newspaper has all the general features of a daily newspaper, it is well to consider first the characteristics of

the daily paper. There are in America three classes of daily newspapers. The first kind may be called the bread-winner. It is to be found in only small towns and villages. The Editor who combines in himself the function of reporter, printer, wrapper, mailman, advertisement solicitor and janitor, makes in himself the whole staff. The editor seldom writes an editorial. More than half of his paper is filled with what he gets from News Syndicate. From this source, he gets at a nominal cost fashion plates, pattern for 'walking suit', 'Sunday suit' and 'Riding suit'. It provides, too, the fiction which is in great demand; this takes the form of one or two long serial stories and several short stories. But the life of the country paper depends on the supply of local news. The doings of the local school, local opera house, Ladies' aid society, the births, deaths, weddings, surprise parties constitute a large part of this news. The paper contains such items of interest as: "Cater spent Sunday with home-folks"; "the Stewart family held a family re-union at the home of Stewart"; "Walter has a new granitoid walk in front of his residence"; "Little Viola Johnson is the possessor of a new handsome piano."

The bread-winner prints from eight to ten pages at every issue, with about six columns a page. This class of newspapers simply records mechanically all the little events that make up the round of village life. The Great World with its Kaleidoscopic whirl is never reflected here. It is just a village register.

The second type of newspaper may be called, for want of better name, the fighter. The fighter represents the large metropolitan newspapers of the decent type. It prints all the news it thinks fit to give. It starts crusades and suggests public improvements. It opens "Fresh Air Funds", subscribes to "Poor Relief" and patronizes the "Christmas Festival Association". It builds "Public Theatres" and donates "Public Fountains". The Fighter may not be altogether unconscious of the material gains that come through such fights, but it battles away ceaselessly for what it believes to be the highest in political, social and industrial life.

The third kind of newspapers is the muck-raker. It also fights, but it fights

viciously to stir up sensations and alarms, which more often than not, are false. The muck-raker lives on excitement and thrives on scandal. Exaggeration and bombast, impudence and impertinence are its earmarks. It pretends to guard the public purse, watch the public officials and protect the unwary. It eagerly clutches at the shocking, the extraordinary as the rarest morsels, and lets the fair, the noble go by. Muck-raking means, as a critic has suggested, all that is "cowardly, mean and contemptible"; and certainly this judgment is none too harsh. A glance at the front page of the newspaper of this type will afford sufficient justification for such a remark, for there we do not see any items of national or international import, but only excited reports of sensation and scandal. Here are a few specimens: "Elgin Society Woman in Cell"; "Mayor's Wife Flees Asylum"; "Police Break into a Church"; "Police and Burglar in Pistol Battle"; "Brings Prince to Her Father"; "Hunt foe of 4 slain"; "3 killed 11 wounded in Miner's Riot"; "Jhonson Wins; Burns Battered"; "Canines riot at Xmas feast"; "Sugar king near death"; "Start War on Picture Shows"; *ad infinitum*.

There may be other types of newspapers, but they, as well as those I have mentioned are almost all alike in the fields they cover. They all, more or less, contain (a) Stories, (b) Pictures and Cartoons, (c) Poetry, (d) Humour and (e) "Editorial."

(a) In American newspaper language anything printed in a newspaper, except the editorials, is a "story." The newspaper story is of two kinds: it may be pure news such as the account of a fire, an accident, a murder, a political event; or it may be a story whose chief value lies not in its information, but in its humour, its pathos and the general entertainment it provides. This class of story is called the "human interest story." It tells, for instance, of a young Russian who came to this country to go to school, but died in poverty shortly after his arrival. The writer "puts on touches" and describes the youngman's boyhood, his ambition, his thrilling escape, his struggle for livelihood, his final surrenders and his lonely grave in the Potter's field.

The story begins with the most startling, most significant part of the news. A season reporter tries to answer these questions in

the first sentence: who? what? when? where? why? And after describing the most essential facts in the opening paragraph, the writer proceeds with the details, the non-essentials, not chronologically, but in order of their relative importance.

When the story is written it must have a head line to tell the busy reader what it is all about; to give in brief the essence of the whole article. It just 'digs the heart out of a story'. The heading may be only a line or it may be a "display", in either case the first line covers the width of a column. Undoubtedly there are some exceptions in a few newspapers where they use such headings as "Struck!"; "Soaked!"; "Scared"; "Heart's Blood"; "Crush"; but experience teaches me that live American journalists do not regard these as examples of good headings, rather of bad ones. Even the Englishmen, across the ocean, often badly fail to recognize the value of a good head; under the heading "Imperial Parliament Convenes" they print a long seven-column story in perfect good conscience, while almost the same subject is treated by the American newspapers in a more illuminating way. They begin:

New Congress on;  
Fire Works Begin  
Session to Be Devoted Mainly  
to Oratory and Handling  
of Billion Dollar Ap-  
propriations

Brownsville up Again

Sponsors to call Many Bills to  
the Front, but Leaders  
say Few, if Any, will  
Be chosen

As shown above, in an ordinary big head (not scare) there are generally four divisions; the first head gives the most important fact, the succeeding lines or the "first hanger" explains it; then comes the second head and in turn amplified by the concluding lines on the "second hanger". A good head asserts something, has a verb. It avoids the use of articles and seldom hyphenates.

(b) A very important member of the newspaper staff is the artist. The business of a newspaper artist is not concerned so much with technique, romance or artistic

beauty for its own sake, as with news-pictures. He may be a great artist or he may not, but he is certainly a man with a well-developed "nose for news." He must be able to see the value of a news quickly and illustrate it in pictures promptly. The wreck of a rail-road accident, the ruins of a big fire or earthquake, the scenes of a mine explosion, all require to be illustrated in up-to-date newspaper.

Often the artist is called upon to draw the pictures of a place he has never seen; but blessed be his abundant imagination, he never fails! The day after King Carlos was assassinated in Portugal, the day after Messina was destroyed by earthquake in Sicily, the day after Hyderabad was devastated by floods in India—we all saw the pictures of these tragedies in our morning papers. Indeed, they were represented with such impressive details, with so much realism, that an uninstructed person might have mistaken them for actual photographic reproductions.

It must be noted here that in every newspaper office, of any importance, there is a department where the pictures of all public men and public buildings of national and international fame are stored up. This department is technically known in some newspaper office as the "grave yard", in others as the "morgue" and still others as the "cabinet of biographical and obituary materials." Of course these pictures are sometime ten or twenty years old, but they continue to serve the paper faithfully as long as they last!

Besides the pictorial reporting, there is another kind of pictorial work done in the newspapers, it is that of the Cartoonists. The cartoons are meant to represent the humorous, the serious and the interesting aspects of men and their affairs. All the American newspaper cartoons can be roughly classed under three heads: just there are those that attempt to influence public opinion; then there are others which do not seek to influence opinion, but only to amuse people innocently; and last, there are some that not only wish to influence and amuse their readers, but also to vilify and degrade their subjects. It is the latter class of cartoons that the yellow press most revel in.

(c) A good many newspapers print from half a column to a column of poems.

These poems, however, do not appear regularly. One reason why the newspaper cares to print poems is that its readers like to read a local event turned into verse. A painter at work on a high place "accidentally" drops a bucket of paint on a passer-by. The local poetic talent sees the point of the situation and turns it into a verse. Here is a part of the finished product of his poetic effort:

"The paint came down in awful flood,  
And made of him a sandwich.  
It gave his clothes a red line  
And coloured all his language."

(d) Almost every newspaper in the United States has a department of humour, which does not a little toward making a paper spicy, bright and lively.

The subjects of newspaper humour are taken from the current topics. Ex-President Roosevelt was to write articles for the "Out Look". That meant a great boosting for the little magazine. The humorist asked—

"Hear about the terrible magazine explosion?"  
"No, How about it? When did it happen?"  
"Next march. Happened to the *Outlook*."

The humorous items are not only timely but they are often local. A humorist writes the day before Christmas in a Chicago paper:

"Peace on earth and good will to men may have to wait while Miss Margaret Haley is still fighting."\*

(e) The "editorial" is taken up last, because an average newspaper does not turn to it till he has finished reading the rest of the paper. This may be an indication of the smallness of the influence that an editorial exerts on the public. One reason for this is to be found in the general unwillingness of the American people to be talked into anything. They like to be let alone to do their own moralizing. All they want is facts and from these, they prefer to draw their own conclusions.

There are two kinds of editorial articles; those that appear in the daily newspaper and those that appear in the Sunday papers. They are both written by the same men, but the editorials for the daily papers are short paragraphs, they deal with current news. The usual practice for writing an editorial is to re-write a fact, published

\* Miss Haley, an officer of the Federation of school teachers, was then leading a furious attack against the Chicago Superintendent of schools.

before, in a brief condensed form and then add a few lines of comment. The editorial is a bit of shallow preachment. It is too often of the namby-pamby, sitting-on-the-fence kind.

The Sunday editorials are much longer than the daily editorials. They are brief essays and have little reference to current events. In a recent paper, I found editorials on "New styles in ghosts"; "Why our women teachers marry?"; "the youngman as a cook."

The editorials are printed in the most inconspicuous part of the newspaper. None but the yellow journal ever violates this established order. It sometimes gives a full-page editorial an important space, sets it in large types and illustrates it with pictures and in some instances these capitalized editorials with deep head lines are gaily decorated with coloured pictures, like circus board bills.

On the whole, it is evident that the need for editorial articles is becoming less and less urgent. Nor is this to be much regretted. The editors that are anxious to arouse and unify the public opinion, will accomplish their purpose by the judicious printing of news and the wise allotment of space, and to my mind, this method will be more successful than any editorial denunciation or exhortation. It will have at least one advantage, it will be along the line of least resistance—as it will be in perfect conformity with the genius of the people.

We have briefly surveyed the general characteristics of the daily newspaper. Let us now proceed to consider those special attractions that go to make a Sunday paper.

There are so many different kinds of Sunday newspapers that it is extremely difficult to generalize concerning them with absolute accuracy. To an observer, however, there appear at least three types of Sunday paper. First there is the metropolitan Sunday paper, which aims to serve the "people". It has lively coloured pictures, funny sheets and numerous jests and puzzles. *The Inter-Ocean*, the *Atlanta-Constitution*, the *St. Louis Post-despatch* belong to this class. Then there is another type of metropolitan Sunday newspaper, which is worthily represented, among others, by the *New York Tribune*, the *Brooklyn Eagle*, the *Springfield Repub-*

*lican*. These papers do not altogether neglect the "popular demands", but as they attempt to reach the better educated and more intelligent portion of the masses, they omit the flaming colours, low jests and vulgar pictures. The third type of the Sunday paper is much like the second, only it is much smaller in size and more local in its contents. It furnishes from twenty to thirty pages of good reading matter, which is almost entirely free from sensational pictures. These papers avoid syndicate articles and shun coloured supplements. A newspaper of this kind may be found in nearly every town of from 50,000 to 100,000 inhabitants of every State in the Union. In Illinois, the *Decatur Review*, the *Peoria Star*, the *Danville Press-Democrat* naturally fall into this classification.

The Sunday newspapers are meant for people of various tastes. They treat of subjects that are calculated to make the sober-minded serious and the light-hearted gay. They are a sort of olla podrida in which everybody may find something to suit his individual palate. In view of this, all Sunday newspapers, irrespective of the type they represent, run in general three sections respectively for (i) Men (ii) Women and (iii) Children.

(i) In the men's section we may include Art and Literature. Pictures of historic buildings, discussions of ancient and modern art are among its features. As for literature, there are book reviews, serial stories, short stories and literary news. The stories, it is to be noted, are not always fresh. They may be all bodily lifted from Hawthorne's "Twice-told Tales" or they may be partly extracted from Johnson's "Rasselas". Besides fiction, this department prints special articles that compare well with similar works in popular magazines. Here might be added a list of special articles taken at random: "A city for blind people only", "How to reform a naughty boy or girl", "Odd recreations of the busiest men in America", "Do men ever understand women?" "How the diplomats celebrate New Year?" "Are we becoming a nation of idol worshippers?" "The Famous Washington Coach," "The science of breeding prize chicken."

The special articles are well-written. They are full of light and easy "go". A



person anxious to take his Sunday comfortably, and yet willing to learn something useful without severe mental exertion, cannot but find these pages helpful and refreshing.

Although the special articles are more or less like the magazine articles, there are many Sunday newspapers that issue separate Sunday magazines as apart of their Sunday edition. The most beautiful Sunday magazine is that brought out by the "Associated Sunday Magazines". This is a co-operative organization started by the publishers of seven newspapers with a view to bring out a Sunday magazine. This magazine, which has a combined circulation of over a million copies a Sunday, is used by the seven newspapers, their several editions differing only in title-page. The magazine is a handsome twenty page affair with ten and a half by fourteen and a half and a half inches. It has an attractive fancy cover. It prints no news; it contains stories, articles and poems by reputable authors. Two years ago, Sir Arthur Conan Doyle published his "Sir Nigel" for the first time, in the pages of this magazine.

(ii) The section devoted to the interests of woman tells her how to dress, how to make an engagement, how to make her home attractive. The subject of "paint and powder" is of everlasting interest to American femininity. The Sunday newspaper therefore advise the women how to "take care of their complexion." "Apply powder artificially. Work the powder into the skin until it takes on a velvety sheen." And the nose?—Ah! Well—"powder the nose once more. The nose will stand two coats of powder." Besides all this delightful reading so dear to the American softer sex, it takes up at times serious subjects. The problems of heart, the problems of hat, the problems of gown, the problems of false teeth all come in for grave consideration on the Holy Sabbath day!

"What is the key to the social life of the four-hundred?" asks the socially ambitious young woman. And the Sunday newspaper forthwith comes with an article on "How to get on in 400". The article discusses what to do and what not to do at dinners, dances and country clubs. It instructs

women what to talk and how to talk. When in a fashionable club, the paper says, "Do not go into long or prolix discussion. Only a few remarks such as, 'Hello! Deuced cold!', 'Have a drink?', 'Who has a cigar?', 'How about one rubber?'"

(iii) As the father gets the news to read, and the mother the social gossip to chat, so the children have comic pictures to laugh at. This part of the newspaper is generally known as the "comic supplement." It is a four-page sheet clumsily daubed with loud yellows, reds, greens and vividly illustrates the career of "Foxy Grand Pa" or blue-coated "Teddy Smith". The themes of these pictures are not particularly elevating, neither are the pictures themselves very funny. Mr. Pink Whiskers sneaks into Jones's, the clothier, and having found Jones a little drowsy, he slips out with his dummy dressed in a fine suit of clothes. He exchanges his clothes for dummy's and gets into the best hotel of the town. Pink Whiskers, after a hearty meal, rushes out of the hotel with "My secretary will send you a check!" And scarcely had he got back into his old ragged clothes and had the dummy dressed in its own, when here comes the blue-coated Teddy Smith, the hotel detective. He captures the dummy for Pink Whiskers and carries it to the hotel triumphantly!

Take again "The Newly weds—their baby". The smooth, clean-shaved, newly married man leaves home for a few weeks and then returns with large curly mustache. He rushes into her arms, "My own darling, sweet sugar-plum wife" and she tenderly welcomes him, "Oh my precious own? How I've missed you! Oh, Isn't that a cute mustache!" In the meanwhile, the little baby is frightened by its papa's mustache—and cries "me—ow, uh". The woman is now up in arms. The baby must not be scared. What shall the poor man do? Down goes the 'nasty mustache'.

Such is an American Sunday newspaper—snappy, lively, wide-awake, up-to-date, educating, entertaining. All who need its ministrations, can have it once a week for ten pice and have it abundantly.

SUDHINDRA BOSE.

Urbana, Ill. U. S. A.

## INDIA—THROUGH HER INDUSTRIES

I—(Continued.)

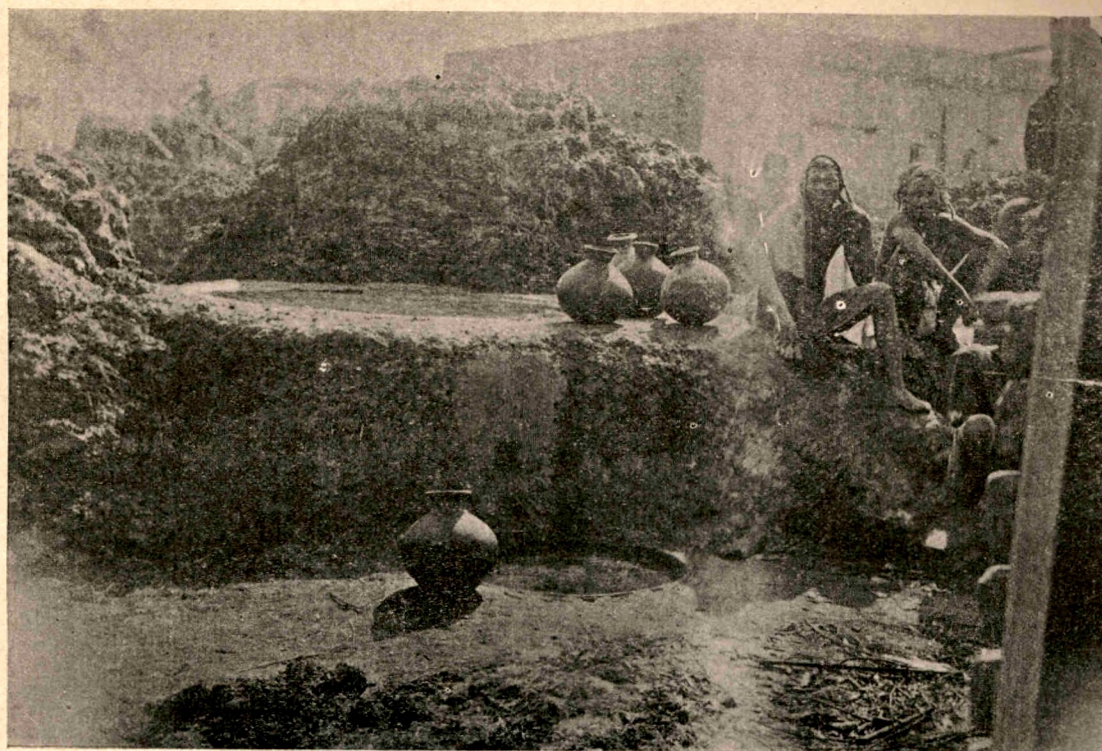
THE NITRE INDUSTRY IN TIRHUT  
(BENGAL).

FROM the porous nature of the earthen crystallising vats which very often break, thereby giving chances of the liquor to ooze out to the floor of the shed as also the draining out of the mother liquor from the baskets on which the crystals are placed and lastly from the increasing abundance of the impurities or *gada* in the crystallising vats, the utilisation of which always forms a question of great importance, the refinery owners have been compelled to start a *nitre plantation* within the very precincts of their factories. This plantation and manufacture consists in (i) the accumulation and the weathering of the earthy mounds, (ii) the lixiviation and filtration for the preparation of the raw lye, (iii) the refining and concentration of this raw lye for obtaining nitre crystals.

The first of these processes in which the factory is seen occupied nearly throughout the year consists in scraping out and spading off of the earth from the floor of the crystallising sheds and collecting this earth in heaps in the large quadrangle (a view of this earthy heap may be seen from figure No. 2 behind the mud-filter) *i.e.* in the centre of the factory. To prevent interference with the operations of boiling and crystallising one compartment of the shed is taken at a time, the *gamlies* are taken out, the earth of the floor is excavated to the depth of nearly 2 feet and the whole of the mud scrapings are removed to the quadrangle. This is generally commenced from *Kartik* or November. Fresh earth is again spread over the floor and the *gamlies* again set up in their proper places. The earth thus collected forms actually the stock-in-trade like that of the village *nuniah*s already described. This is gathered in heaps, mixed up with the ashes obtain-

able from the *choolas* of the refinery as well as with the *gada* or impurities, well raked up with water exposing every now and then fresh surfaces to the action of the weather. No perceptible changes are seen to take place but the workmen are always engaged in the work of spading off and raking throughout the year. This earth after a full year's weathering is said to be ready for the next operation of lixiviation, filtration, etc. This earth has got, however, a very poor nitre value as found by an analysis carried on by me in my laboratory. The percentage is only 21.24. This may be enriched by mixing with the earth animal secretions and such other organic matter to present to it all the suitable conditions mentioned here-in-before for the proper growth of the nitre, and consequently the yield in that case will be greater. At present the loss suffered in the process of refining the crude nitre or *Katchia sora* in crystallisation, etc. is made up by this plantation. But the labour spent on this surely does not go on, in the long run, to bring to the refinery owners a good profitable return. But ignorant, as they are, of these facts, they are doing this from long days past. The earth when ready is next subjected to lixiviation and filtration in tolerably large tanks known as *nands* or *mud-filter* exactly similar to those made by the village *nuniah*s. The construction of these mud-filters is a speciality and requires some description here. These mud-filters are lined inside and outside with moderately stiff clay plaster and in appearance they resemble a large hollow basin of circular shape with a false flat bottom and an opening or channel made underneath connected with a small split bamboo. They are generally made in rows over an earthen mound about 1' to 2' high and 6' broad and some 30' to 40' long. This mound is erected by heaps of earth and then by careful manipulation is converted into a sort of mud platform. Cavities of 3' to 4' in





MUD-FILTER.

diameter and 6 to 8 inches at an interval of 1'6" to 2" are dug on the top of this platform. Within the cavities a layer of bricks are first laid and over these pieces of split bamboos are arranged crosswise filling the space throughout, the gaps are covered over with dried grass, leaves, etc., and then a layer of straw is spread uniformly and upon it a *Chatai* of *Kusa* or palm leaf is placed, a layer of ashes mixed with cinders and wood charcoal then follows which is rammed down softly, this finishes the false bottom of the filter and it forms the filtering medium. The height of this cavity is then next raised to 3' to 4' by means of mud girths encircling the diameter of the false bottom and thus the sides of the basin are formed which are carefully plastered in and out with soft earth. An opening is made below this mud filter just over the brick-lined surface and through this the end of a small split bamboo is carefully put in a few inches within, thus forming a channel for the passage of the filtered liquor to the earthen receivers

which are generally earthen pots or *Gamlies*. The same is done with the other cavities on the platform and the intervening spaces are filled in with earth well-rammed in and levelled, the whole looking like one earthen rectangular raised platform within which the cavities are formed with runnels in front leading to the earthen receivers wherein the raw lye is collected. Several *ghailas* of water are always placed over the platform to supply water and to maintain the filtering tanks in proper working order. A clear view of this mud-filter over the platform is seen from the annexed figure No. 2 reproduced from a photograph taken on the spot and behind these mud-filters is seen the heaps of nitre earth which forms the plantation already referred to.

The prepared earth of one year's full weathering is next put into these mud-filters, each receiving a charge of 24 baskets or *Tukri* of *Metti* or earth (each basket approximately contains about 1 maund of earth) which is carefully rammed within the cavity of the filter by trodding under foot of an

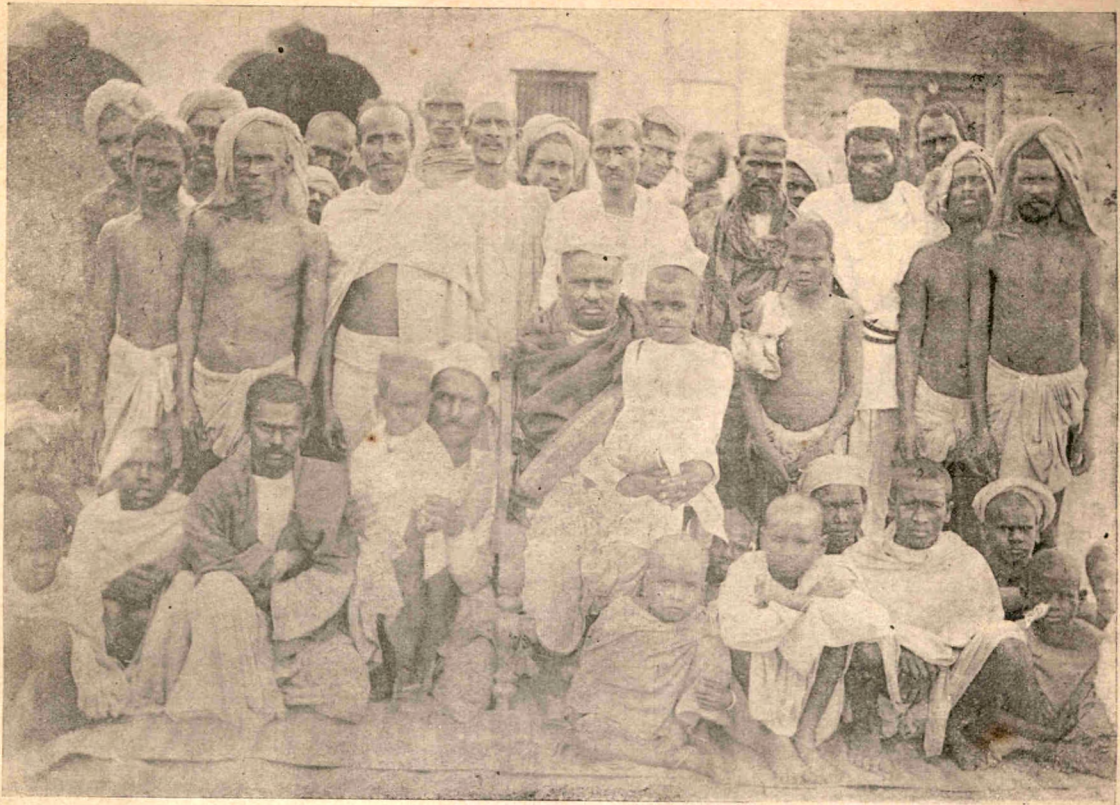
operator to make up into a moderately solid mass, neither too hard nor too soft, as in the former case the water will ooze out very slowly while in the latter case it will come out very quickly, which both are not desirable factors in the filtering operation. This process being over, water to 24 *ghailas* are gradually poured in and the whole allowed to remain undisturbed for twelve hours, from sunrise to sunset, or overnight as the case may be, depending upon the time at which the last operation is carried out. The mud is often lixiviated and again left tranquil. The lixiviated earth will give up all its nitre and other soluble saline matter to the water, which dissolving them completely, comes through the ashes and the straw, leaves and other substances of the false-bottom of the filter, in a tolerably clear state but somewhat coloured owing to the presence of organic impurities, and trickles to the brick floor and then through the opening passes out through the channel into the earthen receivers kept in front. The outturn of this lye as I have seen is about 12 *ghailas* per 24 baskets of earth and 24 *ghailas* of water poured in for lixiviation i.e., on the average nearly 50% of the water used.

The raw lye is then carried over to the boiling pan which is charged, as I have seen in this refinery with 36 *ghailas* of this liquor at a time, and boiled till the concentration reaches nearly one-third or 12 *ghailas*. During the period of concentration common salt which is less soluble in hot water and which forms a constituent of this liquor comes out in a more or less crystallised condition even in the boiling pan. The salt is scraped out of the pan first and the liquor removed to the crystallising vats and covered over with a *Jhanp* or *chatai* (matting) to cool, whereby the remaining portion of the common salt comes out crystallised within 12 hours, when it is taken out and kept along with that obtained from the boiling pan, in a cloth tightly bound and placed in a corner of the salt godown over a bed of *rak* or cinders and ashes on which the water drains off making the salt completely dry, after which it is mixed up in the heaps of salt of the godown. The average outturn of salt is not much as upon analysis, this earth showed only about 25 *per cent.* of the total solids obtained by filtering the lixiviated mud and evaporating the

filtrate to dryness. The salt after being taken out the liquor is then transferred to other clear vats with care, so as not to disturb the *gada* or *tara* (impurities) settling underneath and then covered up with *Jhanp* for 3 to 4 days towards the end of which the nitre comes out crystallised not in very well formed crystals as obtained in the case of refining the crude nitre of the *nuniahs*. The crystals are removed to baskets where the mother liquor drains off and as soon as they become dry they are stocked. The mother-liquor remaining in the vats is again removed to the boiling pan and fresh raw lye added to make up 36 *ghailas*, it is boiled to the actual concentrating point and then put in the vats to cool for crystallisation and thus so on continuously. The *gada* or *tara* is taken out and put over the earthen mound outside where it is thoroughly raked up. The outturn of this nitre or *kuthia sora* (obtained from factory plantation) as they call it, as I have seen, is 2 to 3 maunds per 36 *ghailas* of raw lye. The rate at which it sells is 3 to 4 Rs. per maund as it contains some impurities. Usually this is again refined when it is called *Dobora* or *Kalmi sora*. 4 maunds of it yielding  $2\frac{1}{2}$  maunds of *kalmi* which sells at the rate, already mentioned before, viz 7/8 to 8 Rs. per maund. The nitre value of this '*kuthia sora*' as tested by me in the National College Laboratory according to Lunge's system is 57.70 *per cent.* only. The refinery just described gives an outturn of 700 to 800 maunds of this *kuthia nitre* with 200 to 300 maunds of common salt. This alimentary product of the refinery sells as *pukka nimak* at the ordinary bazar rate and pays a duty of 1 Re. per maund to the Government. For this reason a regular daily account in Government forms with which they are supplied is kept by these *mahajans* and these are again inspected by the Government officers of the Salt Department. The refinery merchant has to pay to the Government besides this salt duty, rupees 50 per annum for a license for nitre refining and making as well as for salt making and selling. This license they call *pukka* as distinguished from that of the village *nuniahs* who pay four annas only for a license which is accordingly called *kutchi*.

Let me now draw a general sketch of the actual average annual income this merchant





WORKMEN OF A NITRE FACTORY WITH ITS OWNER IN THE CENTRE.

derives from this factory. The factory refines *kutchia sora* as also *kuthia sora* and the yield of *kalmi sora* or fine factory crystals from these, having a nitre value of about 90 per cent, as estimated by me, is on the average 1600 to 2000 maunds, selling at the rate of Rs. 7 to 7-12 at the most. Therefore this gives him an average annual income of 12 to 13 thousand rupees and from the extraneous product *viz.* common salt of which an average outturn of 200 to 300 maunds results, he derives an additional income of Rs. 200 to Rs. 300, after paying the government duty etc. So his gross earnings amount to not more than Rs. 13000 only. The cost of outturn, management, repairs of godowns and sheds, fuel, gunny bags, utensils and other incidental items with an interest on the outlay does not as far as I could gather, go above 60 per cent. of the total income. Thus he makes a nett profit of about Rs. 4000 to 5000 per annum and hence it is unquestionably a lucrative concern after all.

The refinery, as I have already said before, is engaged nearly throughout the year, working strenuously, from sunrise to sunset, for the production of this nitre to the solid gain of this *Swadeshi* merchant. So the concern is a typical one of *Swadeshi* Industry which forms no doubt a subject of our "*Applied Chemistry*." One particular fact worth mentioning is that the main part of this income comes from outside *viz.*, Europe, America and other foreign countries. A picture (No. 3) reproduced from a photograph taken on the spot of the workmen and others attached to the refinery with the owner sitting in the middle on a chair with his son on his lap is annexed herewith as it may be interesting to look at these industrious people—all *Swadeshi* Workers—engaged in the manufacture of an article of commercial and chemical importance and making India rich by its export to foreign countries—an Industry which forms the legitimate matter of pride of every Indian still up to the present day.

had saddled himself with a debt of £650 incurred by the purchase of his practice. And here one is enabled to estimate the worth of his character and the name he had won for himself in Padiham by the fact that, no sooner did his patients know that he needed money than a few of them advanced him the whole of the sum necessary with no other security than his own note of hand. We need hardly say that Dr. Dharmavir values his English friends who came to the rescue as highly as they themselves love and respect him. The postponement of the marriage however was necessary until he could completely discharge his obligations to his English friends and to his father. He determined to provide a good home for his fiancée and first of all to free himself of all incumbrances upon his income save such obligations as can never be discharged to his people at home. They had consequently to wait for 2½ years before being made husband and wife and during this time had ample opportunity of studying each other.

At Lahore as a student, the doctor was an Arya Samajist and it is entirely satisfactory to know that his faith in the Vedic religion has not abated during his 11 years' residence in England. He has never concealed his faith from his bride nor from her family. His wife already knows something of the teachings of his religion and has been an ardent vegetarian since before her engagement. The marriage was arranged to take place on the 27th of April 1910 and a Unitarian Minister from Belfast, Ireland, who is an old friend of the bride's family, had promised to conduct the ceremony according to the rites of the Unitarian Church. Subsequent to this Dr. Dharmavir learnt of the presence in England of Lalla Lajpat Rai whom he has known since the days when he was a student at the D. A. V. College, Lahore. He begged the Lalla to attend his wedding, who replied that, seeing the doctor was a believer in the Vedic religion, he could only consent to do so, if the ceremony was to be in accordance with the Vedic rites. This suggestion was readily agreed to by the doctor, as well as by the bride and her family.

It was accordingly arranged that the Unitarian ceremony should be preceded by one which should fulfil the Vedic rites, and this took place at the residence of the bride's

father in the presence of a few Indian friends and her nearest relatives. At the very late stage at which this agreement was reached it was quite impossible to dispense with the Unitarian service and for reasons which will occur to our readers, very undesirable. Taking every circumstance into consideration, the contract stands to the credit of Dr. and Mrs. Dharmavir. The marriage might, possibly, not be very acceptable to Dr. Dharmavir's own people, but it must be noted that his father had the good sense to give his consent to the union when he learnt that to retract was impossible. Dr. Dharmavir has the respect of all his fellow citizens in his adopted country. The municipality expressed their confidence in his professional ability by conferring upon him the important and responsible position of Medical Officer of Health and he has succeeded in building up a practice which returns him £1000 a year. Free from debt and with settled domestic conditions he now looks forward to offering some recompence to his honoured father and to respond to the duty he owes to his Motherland. He has won for himself an assured position amongst an alien but friendly people and has now taken to himself a beautiful and accomplished wife, - Mrs. Dharmavir is fully conversant with three languages besides her own, Russian, French and German and is a clever musician.

### India and the British Constitution.

Every schoolboy knows, as Macaulay would say, that there is more old world loyalty in India than in the British Isles or in any other part of the British Empire. No wonder then that Queen Victoria and King Edward VII should have liked India and the Indians or that King George V should like them. For this reason, too, it is not difficult to believe in the sincerity of the proclamations, pledges and messages proceeding from these monarchs.

But as British Kings reign, but do not rule, they do not possess the power to see that their wishes are given effect to. If they had this power, possibly there would have been less disparity between royal promises and gubernatorial performances. But perhaps it is best that things should be as they are. For what is easy for one



man to give, is equally easy for the same or another man to take away. But what is won by the persistent endeavour of a people is likely to have a longer lease of existence. Besides, it is not the thing obtained that signifies so much, as the vital force that the endeavour implies and the strength that the struggle develops.

### A New Indian Society in England.

A number of artistic and literary men and women are combining to form a new Society which shall have as its aim the promotion of the study and appreciation of Indian culture in all its æsthetic aspects. Among the prime movers are Mr. E. B. Havell, Dr. Coomarswamy, Prof. T. W. Arnold, a number of artists, including Mr. George Clausen, R.A., Sir George Frampton, R.A., Mr. W. R. Colton, A.R.A., as well as Mr. Cranmer-Byng, Mr. H. W. Nevinnson, Mr. S. K. Ratcliffe, etc. It is intended to take steps to bring about a worthier representation of Indian art, especially of painting and sculpture, in the great Museums of that country, to educate the public to understand that Indian fine art does exist and is of the utmost value. Indian poetry, drama, and music will also come within the scope of the new Society; concerts, lectures with discussions, exhibitions, and dramatic performances will be organised, and the publication under taken of reproductions of the best works of Indian arts. It is a movement to be much commended, and will do valuable service in helping the much to be desired better understanding between East and West. Indian art, in the form of lectures has been well to the front recently, and it is worthy of note that in connection with the Pageant of London to be given this summer at the Crystal Palace, there will be a good collection of Indian fine art as well as of industrial art and craftsmanship.

OBSERVER.

### The East Bengal Government & Agitation.

One of the reasons given for stopping the three District Conferences in East Bengal is that they were meant to revival of agitation, —though that does not explain why a social conference was also stopped. As a matter of fact these conferences were not meant to revive agitation; they are annual

functions. But suppose they were meant to revive agitation;—that is no reason why they should have been stopped. Agitation is a *sine qua non* of just and progressive government. Nay, the more backward an administration is, the more vigorous must political agitation be. And this should be allowed in the interests of good government.

No doubt, there may be seditious agitation. But the law gives ample power to the Executive to punish sedition-mongers. Whoever thought of stopping all traffic in all sorts of fuel, because of the existence of incendiarism?

The reasoning which underlies the stopping of these conferences, would, if pushed to its logical extreme, result in the closing of all printing-presses, the stoppage of the writing even of letters, and the prohibition of all talking except what is required for buying and selling and for domestic intercourse.

### Frontier raids and Peshawar riots.

In order to prevent the future occurrence of the N. W. Frontier raids and of riots like those which recently disgraced the annals of Peshawar, the proper policing of the frontier province is necessary. By proper policing we mean that the police should be sufficient in number, adequately equipped, courageous and resourceful, and above all, incorruptible and impartial. But that alone can never suffice. There is a Sanskrit saying that that person alone is properly protected who is self-protected. No police arrangements, however perfect, can protect a people from ruffians and robbers unless they can protect themselves. It is, therefore, necessary that the villagers subject to raids, and the Peshawar and other citizens looted, should be allowed to arm themselves for self-defence. Unless this is done, there can be no lasting remedy. In order that it may not be thought that some political motive underlies such a suggestion, it may be added that the people concerned may be allowed to possess only such fire-arms as are inferior to those that are used by British and Indian soldiers.

The prevalence of dacoities in the two Bengals necessitates adoption of a similar remedy here. For, whereas the wicked robbers somehow manage to obtain

possession of arms, the people are entirely helpless. Just as there is no dacoity in England so ought there to be no dacoity in British India. It is poor consolation to the people who are tortured and robbed, that the police make efforts to track and punish the dacoits.

### **The Anglo-Indian Temperance Association.**

The principal object of the Anglo-Indian Temperance Association is to—

"Save India from the alarming growth of the drinking habits of the population, which is shown by the fact that the revenue derived by the Indian Government from the sale of intoxicants rose from £1,561,000 in 1874-5 to £6,342,000 in 1908-1909, the annual yield having quadrupled in thirty-five years!"

To attain this object, two things have to be done: (1) to persuade the Government to change its Abkari policy, and (2) to persuade the people not to indulge in drink and other intoxicants. The second is surer remedy of the two. The Association has been making efforts in both directions ever since its foundation in 1888 by the late Mr. W. S. Caine. There ought to be branches of this Association in every town and village in India. Its Secretary is Mr. Frederick Grabb, and its offices are situated at 36, Ivey Road, Clapham, London, S.W.

### **The Sanskrit Titles Examination.**

The system of education prevalent in the *Tols* or *Chatushpathis* (indigenous Sanskrit schools) had two main defects. Its range was narrow, the pupil learning for the most part only one subject, such as Sanskrit Grammar, and the education given was mediæval, not quite suited to modern needs. But on the other hand, it had one distinctive merit, *viz.* the instruction given was thorough. Since the introduction of the Titles Examination, while the defects have remained, the distinctive feature of thoroughness has been fast disappearing. In its place, we have the evils of cramming and shallowness invading the domains of Sanskrit learning.

Another evil has been the gradual departmentalising of these institutions by the granting of aids, &c. Formerly they were national institutions, and had they remained what they were, it would have been possible at need to make them responsive to the

pulses of national life, rendering them the centres of popular education. The Indian man or men who first established a connection between them and the Education Department possibly did not know the full significance of what was being done. Perhaps it was thought that in view of the diminishing public patronage that was the only way to preserve them. But though the body of some has been saved, the soul is gone.

Is the evil past remedy?

### **"Indian Medicinal Plants".**

In our advertisement columns will be found a proposal to print the above work. When published, it is sure to be a work of great value to practitioners of all systems of medicine, as the learned authors, Lieutenant-Colonel K. R. Kirtikar and Major B. D. Basu, retired members of the Indian Medical Service, are known to have made a special study of the subject for years.

### **Crying for the moon.**

Referring to the rumour which prevailed some time ago but which was said later on to have been unfounded, that Mrs. Annie Besant was to be prosecuted for sedition *"The Coming Day"* of London calls Mrs. Besant "really quite a useful Imperialist" (what a happy hit!) and goes on:—

"We really must get a Briton indicted for sedition. Why not begin with the editor of *The Coming Day*, which circulates in India?"

Our friend is crying for the moon, though Lord Morley has emphatically declared that he has no moon to give.

### **"The cause of Indian Discontent."**

*The Socialist Review* for May contains a trenchant article on "The Cause of Indian Discontent." Englishmen ought to read it.

### **Free Trade in India.**

India has cried hoarse over the question of protection of her trade but without any effect upon its Government. We are glad to see that some Englishmen even share our views on the subject. Sir Theodore Morison in course of a brief review of Professor Lees Smith's book on *India and the Tariff Problem*, in the *Economic Journal*,



puts forth his view on the fiscal policy of the Government. He says that, he is not a Free Trader who blindly believes that because Free Trade is good for Great Britain it should be good for India as well, but is convinced that a system of protection is absolutely necessary to afford the artisan an incentive for effort. The British free trader forgets that English industry was revolutionised by the prospect of making thousand per cent. which they actually did by stringent protection, and surely it is fallacious to argue that protection would only encourage the more the lack of initiative and self-reliance for which we are blamed already. Mr. Morison asks why India should not be allowed to protect her infant industries against the competition of England, and it is a question which may well be asked seeing that India is the only free market for Great Britain's goods. As a dependency of Great Britain India should be given a better treatment than what is accorded to foreign countries, and surely to force India to pursue free trade while Germany, France, the United States and the Colonies protect themselves against England, is not the best part of statesmanship. Great Britain by forcing India to adopt Free Trade not only violates the laws of relationship that should exist between the mother country and the dependencies, but helps foreigners at the expense of India.

#### **"The Hoarded Wealth of India."**

Recently at a meeting of the East India Association in London there was a debate on the fabulous amount of wealth hoarded up in India, the application of which to profitable industry would do much to bring about the material regeneration of the country. One Englishman of the retired Civil Service who generally presume to know India better than the people themselves, emphatically declared that such hoards of wealth do exist, and expostulated with the Government that it should unearth this unused capital and get it applied to some remunerative enterprise for the benefit of the owners and the community in general. Another gentleman suggested a suitable outlet for the "hoarded wealth", in the construction of feeder railways and canals. Of course their views were not let off unchallenged. To us it seems absurd

and ridiculous that while some rich men in India may have an inclination for hoarding, the peasant class also are a victim to the same practice. The hoards of the peasant folks are merely in the form of a few silver ornaments of the value of a few rupees per head and none but Alanaskar can dream of financing feeder railways and canals with them. And feeder railways and feeder canals may be all very well indeed but we fear they often go to feed foreigners more than feeding the people.

#### **A Himalayan Vision.**

With the sublime vision of the snow-capped Himalayas constantly before one's eyes, one cannot but think of the many revolutions through which India has passed and which these heights have witnessed. Empires have risen, and have had their decline and fall; creeds and sects have seen their palmy days and have all but disappeared from this land of their birth. In the midst of them all far more enduring than they, have stood these pure white peaks, in their solitary grandeur, unapproached and inaccessible, not influenced by man nor bending their free heads to him, but influencing his destiny and conferring benefits on generations dwelling on the banks of the mighty rivers which flow from those snowy heights.

O my Motherland, such art Thou,—more enduring than human empires, and sects, and creeds, pure and free, unapproachable in thy majesty conferring boons innumerable on mankind, feeding the streams of human civilisation from thy spotless spiritual heights, old and ever young like the Himalayas which form Thy crown! Blessed with this Thy beatific vision, may we never grovel in the dust! May we be worthy to call ourselves thy children! As in the past, so in the present and the future, may the Himalayas help us in God-realisation and self-realisation!

DARJEELING.

May 24, 1910.

#### **Erratum.**

In the last May number, what has been described as Cave Nine is really Cave Nineteen, and what has been described as Cave Nineteen is Cave Nine. See pp. 445-446.

## REVIEWS OF BOOKS

## ENGLISH.

*Realities and Ideals* :—By Frederic Harrison.

The present volume is not quite on a level with Mr. Harrison's other works. The book has a happy and alluring title, opening up immense vistas before the mind's eye : but it is our deliberate opinion that the contents for the most part are trivial. The autobiographical details which are such a marked feature of the series are unimportant and not inspiring at all. The political, social and literary views are either commonplace and hackneyed or not large enough to be of enduring value : the positivist way of looking at everything has been so emphasised as to degenerate into a petty and even disgusting idiosyncrasy. His previous books—*Cromwell*, *Ruskin*, *Chatham*,—were eminent contributions to the series for which they were designed—his *Meaning of History* is about the most eloquent, informing and lofty piece of writing—his *Creed of a Layman* is a fine collection of essays betraying neither assiduous and special pleading for the tenets of a particular school at the cost of another, nor that ultra-militant tone which certainly marred Huxley's controversial methods when he took up the cudgels on behalf of Science against the barbarisms of Christianity. But the *Realities and Ideals* which is under notice to-day has no claims upon our patience. Of course, nothing that comes from Mr. Harrison will ever be fatuous or contemptible or incoherent or chaotic : one is always sure of what he means and can clearly understand what he is trying to drive at or establish or justify. He is never foggy or curiously mystical or loose. This is one of the most prominent of Mr. Harrison's characteristics that he can put a thing very simply, definitely, straight without the least attempt at raising an idle dust of controversy to obscure the issue. Then he is undoubtedly sincere. He has realised the teacher's sacred vocation. There is no jugglery, no artificial parade, no hollow pomp, no sneering conceit, no elaborate mockery. He is never particular about ramming conviction down one's throat. He explains his case in a manner which does not leave his reader sceptical as to what he intends to convey. He speaks out what he whole-heartedly believes in and has no faith in rhetorical flourishes of style. Mr. Harrison's critical judgments are generally sane, delivered in lucid speech. He does not dress up paradoxes to rouse a momentary interest or please the ephemeral fancy of the passing hour. He is always considerate, appreciative, eager in a genuine way to dwell upon the good points and yet he is free from all tedious assentation. He is not a droning encomiast but one who in a liberal spirit endeavours to interpret and appraise everything in which humanity is concerned.

The variety of topics dealt with by the author is truly amazing. The *Realities and Ideals* consists of papers on men, cities, books, literature, art, education, history,

politics, and religion. Let us, therefore, be content with quoting at random from these to illustrate one or two characteristics we have referred to above. "We ask too much from education, we make too much of it, we monstrously over-organise it, and we cruelly overload it. Education can do for us infinitely less than we have come to expect ; and what little it can do is on the condition that it be left simple, natural and free. I have known very few men who were made into anything great entirely by their education ; and I have known a good many who were entirely ruined by it and were finally turned out pedants, prigs or idiots. .... No one denies that drill is good in its place for certain purposes ; and so is discipline, punctuality and rigid order. It all has fine moral uses for many natures—it can turn out troopers artillery-men, and able seamen ; and a dockyard, a factory or a fire-brigade will be failures without it. But the question now is, if it equally can well educate minds, characters, imaginations, hearts ; whether we may not in the spiritual and intellectual spheres overdo the discipline, the uniformity and the formal task. The question is if young natures may not be stunted thereby, and growing brains choked, inflated or sterilised. Yet having carried modern education to the highest point of elaboration and pressure that flesh and blood can sustain, we keep on calling for a still more intricate set of regulations and for more professional experts, ( as the jargon has it ) more incorrigible "educationists," ( pp. 336, 339 ).

This is a vigorous passage and may be safely commended to the notice of the "D. P. I's."

*The Future of Woman, the Realm of Woman, and the Work of Woman* are three essays of considerable interest and are very powerfully written. They cover almost the whole of woman's life and are suggestive of many new points. A scrappy extract will do but scant justice to Mr. Harrison's glorious vision of what the ideal woman should be. All will agree with him when he says that the true aim of a higher civilisation would be to complete the *co-operation* of man with woman, and not to obtain the *identity* of man with woman. Their functions are separate, distinct, at times divergent, for "when men and women are once started as competitors in the same fierce race, as rivals and opponents instead of companions and helpmates, the same habits, the same ambitions, the same engrossing toil and the same public lives, Woman will have disappeared, society will consist of individuals distinguished physiologically as are horses and dogs into male and female specimens. . . To mix up her sacred duty with the coarser occupations of politics and trade is to unfit her for it (the family) as completely as if a priest were to embark in the business of a money-lender. Let us then honour the old-world image of woman as being relieved by man from the harder tasks of industry, from the defence and management of the state, in order that she may set herself to train up each generation to

be worthier than the last, and may make each home in some sense a heaven of peace on earth."

H. L. C.

*John Bull's other Island: How He Lied to Her Husband: Major Barbara.* By Bernard Shaw. 6s. Archibald Constable and Co., Ltd., London.

Educated Indians are far more familiar with the Elizabethan drama than with modern English plays. It would be easy, in fact, to name scores of brilliant Indian graduates who had not read a single play by any Victorian or living English dramatist. Yet it is necessary to read modern plays if we want to know the trend of present day thought and feeling in the British Isles. Bernard Shaw is one of the most prominent of living humorists and playwrights. His paradoxes, moreover, whatever their truth, have the power to make his readers think. For he is a man who does not care much for what people consider it "correct" and "respectable" to profess to believe in the realms of politics, religion, economics, &c. We would, therefore, ask every educated Indian to procure a copy of this volume and read it. It is good, now and then, to question the foundations of our beliefs.

The contents of the volume are as follows:—

Preface for Politicians on Home Rule, Egypt, etc., in about twenty chapters.

"John Bull's other Island," a long play. Preface to "How He Lied to Her Husband." "How He lied to Her Husband," a short play. Preface to "Major Barbara" in about twelve chapters dealing with "First Aid to Critics," "The Salvation army," &c. "Major Barbara," a play.

*Indian Famine Fund (Local Relief). Tableaux Vivants Representing some scenes in Indian History, Caxton Hall, Westminster. 9 May, 1908. Book of the Words. Price six pence.*

The Tableaux for which these verses have been written for the most part by Mrs. Jessie Duncan West-brook are Buddha (the Philosophic Teacher), Princess Sanghamita Planting the Branch of the Bo-Tree in Ceylon (India's Message to the World), Kalidass reading "Sakuntala" at the Court of King Vikramaditya (the Golden Age of Hindu India), The Coming of the Parsees: Welcomed by Jadav Rana (India as Refuge), The Emperor Baber dying for his son Humayun (The Sacrifice for the Future: Old India for New), Akbar's Philosophic Circle at Futehpur Sikri (The Maker of United India), the Princess Mirabai at Krishna's Shrine (The Woman as Religious Enthusiast), Shahjehan on his Deathbed, gazing towards Arjmand's tomb—the Taj Mahal (The Woman as Inspirer), The Princess Zebunissa and her Rival Poet Nazir Ali (The Woman as Individual), Shivaji and his Mother Jijabai (The Hindu Renaissance), Guru Nanak's Disciples (The Unity of Indian Religious Thought), Mother India and her Children.

The verses have caught the inspiration of the different situations and are well worth perusal.

## GUJARATI.

*Shri Jaina Dharma Prasarak Sabha Silver Jubilee Ank (Issue), Published by the Jaina Dharma Prasarak Sabha of Bhavnagar, pp. 166. Cloth Bound. (1909).*

From a very small beginning this Sabha has reached a very useful state, and the volume under notice records the various steps by which it has attained this result. Those who had been watching the State of Kathiawad and Gujarat for the last two decades, cannot but be struck with the awakening which after all has undertaken the Jaina Community and the energetic work of the Sabha is but one of the many manifestations of that movement. After giving a history of the foundation and development of the Sabha, the book embodies a collection of papers contributed by writers of note and others on subjects cognate to the Jaina Literature and Religion, and some of them are most readable and instructive. For instance, we would commend Mr. Ranjitram Vavabhai's paper on the different ways in which Jainas in one time did useful work for science and art. On the whole we must say, we are well pleased with the issue, which contains well executed photographs of H. H. the Maharaja of Bhavnagar and his Dwan Saheb.

*Adhyatma Kalpadruma, with a translation and commentaries by Motichand Girdharlal Kapadia, B.A., L.L. B., Solicitor High Court, Bombay, Published by the Jaina Dharma Prasarak Sabha of Bhavnagar, printed at the Gujarati Printing Press, Bombay, pp. 518. Cloth bound. Price Re 1-4-0. (1906).*

We have alluded above to the useful work of the Bhavnagar Jaina Prasarak Sabha, and this book justifies the remark. The work is in Sanskrit, written by Muni Sundar Suri, and is a treatise on the philosophy of what we call *Adhyatmic* subjects. We congratulate Mr. Kapadia, who taking advantage of his enforced idleness due to the first outbreak of plague while staying out of Bombay, read up his Philosophy with Munis learned in it, and as a result of the study, produced the commentaries under review. The introduction itself is a model of what such parts of a work should be. In spite of his modesty, which disclaims an intimate study of the intricate problems of Philosophy, it bubbles over with aphorisms and *Sutras*, which could not come but from one who has a strong grasp of his subject. It is not possible for us to set out all the good points made by Mr. Kapadia in the two fine introductions he has indited: we can only recommend the interested reader to read them for himself, and judge whether we are justified in setting this high value on them or not. Coming to the other part of the work, we find the commentaries maintain a high and equal level throughout, and they illustrate the various points in a felicitous way. In short the commentaries are calculated to give food for thought and enlightenment, not only to the sect of the Jainas, but to all who are concerned with philosophy. Mr. Kapadia is now in active practice of his profession, and we hope the lures of that particularly seductive branch of the profession of law will not wean him away from these pleasant pursuits.

K. M. J.

1. *Marathi Sutta no Udaya ; or the Rise of the Maratha Power*, by Karoni Ali Rahini Nanjiani R.A., Cloth-bound. Pp. 223. Price Re. 0-10-0 (1908).

2. *Sadguni Striyo*, by Mrs. Sumati, Paper-bound. Pp. 109. Price Re. 0-4-0 (1908).

3. *Balak nun Griha Shikshna*, written by Mrs. Sharda Mehta, B.A., Paper bound. Pp. 48. Price Re. 0-2-0 (1909.)

4. *Dakshin no Purva Samaya no Ititoas*, by Navin-dharay Naranbhai Mehta, B.A., L. L. B. High Court Vakil, Ahmedabad, Cloth bound, Pp. 260. Price Re. 0-10-0 (1908).

All printed at Ahmedabad, and published by the Gajrat Vernacular Society, Ahmedabad.

The Gujarat Vernacular Society is obviously founded and endowed by its many endowers with the total aggregate of several lakhs of rupees for the purpose of encouraging the literary advancement of Gujarat. Of late several remarks, not feathering to its administration have been passed by those who think that it can do much better than what it does at present, in the way of encouragement. They say it squanders its funds in getting a worthless output of books, many in number, but verging on the side of paucity in quality

and worth. The criticism is partly true, no doubt, but the hands of the Society are tied by the conditions proposed by those who have made the endowments. However, it can, with impunity, we think direct its efforts more towards the production of original writings, than have more translations though translations by themselves of good books are by no means to be disposed by us at the present moment. For instance, two of the books now under review, *viz.*, Mr. Justice Ranade's *Rise of the Maratha Power* and Dr. Bhandarkar's *History of the Deccan before its conquest by the Mahomedans*, are such excellent works, that it passes one's comprehension to find out why they were left untranslated so long. Both the translators have done their work well and reproduced the spirit of the original. They are such entertaining and instructive books, that those who have not the ability to read them in their original should not miss an opportunity to peruse these translations. Mrs. Sharda's book is an original one, and it sets out in simple language, but in a very matter of fact way the ways of training children at home. Several of the recipes given by her are worth a trial. Mrs. Sumati has translated into Gujarati the lives of some celebrated ladies of Europe.—like Charlotte Bronte and Lady Russel—who have left behind them excellent lessons to guide others.

K. M. J.



# THE MODERN REVIEW

## CONTENTS FOR JUNE, 1910.

What an Enlightened Government does for Agricultural uplift—Saint Nihal Singh ...	521	Jennie's Selfishness (Pleasantry) ...	...
The Ancient Hindus and the Ancient Egyptians III.—Abinas Chandra Das, M.A., B.L....	530	Do fish remember? ...	...
Studies in American Journalism—Sudhindra Bose ...	535	The King is dead and God save the King (a poem) ...	xix
India—through her Industries—Manindranath Banerjee... ..	541	Three Quatrains ...	xiv
Royal Secrets—Dr. Greenwood ...	548	Ostrich Farming in India ...	xiv
Mental Fatigue in Schools—Balmakund Varma ...	551	Sedition ...	...
Social Service II.—Rev. C. F. Andrews ...	557	How Helen Keller Rates the senses ...	...
The Lost Diamond (a short story)—N. Gupta, Editor of the Leader ...	560	Science Notes... ..	xvi, xvii
Some Aspects of Japanese Social Life—Satish Chandra Bosu ...	565	A wrestling match with a lion ...	xxi
The Situation of the Maharattha (or Maharastra) as described in Buddhist Literature—Vidhu Shekhara Bhattacharya Shastri ...	568	Do great men have great sons? ...	xxii
A Malabar Royal Marriage—S. Kirschzam ...	569	Indian Nursery Rhymes ...	xxv
Contemporary Thought and Life—E. Willis... ..	573	Importance of saving the Boy ...	xxa
The Cry of the Transvaal (a poem) N. Gupta ...	581	Have faith in the boy (a poem) ...	xxviii
The Prolongation of Life—Lakshmi Chand, M.A., B. Sc. ...	582	Angry (a poem) ...	xix
The Stones of Varendra—A. K. Maitra, M.A., B.L. ...	588	Song (a poem) ...	xix
Ships and Boats in old Indian Art II.—Radha Kumud Mukerjee, M.A. Premchand Roychand Scholar... ..	590	Some old Chinese Songs... ..	xxxiii
An Englishman's Impression of a Hindu marriage Ceremony... ..	593		
Comment and Criticism—Ahalya, Jitendralal Bannerjee, M.A. ...	601		
Notes ...	602		
Reviews of Books ...	621		
<b>Selections.</b>			
Pleasantries ...	i		
The Dead Tree (a poem) ...	ii		
Natural Rubber vs. Synthetic Rubber ...	iii		
Money in the Sweepings ...	iii		
Fresh Market for Indian Cotton ...	v		
Current Poetry of America ...	v		
A Bunch of Fables ...	v		
The Fascinations of Journalism ...	vii		
The New Watchwords ...	viii		
Book and Reviews: Japanese Poetry, A new edition of the Encyclopaedia Britannica. ...	ix		

### LIST OF ILLUSTRATIONS IN THIS NUMBER.

FRONTISPIECE—KING GEORGE V. AND QUEEN MARY (IN COLORS).	
1. A CLASS OF CIVIL ENGINEERING STUDENTS OF THE IOWA STATE COLLEGE OUT-SURVEYING IN THE FIELD. ...	522
2. SEWING-ROOM IN THE DOMESTIC SCIENCE DEPARTMENT OF THE IOWA STATE COLLEGE ...	523
3. A HERD OF COWS AT THE IOWA STATE COLLEGE ...	524
4. A TEAM OF IOWA STATE COLLEGE FOOT-BALLERS ...	525
5. IOWA STATE COLLEGE STUDENT SOLDIERS ...	526
6. CORN-JUDGING CONTEST—IOWA ...	527
7. PRIZE WINNER CATTLE—IOWA ...	5
8. MUD-FILTER—NITRE INDUSTRY ...	5
9. WORKMEN AND THE OWNER OF A NITRE FACTORY ...	54
10. A RAJA WITH HIS NEPHEWS. ...	57
11. LADIES WAITING TO ESCORT THE BRIDE-GROOM. ...	57
12. LADIES ESCORTING THE BRIDEGROOM. ...	57
13. THE MARRIAGE PROCESSION WITH DRUMMERS IN FRONT. ...	5
14. THE GATE OF THE ADINA MOSQUE. ...	58
15. IN SIGHT OF THE PROMISED LAND: ...	
16. Do. No. 1. ...	59
17. Do. No. 2. ...	59
18. Do. No. 3. ...	59
19. Do. No. 4. ...	59
20. Do. No. 5. ...	59
21. Do. No. 6. ...	59
21. SARNATH BUDDHA ...	...
22. BUDDHA OF THE SHRINE-AJANTA ...	...
23. THE DAGOBA OF CAVE NINETEEN ...	...
24. COMPARTMENT FROM THE THIRD ARCH-WAY OF THE EAST GATEWAY AT SANCHI ...	...
25. INTERIOR OF THE CAVE AT CARLI. ...	...
26. THE LATE KING EDWARD VII. ...	...
27. A RESEARCH PARTY INSPECTING A MOUND ...	...

The processes related in this article are in vogue in the districts of Tirhut (which supply nearly all the *nitre* which is exported from India)\* for how many years, no one could definitely say, but it seems to a keen observer and thinker that it is being carried out from long time past. In support of this the following may be quoted from an article written by one Mr. Stevenson, a European Superintendent of East India Company's Nitre factory in Tirhut, to the Journal of the Royal Asiatic Society as far back as in 1833—"the nuniahs proceed from season to season without the least deviation or alteration in their manufacture. No persuasion, however, reasonable by way of improvement will cause them to alter, the plans which their forefathers had in practice and it is probable that the methods used at present were the same three thousand years ago.

A comparative review of all the various methods of nitre manufacture in

\* "Behar is the chief source of saltpetre in India"—Imp. Gaz.,—V.III, 1907.

"The province furnishes the largest supply of nitre,"—Watt's Dic. of Ec. Products.

India obtainable from the literature on the subject, will shew that the processes described in this paper, which may be taken as the latest one of all, agree with the former ones in the main particulars though differing a little in the details. So the writer is inclined to speak that they are the same still now as it was in the past times, but on one point it differs as is seen now, that the minds of these people have changed or better progressed by the "process of the suns", for they are now quite ready to accept any new scientific method that can truly improve their manufacture at a little cost and this new idea fully gives an indication of the signs of the present times—"signs of awakening" as Dr. Roy says, "which presage a hopeful future."

Of the samples taken from the factory the results of analysis as obtained by one of my advanced students Sreman Satish Chandra Banerjee (of the College Chemistry Proficiency Class, corresponding to the M. Sc. Class of the Indian Universities) and verified by my own experiments are given below.

	Metti (NITRE EARTH.)	KATCHIA SORA.	KUTHIA SORA.	KALMI SORA.
1. Insoluble residue and other impurities	73'292	27'253	3'760	2'870
2. Nitre	21'240	42'952	57'702	88'632
3. Sodium chloride	5'468	29'795	38'538	8'498
	100'000	100'000	100'000	100'000
Analysis of the sample of common salt obtained in the refinery	} —Common salt—75'22 } —Impurities —24'78 100'00			

The insoluble residue and impurities include magnesium and calcium as carbonates, and aluminium as silicate.\* There is also some organic matter. The impurities in the common salt are nitre, silica, alumina and traces of magnesia as phosphates and sulphates.

The *kalmi sora* has given the purest product on recrystallisation as this gave a *nitre value of 99'92 per cent.*

The above analysis will shew that common salt is an alimentary product and as this salt is less soluble in hot than in cold water, while the nitre, on the other hand, is soluble more in hot water than in cold, common salt must come out crystallised first and

\* This analysis has been done by Srijut Jahar Lal Seth—special student of the Pharmaceutical Department of the National College and has been verified by me.

then the nitre. This fact has been amply verified by the every day experience of these *nuniahs*. The salt obtained is not pure as it contains some impurities. The *kalmi nitre* is not the purest product as it contains also impurities to a certain extent as shewn by the figures obtained from its analysis. These industrious people little care for these scientific facts though are quite practical men better even than many scientific experts, and are operating upon these various processes with the greatest economy of time and money turning everything to a profitable return. No scientist who may visit their factory, can possibly come out without being impressed upon with the fact that their processes are unquestionably cheap and easy while fully efficient. In regard to this point Mr. Stevenson, Supdt. of the East India Company's

Saltpetre Factory in Behar (1835) stated "In conclusion I have only to observe that the methods of manufacture of saltpetre used by the natives of this country although very rude, yet are very simple, and more effective than most of the scientific chemists at first sight, would suppose. No manufacture in Europe can equal it in point of simplicity and cheapness and when it is considered that these simple people have no knowledge whatever of Chemistry as a science it is surprising how well they manage to make the right article. At least such were the ideas that struck me during the many hours (I may add pleasant ones) that I have spent in observing the simple, but not altogether, ineffective, plans and operations of this industrious and manufacturing people"—*a very high compliment this no doubt and would not our young and rising generation profit by this glorious example?*

#### ADDITIONAL NOTES.

1. Many authors have hitherto remarked that prior to the invention of gunpowder, which necessitated the manufacture of this product (nitre) as being one of its constituents and which increased the political importance of India, this was not known to the Indians. Dr. Watt in writing on the subject mentions—"Previous to the invention of gunpowder little attention was given to this salt by the natives of India. So much was this the case that in Sanskrit literature, it may be said, there is no specific name for it" and in support of this statement he quotes from "U. C. Dutt's Materia Medica of the Hindus" thus—"nitre was unknown to the ancient Hindus. There is no recognised name in Sanskrit." Dr. Roy has nearly and fully opposed this view in his History of Chemistry. On the merits of what I have gathered from various sources I can add something more in support of his arguments. There is a term in Sanskrit *नेत्र* and a distinguished lexicographer says *नेत्र* means *वृक्षमूल* (*नेत्र* = *वृक्षमूल* इति मेदिनी). The term nitre\* originates from Arabic Nitrum meaning native alkaline salt. The word is actually

\* "Nitre—Arab. Nitrum, Gk. Natrum, native alkaline salt"—Skeat.

of Egyptian origin, as it comes from *Tro-na*\* meaning literally under the tree, i.e., that which is seen under the tree (Egypt *Tro*= Sans. *द्र*; *तर*= Eng. tree, and Egyp.—*Na*= Sans. *नङ्*=*निम्न*=Under), apparently from the fact that nitre was used from the ancient times as a manure for trees or from the fact that it used to grow under trees as efflorescence or from the fact that it was produced from the juice of the roots of the plants.† From the above it is seen that the Sanskrit *नेत्र* and Egyptian "*Tro-na*" mean nearly the same thing. It is quite evident, therefore, that nitre was known to the ancient Hindus. Further, the name *sora* which Dr. U. C. Dutt considered as of foreign origin, is the corrupt expression of *चार* of Sanskrit as will appear from the following. The taste of nitre i.e. the salt found under the tree was alkaline i.e. corresponding to *चार* in Sanskrit and this term *चार* no one doubts to have existed long in the dictionaries of the Sanskrit literature. Every one who has an acquaintance with the Behar people and Hindi language especially will acknowledge that "*चार*" *Kshara* is pronounced as *सार*, more commonly *सारीया* or "*saroa*" by the villagers i.e. 'K' left out of "*Kshara*" and *सार* also means (both in Bengali and Hindi common language) manure. An ancient Sanskrit lexicon *राजनिर्घण्ट* gives the meaning of *सार* (*sara*) as *वृक्षचार*—alkaline salt closely akin to Nitre as mentioned in the Ayurveda. Again the term *सरः* in Sanskrit means *लवण*; or salt ‡ and *सारः* and *सरः* are allied terms. Hence it is very likely that *सोरा* or "*shora*" has come from Sanskrit *चार*—which has been corrupted through long use into Hindi *सार* and thence into "*सार*" || (*Sar*) or '*Shora*' in ordinary common language which means the salt that increases the manure value of earth—a meaning which is still current among the natives of India as they use an ample quantity of it for the growth of tobacco, rice, wheat, etc. Lastly the term "saltpetre" might be suspected of

\* "The Egyptian *so'a* is known as *Tro-Na* whence the name *Natron* still used for soda in Germany." Wagner's Technology Edited by Crookes.

† "Lemery first discovered the salt as a constituent of juice of plants in 1717."—Spon.

‡ "Salt—Skt. '*Sara*', salt"—Skeat. *सरः*=*लवण* इति हिमचन्द्र ।

|| "The Skt. "*sara*" means the coagulum of curds of milk"—Skeat. The nitre efflorescence may be fitly compared to "*sara*" or the coagulum over earth.

Indian origin as “सरपथर” may be a suitable Indian equivalent to it—(*Sal*=salt=Skt. सर and *petra*=stone=Skt. प्रस्तर वा पाथर in भाषा or common language). “सरप्रस्तर” or stone salt may be the Sanskrit name and the ordinary equivalent may be सरपथर, as saltpetre and “सरपथर” phonetically resemble each other.

Again Dr. Watt himself in his Dictionary of Economic Products of India states—“the article employed in the ordinary village fireworks can hardly be called gunpowder, but if it be accepted as a crude form of the substance it may be contended that the natives of India knew gunpowder long before it was discovered in Europe”. So the assertions of many authors, *viz.* that the natives of India came to know of this

product only after the advent of the English in India are far from being correct.

2. Dr. P. C. Roy in his contribution to *Modern Review* in August last wrote—“Take again the fate of the nitre or Saltpetre Industry. Since the days of the East India

Company up till recent years, Bengal has been foremost in the exportation of the article. But the discovery of immense deposits of sodium nitrate or Chili saltpetre has led to a considerable falling off in the exportation of saltpetre”.—In connection with this I give the following figures (taken from various authorities) which though certainly verify to some extent the above statement still go on to shew that the saltpetre export trade of Bengal is still not in a waning situation.

## EXPORT OF NITRE FROM BENGAL.

Year.	Amount.	Value.	Remarks.
1775 ...	294940 cwt.	1474697 Rs.	
1845—50 ...	441740 Cwt.	3506490 Rs.	
	to	to	
	508316 Cwt.	3945960 Rs.	
1880—90 ...	352995 Cwt.	3517250 Rs.	
	to	to	
	422229 Cwt.	4112760 Rs.	
1898—1903 ...	...	3939045 Rs.	Average.
1904—1905 ...	348741 Cwt.	3623823 Rs.	
1907—1908 ...	400000 Cwt.	3930000 Rs.	Appxly.

Thus though Chili\* supplies to the world this product to a great extent still, as Holland states, “the cost of manufacture and transport is sufficiently low to maintain the export-trade at a fairly uniform level” and the above figures stand a good proof of this.

“There are about 40,000 factories for crude saltpetre and 600 refineries; the latter deal with about 723,000 cwt. of crude saltpetre and produce nearly 500,000 cwt.” The largest factory in Tirhut, probably in whole of Behar and hence in all India, is at Maa-Bazeedpur within the District of Monghyr and lying some 40 miles from Roserha refinery just described. This belongs to a Rajput and not a *nuniah*. It produces 30 to 35 thousand maunds of *kalmi* nitre and deals with more than a lac maunds of crude nitre or *katchia Sora* of the village *nuniah*s. The processes operated upon there are exactly the same as just mentioned, but the factory covers only a

\* Large natural deposits of saltpetre have been found in Chili in South America.

very large area, 20 bighas of land or so as I have been informed.

The largest amount of the produce, *viz.* more than 80% is exported to the United Kingdom (British Isles). United States standing next in order and then Hongkong, France, Straits Settlements, Australia and Belgium. 98% of the total produce of India goes through the port of Calcutta.

3. Nitre or shora is used in India as manure, medicine, preparing gunpowder and fireworks, as a mordant in dyeing goods, in *tezab* making\* and a flux for glass works.† In America it is sometime used to preserve food owing to its antiseptic value.

4. The Industry may be improved to a considerable extent by introducing the method of double crystallisation, for the yield of a really first class product and utilising some of the by-products to give openings for a fresh industry and thirdly

Suggestions of methods for improving the nitre industry.

\* Buck's dyes of N. W. P.

† Watt's Dic. of Ec. Prod.



by increasing the nitre value of the earth by mixing the easily procurable organic matter such as dungs of cows, horses, etc., animal secretions and refuses. For example the large amount of ash obtained in the refinery may be subjected to operation there, in order to produce a tolerably good quantity of potash and even from the latter caustic-potash by adding lime which is easily procurable there from the river shells, etc. The addition of animal refuse will greatly help in the production of a greater amount of nitre by the process of nitrification already described hereinbefore.

5. The rate is on the average 14£ per ton and this rate was nearly uniform even during the past days of the East India Co. except during complications as during Mutiny when it rose up to 40£ even.

6. Bengal (Tirhut and Behar), Orissa, Burma, Punjab (Multan, Dehra Gazi Khan, Jhang, Sugara), U. P. & Oudh

† Balfour's Encyclopædia of India, Vol. II.  
References:—Balfour's Encyclopædia of India, Watt's Dictionary of Economic Products of India, Spon's Encyclopædia, Wagner's Chemical Technology, Musspratt's Chemistry, Robinson's Travels, Marsden's Sumatra, Mason's Tenasserim, Holland's Geological Survey of India, Ball's Economic Geology of India, Hunter's Statistical Account of Bengal, Imperial Gazetteer, 1907, Waring's Bazar Medicines, U. C. Dutt's Materia Medica of the Hindus, Quarterly Review, July 1868, Rhode's Cal. Ex., 1857 to 1862, Milburn's Oriental Commerce (1813), Journal of the Royal Asiatic Society, 1833, Mendeleeff's Principles of Chemistry, Roscoe's Chemistry (Inorganic), Watt's Dictionary of Chemistry, Thorpe's Dictionary of Applied Chemistry, Thorpe's Industrial Chemistry, Dr. P. C. Roy's History of Hindu Chemistry Vol. I.

(Cawnpore, Gazipur, Allahabad, Benares), Madras (Nellore), Sumatra.

7. Sanskrit—नेत्रं (Natrūm), हचमूलम्, वज्रचारः,

Nomenclature of विदारकः, धूमोजाङ्गजम्, धूमोत्थम्, सारः, Nitre. सरः, सुवर्चलः—यवचारः।

Malay—Sandawa.

Tamil. Telugu—*Po Hil Uppu*.

Hindi, Pers.—*Shora, Sar, Soroa*.

Guzrati—*Seria-Khar*.

Punjabi—*Sar-Pathar*.

Chinese—*Sian-Shi-Mang-Sian, Yen-Sian, Ho-Sian, Ti-Shwang*.

Arabic—*Ibkir, Malhi-Barat, Natrum*.

Greek—*Natron*.

Dutch, German—*Salpetre*.

Egyptian—*Tro na*.

English—*Notræ (Nitræ of potash)*.

Latin—*Natrum, pottasæ-Nitras, Salpetral*.

Portuguese—*Nitro*.

Spanish—*Salitre*.

Russian—*Senitra*.

Analysis of a typical 8. Soil analysis of a Nitre producing District.  
Tirhut Soil.

(1) Organic matter	and combined water...	1'36
(2) Sand and insoluble Silicates...		55'48
(3) Phosphoric acid		0'18
(4) Carbonic acid, etc.		17'39
(5) Alumina		2'03
(6) Iron (as oxide)		3'15
(7) Calcium oxide (Lime)		18'76
(8) Magnesia		0'78
(9) Potash		0'87
		100'00

(To be continued.)

MANINDRANATH BANERJEE.

Bengal National College, 166,  
Bowbazar Street, Calcutta.

## ROYAL SECRETS

By DR. GREENWOOD.

### SECRET OF THE IRON CHEST.

ONE day in the year 1778 the whole of Sweden abandoned itself to rejoicing. Throughout the whole length of the land the church bells clanged merrily; every village had its festival and its flying flags; every town, its feasting, its processions and

its fountains running wine. And well might Sweden rejoice and make merry, for was there now not an heir to the throne, when all hope of such a happy event had almost been abandoned, and when the glorious line of the Vasas seemed doomed to extinction?

So great was the King's delight that he

summoned the Diet to witness his joy, and to ask them, to a man, to stand sponsors to the royal infant; and so great was the pleasure of the Parliament that, without a dissentient voice, they voted a hundred thousand dollars as a national gift to the Queen, and further large sums to defray the expense of the christening and the jubilation. And thus, amid the rejoicings of the whole nation was cradled Gustavus Adolphus, the most disappointing monarch Sweden ever had, and who probably had no more right to his crown than the meanest of his subjects.

Twelve years earlier Gustavus III, one of the most gifted and brilliant of all the Vasas, had led to the altar his kinswoman, Sophia Magdalena, Princess Royal of Denmark. The bridegroom was a handsome and soldierly man, a born king of men and of a singular charm; the bride was one of the fairest and most graceful of European princesses. The union seemed ideal and full of the promise of happiness.

But no sooner had the words of benediction been pronounced than Gustavus in effect renounced his bride. She was his wife only in name. And thus for years was presented to the world the singular spectacle of a King and Queen who led divided lives and never even met each other except when occasions of state made their joint presence necessary. What was the cause of this sudden and persistent estrangement it is impossible to say. The nation viewed the situation with alarm and resentment, for there was but one life, that of his brother, the Duke of Södermanland, between Gustavus and the extinction of his House.

Thus for eleven years this foolish couple led their separate and estranged lives until an accident, trivial in its nature but far-reaching in its results, revolutionised them completely. One day in 1777 a courier arrived in Stockholm bringing letters to his royal relatives from the King, who was travelling in Finland; and among these letters was one for the Queen and another for his sister-in-law, the Duchess of Södermanland.

When the Duchess had finished her letter in answer to the King's she ran into the Queen's apartment to tell her that the courier was ready to start on his return journey, and found her Majesty in the act of handing her own reply to one of her ladies to be copied.

"But why," exclaimed the Duchess, "not send it in your own handwriting? I am sure Gustavus would much prefer it to a cold copy." "I always have my letters to the King copied," was her Majesty's answer. "He would only laugh at my bad Swedish." "Well, this time, at any rate," retorted the Duchess, "the King is going to read exactly what you write;" and, playfully snatching the missive from her Majesty's hand, she ran off with it to the waiting messenger.

When the letter reached Gustavus he was delighted and amazed. All the Queen's previous communications had been cold and formal; this was tender and affectionate to such an extent that he exclaimed aloud, "Why, I really believe the Queen loves me after all." It was a revelation to find that the wife who had always seemed so indifferent to him should thus at once develop into a loving, warmhearted woman! What could be the reason of this sudden and delightful transformation?

The explanation was soon forthcoming. Among his suite to whom he communicated his pleasure was a young noble called Rosensien, who informed him that there was a conspiracy among the Queen's ladies to keep her estranged from her husband; and that chief among these conspirators was a Danish lady-in-waiting, who acted as her Majesty's amanuensis, and who, in copying her Majesty's letters to the King, eliminated every word of affection and made them not only cold but bitter and resentful.

At this discovery Gustavus was furious. He returned post-haste to Stockholm, and had the matter thoroughly investigated; he compelled the Danish lady to confess the despicable part she had played for so long, and then packed her and her confederates back to Denmark. After eleven years of estrangement and mis-understanding the King and Queen were at last reconciled; from being strangers they became lovers, and so great was the national delight that a service of thanks-giving was held in the church of Riddarholm. A year later this new-found happiness was consummated by the birth of the son and heir, whose coming was hailed with such manifestations of joy.

\* \* \* \* \*

The life of the young heir to the throne of Sweden opened full of promise. As a child he exhibited an intelligence much beyond his

years. He was an infant prodigy ; so much so, that, as a boy of twelve, he turned the tables on his tutors and began to teach and catechise them. One of his professors once humorously remarked to a friend, "I have been summoned to wait on the Crown Prince to receive a lesson in botany from his Royal Highness." Two years later a terrible tragedy placed the crown on the head of this learned and, it is to be feared, priggish youth.

The nobles who had long been chafing under the yoke of Gustavus III, found in a fanatic named Ankarström a willing tool to rid them of their sovereign. At a masked ball in March, 1792, Ankarström stole up behind Gustavus and fired into his back a pistol loaded with rusty nails. The shot itself would not have proved fatal; but the rust of the nails, by setting up blood-poisoning, achieved the assassin's sinister design.

For several weeks the King lingered in agony before merciful death put an end to his sufferings. Once only was the Queen permitted to enter the death-chamber, and then only for a few moments; while, although the Crown Prince pleaded with tears to be allowed to see his father, all his requests were refused. When the end drew near Gustavus summoned his brother to his presence and instructed him to collect certain papers, to seal them, and to place them in an iron chest.

The chest was then locked under the dying King's eyes, each of its three locks was sealed and the three keys were given into the keeping of the King's brother (the Duke of Södermanland, who was appointed Regent), the Archbishop of Upsala and the Chancellor, with instructions that the chest should be deposited in the library of the University of Upsala, and that its contents should remain undisturbed for fifty years.

Under such circumstances of tragedy and mystery Gustavus III drew his last breath. Why had he, during his last illness and with death staring him in the face, refused to say a word of farewell to the son who was to succeed him, and to whom he had appeared so devoted? What were the papers which, with such secrecy, he had caused to be placed in the iron chest which was not to be opened until that son would in all probability be dead? These are questions which to this day none can answer

with certainty ; for the chest was not opened at the time stipulated, and still holds its secret inviolate within its iron sides.

\* \* \* \* \*

If Gustavus III had been an unsatisfactory King, his successor proved still more disappointing, for he added to his father's faults a good many vices peculiarly his own. He insulted and estranged his nobles; disgusted his people by his follies and extravagance; and brought his country to the verge of war with almost every nation of Europe. People declared he was mad - that he had inherited all the insanity that ran in the Vasa blood, and certainly his acts lent strong support to the suggestion.

A project to dethrone him and to offer the Crown to the Duke of Gloucester, George III's half-witted son, only failed because the Ministry of the time declined the offer. The Duke was willing, but the government was not. And when the armies of Russia and Denmark were on the point of invading Sweden, more drastic measures were decided on. One day fifty of his officers went to the Palace, and after a brief struggle with the King, disarmed and made a prisoner of him. His uncle, the Duke of Södermanland, was appointed Regent; and after a few months in gaol, the dethroned Gustavus was ignominiously banished from the country to spend the rest of his miserable life an outcast and an obscure wanderer over Europe.

What his ultimate fate was no one knows. More interesting is the story of his birth, the true secret of which still lies hidden in that mysterious chest at Upsala. At last there is a prospect of the mystery of a century or more being cleared up; and meantime we may give the solution offered by a manuscript which was written early in the last century by a Dane who had exceptional opportunities of learning the secret history of the Swedish Court.

According to this authority the reconciliation between Gustavus III and his wife, which had caused so much rejoicing, was a pure fiction designed by the King to hoodwink his subjects. Gustavus realised that unless he could provide an heir to the throne his days as monarch were numbered. In order to secure his crown, he arranged that his own marriage should be secretly annulled and that the Queen should at the same time be married to Count Muncke,

one of his courtiers and an intimate friend of his Majesty. And thus at the very moment when his subjects were offering up thanks to the Almighty for the reconciliation of their sovereign and his consort, *he was a divorced man and she was actually the wife of another man.*

A year later this surreptitious union resulted in the birth of a child, who, as we have seen, was hailed with rejoicing as the heir and successor to Gustavus; and it was this son who later wore the crown of Sweden, only to lose it in disgrace and

to spend the rest of his days in obscurity and exile.

If this story be true, much that is mysterious becomes clear. We know why the dying King could find no pleasure in looking once more on the youth who was to succeed him and who was no son of his; and we know, too, the motive that prompted Gustavus to commit his disgraceful secret to the oblivion of the iron chest which was not to be opened until it was too late to remedy the wrong he had done to his subjects.

## MENTAL FATIGUE IN SCHOOLS

THE cry of over-pressure on the brain has, of late, become so loud in Germany that the eminent educationists of that country have set themselves, in right earnest, to the task of making important investigations in the matter and setting forth the cause and the cure of the necessary and the unavoidable evil.

*Overpressure of work on the brain* is the cause from which springs out that state of mind which forms the subject of this paper.

And what is that state? Mental Fatigue is that particular state of mind, in which, while the work accomplished degenerates in quality and decreases in quantity, the application of the nervous force increases; the energy begins to flag; and the mind refuses to do any more work.

It is now recognised in all the advanced educational circles of the world that there exists a certain connection between work and fatigue; and in order that we may be able to run our educational system on purely hygienic lines, an exact knowledge of the extent of that connection and of the causes and effects of fatigue becomes a crying necessity. The subject is of so vital a concern to an Educational Institution and, for the matter of that, to a Nation which understands that its future prosperity and well-being depends solely—I use that strong word advisedly—on its System of Education, that its importance cannot be over estimated; and it is so vast that the most advanced Nation of the

modern world is not yet satisfied with all its achievements in the direction.

Before entering into the subject, it is but proper that we distinguished Mental from Physical fatigue: one is the result of excessive pressure of work on the brain, while the other is the result of violent exercise of the different organs of the body; the former is altogether destructive, the latter is both constructive and destructive and the former only is accompanied by pain consequent upon complete exhaustion which serves as a signal of nature to cease work while it is not so in the case of the latter. Mental fatigue again is of two kinds, subjective and objective; the former being merely a feeling of mental exhaustion while the latter is actually present and can be, more or less approximately, gauged by the approved methods of measurement.

After defining the nature, discussing the importance and making the necessary classification of the various kinds of mental fatigue, the next step that suggests itself is that of finding out the manner in which it comes about to pass that the mind is fatigued, and the changes that take place in the organs of the body before the mind comes to be in that state. In connection with the above Shelley, a learned medical officer of a German College, holds that “all work, mental or physical, entails some loss of bodily tissue and consequently produces a true poisoning of the tissue itself by the accumulation of its



own waste: the poisoned tissue, in its turn, impedes the activity of the muscles in which it is formed and entering into the circulation comes into contact with other organs and muscles; and lessens the capability of exertion of the muscles and organs, both in which it was produced and it came in contact with through the circulation of blood."

From the above it will be clear that mental work does not only produce a deadening effect on the organs of the body directly under its influence; but that it extends its evil effects to all the organs of the body. It further causes a diminution of the sensitiveness of the skin and places the body, as a whole, in a torpor.

So great being the mischief caused by the over-pressure of work on the brain, German investigators of the Phenomenon of Mental Fatigue have rightly set themselves to work with the object of ascertaining and expressing numerically the capacity for work of the individual; of comparing this capacity both before and after work and lastly of finding out the comparative amount of fatigue engendered by a definite amount of work.

With this end in view, the German investigators worked and worked hard, as hard as they could, and succeeded in devising three methods of calculating the amount of fatigue.

The first of the methods is known as the physical method and is ascribed to Mosso, who constructed the instrument, he called ERGOGRAPH; by means of which could be found the work done by a certain muscle of the body at a certain time. Recording the work done by the muscle both before the commencement and at the end of a certain definite piece of work we could by comparing these results, find the amount of fatigue engendered by the work. (The experiment consists in applying one part of the instrument to the muscle to be at work and the other to a revolving cylinder. As the muscle was set at work, the first part of the machine traced a curve on the paper attached to the cylinder. This curve varied in accordance with the amount of work done by the muscle and from the several curves traced on the paper the amount of work done by the muscles was calculated).

Mosso having constructed the instrument, Dr. Kemsies, a German Professor, applied it to the measurement of fatigue in school children. He performed the experiment in

the school before the commencement of work and at the end of the lessons in each subject and on all days of the week. The results, Professor Kemsies obtained from his investigation, have been of immense value to the German Educationalists in determining the Educational System of the Empire. Some of them are stated here below:—

SUBJECT AND TIME.	CAPACITY FOR WORK IN KGMS OBTAINED BY MEANS OF THE ERGOGRAPH.	
	Gain or loss	
8. A.M., before work.	1'940	...
Geometry	...	-0'411
9. A.M.	1'529	...
French	...	-0'135
10. A.M.	1'664	...
National History	...	-0'118
11. A.M.	1'782	...
Drawing	...	-0'383
12 Noon	1'399	...
German	...	-0'383
1. P.M.	1'782	...
Total loss	...	-0'158

From the statement, which is one out of the many made by Kemsies, it will be clear that before the commencement of the lesson at 8 A.M. it was observed by the help of the ERGOGRAPH that the capacity of work of the individual at the time was 1'940 KGMS; that at the end of the lesson in Geometry the capacity was decreased by 0'411 KGMS; that at 10 A.M. after the lesson in French, some recuperation of the capability for exertion of the student was effected, and some of the fatigue he felt after receiving his lesson in Geometry removed; National History, again, recuperated the lost energies of the pupil and served as a short of rest to the brain. Next we find drawing, making a demand on the energies of the student and engendering fatigue in him. A lesson in German again restores some of the lost energies of the student; and on a perusal of the lost result, we find that after receiving his lessons in the five subjects, which means a constant work of five hours, the pupil is not so badly off as regards his mental capabilities. The reason, why it is so, is not far to find. The curriculum of the school was so hygienically arranged that the work did not make a heavy drain on the pupil's mental faculties.

Kemsies, from the above investigations, and similar other experiments on the young and the grown up, the intelligent and the dull, comes to the following conclusions:—

1. That a hygienic sequence of work, in

fact, ought to be a cardinal feature of the school curriculum.

2. That National History and mother tongue go a good deal in the way of increasing the muscular power and recuperating the lost energy.

3. That mental fatigue is more clearly defined in the case of the young and the intelligent than in that of the old and the dull; that Mathematics and Gymnastics, from among the several subjects of study taught in a school, made the greatest strain on children, and

4. That the transition from a severer to a lighter subject of study has an ameliorative influence on the nervous system: that drawing and singing also afford an opportunity for making up the loss of energy.

Kensies proved that school work exercised its power in decreasing the muscular strength of the pupils. He further remarked that children should work to become a bit

tired at the end of their day's work, for this will develop in them a habit of doing work and of advancing from one state to another. What he wanted them to escape from was *being over tired*; for that would lead to the permanent detriment of their capacity for doing work and to the break-down of their health.

That Mathematics and Gymnastics, as stated above, make the heaviest demands on the energies of the students, will be clear from the results of the experiments performed by Professor Kensies. The readings of the ERGOGRAPH as taken before and after work are as follows:—

	MATHEMATICS.	GYMNASTICS.
Before work	2'265 Kgms.	1'448 Kgms.
After work	1'617 "	0'434 "

Another fact which requires some elucidation is the difference between subjective and objective fatigues, the distinction will be clear from the following:—

DATE & TIME OF MEASUREMENT.	OBJECTIVE FATIGUE, <i>i.e.</i> READINGS OF THE ERGOGRAPH.	SUBJECTIVE FATIGUE, <i>i.e.</i> THE PUPIL'S OWN STATEMENT.
Thursday 2. P.M. School over	... 1'02 Kgms	Somewhat tired.
6 P.M. Home task finished.	... 1'224 "	Rather tired.
Saturday 8. A.M. (Before School)	... 1'173 "	Heavy feeling on the brain.
2. P.M. ...	... 0'867 "	Tolerably fresh.
Monday 6 P.M. ...	... 1'273 "	Do.
Tuesday 8. A.M. ...	... 2'135 "	Fresh.

From the above, it will be manifest that on Thursday at 6. P. M. while the ERGOGRAPH shews a comparative recuperation of the mental energies, the feeling of fatigue is present in the pupil's mind. Again on Saturday at 2 P.M. the ERGOGRAPH shews that the system is rather tired but the pupil is tolerably fresh. The fact conclusively proves that the feeling of interest and a strong determination to oppose fatigue being present in the pupil's mind, he feels tolerably fresh in face of the readings of the ERGOGRAPH. This shews that a willing man will do any task, however hard, and feel himself quite fresh.

All the conclusions set forth in this paper with regard to the important subject of mental fatigue have been arrived at by means of the experiments performed by the help of ERGOGRAPH. So it is the physical test alone that has been made use of above. The other two methods which have simply been hinted at possess an educational value of their own and they are as much interest-

ing, if not more, as the one just now discussed. I shall place before the reader, more important, *viz.* the Aesthesiometric test in what follows.

The close affinity that exists between the brain, and other organs of the body has, to some extent, been pointed out above.

The fact will be clearly demonstrated when we take into consideration the stunted growth of those who have to work with the brain.

The sunken and spectacled eyes, the lack lustre countenance, the weak lungs, the impaired digestion, the thin legs, the weak arm that is tired with wielding the pen and, to all practical purposes, the total loss of healthful vitality from the whole body are clear and evident proofs of the enervating influence of brain work on the physical organism of man. And the skin too does not escape the evil effects.

Mental fatigue or brain fatigue as some would call it, also decreases the sensitiveness of the skin. It is a matter of daily experience

with those who have to work with the brain, that the skin becomes less sensitive after they have done some brain work. It is on the strength of this fact, the decrease in the sensitiveness of the skin, that the eminent German Educationist Griesbach found another test of gauging the amount of mental fatigue engendered by a definite amount of brain work. The test consists in applying the instrument called AESTHESIOMETRE (invented by Griesbach) to the several parts of the body, both before and after work; and thus measuring the sensitiveness of the skin of those parts. The instrument, consists of a polished steel bar, graduated in centimetres and millimetres. The two points on the bar are of vulcanite; the one at the end being fixed while the other slides along the bar and can be adjusted to any position by means of a screw. The tips of the vulcanite points are blunted in order to avoid the irritation which should have been otherwise produced on the surface of the skin.

The application of the instrument consists in applying the two vulcanite points on the surface of the skin and moving the moving point to and fro until the sensations produced by the two points are accurately distinguished one from the other. The distance between the two points at the time when each can be clearly distinguished is known as the *critical distance* and determines the sensitiveness of the skin.

The well-known fact that the different parts of the body exhibit a widely different amount of sensitiveness was established by several experiments performed by means of

the instrument. The instrument further established that this sensitiveness widely varied in different individuals; and so the famous investigator made out the following table of the sensitiveness of the different parts of the body, basing it on the average of a large number of measurements obtained from his numerous experiments:—

No.	ORGANS OF THE BODY.	CRITICAL DISTANCE.
1	Tip of the tongue	... 1 millimetre
2	Upper lip	... 4 do.
3	Tip of the nose	... 7 do.
4	Palm of the hand	... 11 do.
5	Skin of the knuckles	... 17 do.
6	Lower part of the forehead	... 22 do.
7	Shin	... 39 do.
8	Breastbone	... 44 do.
9	Lumber Region	... 52 do.

The above table shews, that on every part of the body there is a maximum sensation area within which the sensation of the two points of the instrument is realised only as one. Now, as mental work produces a deadening effect on all the organs of the body, and, as stated above, decreases the sensitiveness of the skin, the critical distance or the sensation area also increases, in proportion to the amount of work done by the brain. The following table obtained by experiments performed by Griesbach on two students in a German school will amply demonstrate the above statement. The readings in the case of pupil A are those found by means of the AESTHESIOMETRE, first in the evening before doing any work and secondly after he had a private tuition of one hour in Mathematics. In the case of pupil B the figures point out the readings of the instrument at 12 noon when the school was over, and at 4 P. M. after 4 hours rest:—

No.	PART OF THE BODY	PUPIL A.		PUPIL B.	
		4 P.M.	5 P.M.	12 noon.	4 P.M.
1	Forehead	3.5 mm.	10.5 mm.	13 mm.	4 mm.
2	Tip of the nose	2 "	4 "	4 "	2 "
3	Red of the lip	1.5 "	2.5 "	2 "	1 "
4	Cheekbone	5 "	13.5 "	12.5 "	5 "
5	Ball of the thumb	4 "	8 "	9 "	3 "
6	Tip of the finger	1.5 "	2.5 "	2 "	1 "

From the above, and similar other experiments the fact is evident that the sensation area having increased, the sensitiveness has considerably fallen after one hour's brain work. It also shews that certain parts of the body, *viz.*, the forehead

and the cheekbone are peculiarly good and reliable indexes of the immediate effects of brain work and rest.

Griesbach applied the AESTHESIOMETRIC test to the students of the German

school before the school commenced and at the completion of each lesson. His efforts in the direction brought forth excellent results. Some of them are given below :—

No of the part of the body.	NATURAL 7 A.M. before lesson.	HISTORY. 8 A.M. after lesson.	ARTH. 9 A.M. after lesson.	GEOG. 10 A.M. after lesson.	GYM. 11 A.M. after lesson.	RECESS. 11-12	HIST. 3 P.M. after in.	LATIN. 4 P.M. after in.	SUNDAY.
1	3.5 mm	4 mm	10 mm	9 mm	9.5 mm	Recess Free	6 mm	11.5	3.5
2	2 "	2 "	2.5 "	3 "	3 "		1.8 "	5	2
3	2 "	2 "	2.5 "	3.5 "	2 "		1.5 "	3	1.5
4	4 "	5 "	9 "	15 "	15 "		9 "	12	3.5
5	4 "	4 "	6 "	10 "	6 "		6 "	6	4
6	1.5 "	1.5 "	2 "	3 "	2 "		1.5 "	2.5	1

The above and similar other tables which point out the same results as obtained by means of the AESTHESIMETRE, clearly establish the truth of the findings of Mosso by means of the ERGOGRAPH, with regard to the fatiguing power of some of the subjects of study in modern schools. They further establish the fact that while some of the subjects such as History, Geography, and the mother tongue exercise a recuperative influence over the brain, there are others such as, Geometry, Arithmetic, Foreign Languages, Gymnastics, and others of the same kind which make large demands on the capacities of the students.

Another important fact, which strikes itself to one on a perusal of the above table, is that 'recess' or cessation of work for a few minutes during the school hours has quite a recuperative effect; and the many experiments performed by German Educationist have established the extreme necessity of the same. Some of them strongly recommend the giving of a few minutes' rest after every lesson. Griesbach further performed his experiments upon students of Industrial Schools and upon those who were undergoing an examination. He found with regard to the former, that mechanical work such as Engineering, produced very little lowering of the sensitiveness of the skin and was not much fatiguing. In the latter case he found that examinations made the largest demands on the faculties of the mind and the body, and produced lamentable results. As the figures are very striking, I put down those of one of the experiments in the case of examinations, performed by means of the AESTHESIMETRE below :—

No. of the body.	Part Before Examination.	After Examination.	On a free day during the Examination.
1	6 mms.	17 mms.	4 mms.

2	4 mms.	5 mms.	2 mms.
3	2 "	3.5 "	1 "
4	15 "	27 "	7 "
5	6 "	10 "	4.5 "
6	2 "	3.5 "	1 "

The above table not only shews the immense decrease in the sensitiveness of the skin after the student had gone through the examination; but it further proves that the mere prospect of an examination takes away some of the sensitiveness of the skin and deadens the physical faculties. Oral examinations work a still greater havoc.

The above are the results of the investigations of the German Educationist which they are unanimous in pronouncing as lamentable—calling for a speedy and steady reform.

When we take into consideration the fact that Germany has made so many advances in the Science of Education; that it is considered to be the Dictator of all the countries of the West in the matter of education; that it is this country towards which the whole civilised world looks for advice and guidance in matters educational; and that it is this country which fully recognises the value of a sound system of education as the foundation of its future greatness; when we consider these facts and carefully note the lamentable results of the investigations of Mosso and Griesbach and others of the company, the poor state of the mind and body of the Indian Student—of the poor, over-worked, uncared for Indian Student who has to work under unhealthy circumstances—simply astounding—must indeed be a pitiable one. The palpitating heart and the excited brain of the Indian Student of the examination hall, would excite the pity of the most hard-hearted pedagogue of Germany. But, readers, our cries and lamentations will do no good to us, as they never do to a



Kashmiri whose house has caught fire and who instead of seeking means to avoid the evil by getting some vessels full of water and besprinkling the contents thereof on the raging fire, gives out loud cries of "O God! O God!!" and sees his house razed down to the level of the ground in spite of all his moans and lamentations.

So let us not fritter away our energies in making useless and unavailing cries about our poor lot but let us set about making further and independent investigations into the mental phenomena and at least introducing in our educational system the following improvements—the product of the labours of others—as the bases of our further enquiries in the direction:—

1. That the curriculum of the school be so arranged that the students may not have to attend one after another to lessons in subjects which make a large demand on their mental faculties. Let the lessons be so arranged that every lesson which strains the brain a good deal is followed by a lesson which recuperates the lost energies.

2. That short periods of rest be given to the students after every school hour. Richter proposed the following to the timetable of a school:—

1st hour	...	8 to 8-50 A. M.
	10 Minutes rest.	
2nd hour	...	9 to 9-50 A. M.
	15 Minutes rest.	
3rd hour	...	10-5 to 10-55 A. M.
	20 Minutes rest.	
4th hour	...	11-15 to 12 noon
	30 Minutes rest.	
5th hour	...	12-30 to 1-15 P. M.

Some changes will, as a matter of necessity, have to be effected in the above with regard to the commencement of school-work which may be determined by local circumstances.

3. That the teachers be required to possess some knowledge of school hygiene and be able to detect, from outward signs, the presence of mental fatigue or over-pressure in any of his pupils and adapt himself to the circumstances accordingly. This is

one of the arguments in favour of Form-teaching, so strongly advocated by German Educationists.

4. That holidays be observed at such regular intervals and such seasons of the year as will, in affording opportunity for rest and recuperation of mental vigour as shewn by the experiments performed by means of the ERGOMETRE and AES-THESIOMETRE, have a healthy influence on the brain. Irregular holidays which as observed in our present system of school education, are regularly irregular, are quite useless and rather mischievous. I think it were better, both for the teacher and the taught, if they, instead of having holidays according to the system now in vogue, in our schools, agreed to enjoy holidays on Thursdays and Sundays only; and denied, of course if it were in their power, all other holidays like the Dasehra, the Dewali, the Id, the Christmas and so on and so forth.

In conclusion, I must state that I have little claim to any original research into the mental phenomena; that most of the facts enumerated above are some of the impressions which a study of German Educational Reports left upon my mind. Those impressions with the stray suggestions of my own, which a serious study of the subject must, of necessity, have provoked in any, the least, active mind, I venture to place before the public in general and the teacher in particular. And I hope, fascinating as the subject is, it will command the serious attention of all the eminent Educationists of the country; leading them on to further study and original research into the phenomenon of mental fatigue, and, as a necessary consequence, to the introduction of necessary reforms in our unscientific educational system. Therein shall I find the best fruition of my humble work and the highest reward of my petty yet honest effort in the direction.

BALMUKAND VARMA.

Kashmiri whose house has caught fire and who instead of seeking means to avoid the evil by getting some vessels full of water and besprinkling the contents thereof on the raging fire, gives out loud cries of "O God! O God!!" and sees his house razed down to the level of the ground in spite of all his moans and lamentations.

So let us not fritter away our energies in making useless and unavailing cries about our poor lot but let us set about making further and independent investigations into the mental phenomena and at least introducing in our educational system the following improvements—the product of the labours of others—as the bases of our further enquiries in the direction:—

1. That the curriculum of the school be so arranged that the students may not have to attend one after another to lessons in subjects which make a large demand on their mental faculties. Let the lessons be so arranged that every lesson which strains the brain a good deal is followed by a lesson which recuperates the lost energies.

2. That short periods of rest be given to the students after every school hour. Richter proposed the following to the timetable of a school:—

1st hour	...	8 to 8-50 A. M.
	10 Minutes rest.	
2nd hour	...	9 to 9-50 A. M.
	15 Minutes rest.	
3rd hour	...	10-5 to 10-55 A. M.
	20 Minutes rest.	
4th hour	...	11-15 to 12 noon
	30 Minutes rest.	
5th hour	...	12-30 to 1-15 P. M.

Some changes will, as a matter of necessity, have to be effected in the above with regard to the commencement of school-work which may be determined by local circumstances.

3. That the teachers be required to possess some knowledge of school hygiene and be able to detect, from outward signs, the presence of mental fatigue or over-pressure in any of his pupils and adapt himself to the circumstances accordingly. This is

one of the arguments in favour of Form-teaching, so strongly advocated by German Educationists.

4. That holidays be observed at such regular intervals and such seasons of the year as will, in affording opportunity for rest and recuperation of mental vigour as shewn by the experiments performed by means of the *ERGOMETRE* and *AESTHESIOMETRE*, have a healthy influence on the brain. Irregular holidays which as observed in our present system of school education, are regularly irregular, are quite useless and rather mischievous. I think it were better, both for the teacher and the taught, if they, instead of having holidays according to the system now in vogue, in our schools, agreed to enjoy holidays on Thursdays and Sundays only; and denied, of course if it were in their power, all other holidays like the *Dasehra*, the *Dewali*, the *Id*, the Christmas and so on and so forth.

In conclusion, I must state that I have little claim to any original research into the mental phenomena; that most of the facts enumerated above are some of the impressions which a study of German Educational Reports left upon my mind. Those impressions with the stray suggestions of my own, which a serious study of the subject must, of necessity, have provoked in any, the least, active mind, I venture to place before the public in general and the teacher in particular. And I hope, fascinating as the subject is, it will command the serious attention of all the eminent Educationists of the country; leading them on to further study and original research into the phenomenon of mental fatigue, and, as a necessary consequence, to the introduction of necessary reforms in our unscientific educational system. Therein shall I find the best fruition of my humble work and the highest reward of my petty yet honest effort in the direction.

BALMUKAND VARMA.

## SOCIAL SERVICE

II  
TEMPERANCE WORK.

BY THE

REV. C. F. ANDREWS, DELHI.

**A**NOTHER form of social service which is of increasing importance in modern India is the spread of information with regard to the abuse of intoxicants and drugs. No Indian who loves his country can view without serious alarm the steady increase in the consumption of spirituous liquors of all kinds which has taken place in the last twenty years. The growth of the evil is to be seen chiefly in the large cities, but there are ominous signs that it is spreading also to the country districts,—to those innumerable Indian villages where the vast majority of the people pass their lives and where healthy moral conditions are still maintained. The rapidity of communication of modern days has made such spread of new pernicious customs only too easily possible.

There is a beautiful story told in Holland of a young boy who saved his country. The great dykes in that land keep out the sea. The country behind the dykes is only preserved for human habitation so long as the water is prevented from breaking through, for the land is at a lower level than the sea itself. On one day in the depth of winter a young boy had wandered far away from home along the greatest of the dykes. At night-fall he was on the point of returning, when he heard the hissing sound of water forcing its way through the dyke. There were no stones or pieces of wood near to close up the hole; only the bare sand lay round him on every side. He knew well that in a few moments the tiny hole would become a gaping crack which no human effort could close. Without a moment's hesitation he stripped off his winter clothes and pressed them into the leak. Still the water did not stop. Then he wrapped the clothes

round both his arms and thrust them with all his force into the hole. To his joy he found that the water ceased to trickle through. Hour after hour he remained in that condition, crying out for assistance till his voice grew weaker. In the morning he was found by a villager dead with exhaustion and cold,—his two arms still thrust into the hole which he had kept closed by his own life-sacrifice. The story is famous in Holland to this day as that of the boy who 'saved his country.'

In India the evil of intemperance has not yet flooded over the land. It is still like the stream of water piercing through the dykes of good and wholesome Indian tradition. But if no one comes to the point where the barrier is breaking down; if no one is ready to sacrifice time and energy to prevent the flood breaking out, the evil in the future may be terrible and its advance beyond human strength to restrain.

If a careful examination is made as to the way in which the evil is spreading in India it will be found in almost every case to have started from the towns. From the towns the disease is carried to the villages, not *vice versa*. It is in the towns therefore that the educated classes should awake to their responsibility and do all that is in their power to put an end to the new temptation.

Before I came out to India I was engaged for some years in 'settlement' work at a College Mission in the slums of London. I lived in the midst of a district where intemperance was rife and where nine-tenths of the crime that was committed was due to the drinking habits of the people. The evil had grown up for generations almost unchecked, till at last it had flooded the poorer classes of the community, and they were scarcely able to resist its terrible encroachments. That was my experience in England. Since coming out to India I have been able to see much of the condition of the poor in our Indian cities, and in many

ways I can only say that it is pitiable beyond any thing I saw in London. The poverty and misery of it are far more sad and pathetic than in the great metropolis of England. But if the drink curse should be added to other evils and at last get a footing, like a fell disease, among the poor of India, then their condition would be terrible beyond description.

If it be argued that the Indian poor are too wretchedly ill-paid to have money to spend on drink, such an argument betrays an ignorance as to what people will do among whom the drink habit is once formed. The last pice will then be spent on drink and drink alone, and wife and children will be left starving, if only the drink craving can be satisfied. I speak of things I have seen and known. The 'country' liquor is so cheap and at the same time so rapidly demoralizing in its effects, that a beginning of the drink habit is fatally easy in this land. In this case more than in any other the proverb is true 'Prevention is better than cure.'

But it may be urged that while in Europe and America the drink-habit has taken root and spread widely, there is no danger of such a habit becoming prevalent in Asia. Those who argue thus have overlooked the recent history of China. What the drink-habit has been in the West the opium-habit has been in the Far East,—a national disease. A century ago no one could have predicted the lengths to which the opium evil would spread in the Chinese Empire. Yet to-day it is such an overwhelming danger that China's greatest statesmen and philanthropists seem almost powerless before it. Opium smoking will probably never affect India in the same way as it has affected China, but *bhang* and *charas* and above all the consumption of country liquors are most serious and immediate dangers. They already count their victims by tens of thousands. A short time ago I was visiting one of the poorest quarters of Delhi. I saw a man lying on a *charpai* in the last stages of physical decay. He was more like a skeleton than a human being. I was going to help him with money to get food, when the worker who knew the district said to me 'You may do so, but it is of little use; he is a confirmed hemp smoker and will not give it up, though it

is slowly killing him.' I have rarely seen a sadder spectacle.

How can work be done by educated Indians to safe-guard the people of the land?

There are great and critical problems of Government policy, such as the issuing of licenses, etc. These need careful scrutiny by independent and philanthropic gentlemen, who have time and capacity to go thoroughly and deeply into such questions and approach Government upon them. No country in the world has found it safe to leave the liquor traffic in the hands of a State Department un-criticised and unchecked. The temptations of easy methods of increasing revenue are too great, and human nature is too fallible, even in departmental work which is efficient and painstaking. For example the Poor Law System during the last century in England was conducted with great care and ability. Yet the need for the co-operation of independent workers in poor relief administration has now become fully recognized in that country. Here in India there are few fields of greater social usefulness for Indian educated gentlemen, who desire to help their country, than that of carefully enquiring into the details of the Government Excise and License Policy, pointing out both its successes and its defects, and publishing through the Press the results of independent investigation. What a Raikes or a Howard or a Wilberforce did in Europe for other social interests, may be done today in India by the patriot and philanthropist who would be ready to make the Temperance question of India his life-work.

But apart from the larger field of framing a national policy there is the supremely important personal work of dealing at first hand with the evil itself. Here the first method I would mention is that of Education in the schools. The younger generation that is growing up needs instruction, and a well-organised Temperance Society can generally obtain the right of entry into Government and private schools for the purpose of an occasional lecture in the vernacular on the evils of intemperance. One of the first requisites of a Temperance Society is a thoroughly serviceable Magic Lantern. When that has been purchased, slides can easily be obtained on hire or loan. An



interesting school lecture can be delivered with the lantern pictures as illustrations. The help and interest of the Head Master and Teachers in the School should always be solicited, for if their interest in the subject is roused, they can do more by their personal influence to make the seriousness of the issue felt than can be done by an occasional lecture from the outside. My own custom has been to enlist also the sympathy and support of College Students and to give them as full a share in the work as possible. In Delhi I have found Muhammadans, Hindus and Christians wonderfully ready to help me. It has been delightful to witness their keenness and enthusiasm.

Another practical way of advancing the cause of temperance is to go down to the poorer quarters of the city for an open-air Lantern Lecture addressed to those sections of the community among whom it is well known that drinking habits are on the increase. The pictures for such lectures should be of a more general character,—pictures of Indian life or scenery, or the illustrations of some story. The lectures should be full of anecdotes and personal appeals. During the long summer nights the poor people will sit and listen for hours to such a Lantern Entertainment. If music can be added the effect will be all the greater. Such meetings very rarely close without special requests to the workers to come again as soon as possible.

Much can be done just before those special seasons of the year when drinking habits are likely to break out. In the North the most important of all such times, if the evil is to be forestalled, is the week before the Holi Festival. Many an Indian has learnt his first habits of intoxication during that Festival. Perhaps for a long period it has been the only occasion in the whole year when he has given way to temptation, but at last a year comes when the drink craving gets hold of him at Holi-

time, and after the festival is over he goes on secretly drinking till at last he has no power of resistance left and becomes a confirmed drunkard. Again and again the fall comes in this way. On the other hand, a kindly word of warning, given before the time of merriment begins, might have made all the difference to his career and kept him from ruin. During the Holi Festival itself the Temperance worker should be most active. A series of games and amusements which are both innocent and attractive should counterbalance the excitements of the streets. A *Pawitr Holi*, (in the form of an entertainment) to which especially the children may be gathered from the streets, can often be held in the public parks or gardens and help to keep them out of harm's way. By these and other means much may be done to tide over what is perhaps, in the north of India, the most dangerous period of the year,—a time somewhat corresponding in its dangers to the Easter Monday or Christmas Bank-holidays in England.

The last method to be mentioned is the distribution of leaflets, especially at *melas* or holiday gatherings. These should always be in the vernacular and as homely as possible, relating incidents from the great stories of India in past ages, and calling on Indians today to be true to the traditions of their country. Passages from the Ramayana are peculiarly effective. Sometimes an incident from the Ramayana or Mahabharata may begin the leaflet, and lead up to the appeal to Indians to be temperate in all things.

I return in conclusion to the story of the dykes of Holland. Up to the present in India the dykes of Indian abstinence have been kept fairly intact, but there are ominous cracks and leakages beginning to appear. Let us, who love our country and are in earnest about our willingness to serve the Motherland, make haste to repair the damage and make India strong once more.

---

## THE LOST DIAMOND

A STORY.

(BY N. GUPTA, EDITOR OF THE *Leader*).

## I.

OF a Tuesday morning Hyderabad (Daccan was in an uproar. Overnight a most mysterious, most daring theft had been committed. The premier nobleman of the city, Nawab Shamsheer Jang, had been robbed of a priceless diamond. It was worth a king's ransom but that did not represent its real value. It was an heirloom; it had long been in the family and guarded with the most jealous care, for its loss meant the downfall of the house—loss of fortune, loss by sudden death, the rapid and mysterious decline and perhaps the extinction of the family. That was the firm belief of the whole family generation after generation. Fuller particulars came to light as the day advanced. Next to Shamsheer Jang's bedroom was a massive strong room. Inside was a safe in which the diamond was kept. The keys were with the nobleman day and night. In fact he wore them round his neck in a golden chain next to his skin. It was his custom to inspect the diamond two or three times a week alone, for no one else, not even any of the Begums, was allowed to enter the room. He had gone into the room this morning. The keys were where he wore them, the room and the safe were securely locked, but the diamond had disappeared! He searched for it, his people searched for it, but it was gone.

The instant the theft was fully realised the great palace door was barred and bolted, all ingress and egress being prohibited. The Arab troopers were called out and they guarded every door with drawn swords. At the entrance to the Zenana stood the chief eunuch, sword in hand. And then word was sent to the police and the Kotwal, and the cleverest detective in Bombay was summoned by urgent telegram. The police arrived. The entire household was carefully examined and searched. Shamsheer Jang

said he could not suspect any one. The Kotwal then suggested that the Zenana should be searched and he significantly added every inmate should be submitted to a search.

"What," asked the great nobleman indignantly, "are the Begums to be searched?"

"Nawab Sahab," said the Kotwal, "I have searched your rooms and that is practically searching you. It may not be a case of theft at all, but mere carelessness."

And even if mislaid how could it be found, for a great diamond is after all a very small thing!

## II.

The police went out to make enquiries; very vigorous and searching enquiries if you will, but enquiries only, for when the police is active there is enquiry in the beginning and enquiry in the end, but nothing else comes out of it.

Shamsheer Jang went into the Zenana to order a search and to conduct it in person. It was very disagreeable but it had to be done. Instantly the harem became a hospital of hysteria. Women laughed and cried and rolled on their ground and kicked their little dyed feet about, they protested their ignorance and invited a close search of their belongings, they were indignant and tearful by turns. It was a pandemonium in which angels predominated and most of the shouting and roaring was done by turtle doves.

It became more serious when my lord slowly went to the apartments of the Begums. He was tolerably sick of the whole thing and was wiping his forehead. But he was at that moment the victim of the master-passion of fear. The legend of the diamond had seized him in its iron grip and he was haunted by a sense of personal danger. The diamond must be found! He entered the room of Selima, the chief Begum at one time but now neglected and nearly deserted by her fickle lord. The Begum was reclining on a divan. Tall and

embonpoint, of a beauty truly regal, Selima had passed the meridian line of beauty, and art could not conceal the marks of time. Haughtily she stood up and said with withering scorn, "To what does your slave owe this great honour? The sun may rise in the west but your Lordship's steps never stray this way."

Shamsher Jang stood dumb a moment and then stammered, "You may have heard that the family diamond has been stolen."

"It was not given to me to keep. What have I got to do with it?"

"But it means a great danger to us all."

Selima shrugged her shapely shoulders, "Danger is welcome if it comes my way."

"But that is not all," said the Nawab hesitatingly.

"Well?"

"The whole house must be searched. My rooms have been searched and it would not be fair to others that the room of one person should be left unsearched. So if you don't object—"

She turned upon him like a wounded tigress. "I am only a person, am I? Call your slaves to search me and my rooms."

So fierce was the wrath that blazed forth from her eyes and surged through her whole frame that for an instant her youth and beauty came back to her and the tell-tale wrinkle left her cheek as a loosened mantle slips to the ground. The sinuous suppleness of her grace, the flashing eyes and the dilated nostril bore witness to the power she once wielded over the speechless voluptuary standing there at the door.

"Shall I help the search?" she cried with sibilant scorn like the hiss of a cobra about to strike. Springing back to where her chests and boxes were arranged she violently threw them open and scattered the contents on the floor. *Ashrafis* and broad gold mohurs, crowns and tiaras, wristlets and armlets, necklaces and waist bands, strings of diamonds and pearls, curious and jewelled amulets, gorgeous dresses, muslins that were held in the loop of a ring, brocades and dainty veils rained one after another in a dazzling cascade of brilliants, gold and gossamer.

Panting from her exertions the Begum exclaimed, "And what about the Frank slave?"

But the Nawab had fled!

Nevertheless, the ordeal had to be faced. Other Begums were visited and their rooms were searched. They were all indignant but they did not possess the histrionic gifts of a tragedy queen like the senior Begum. And last of all the Nawab went to the rooms of the present favourite, 'the Frank slave', a flower culled in distant Armenia.

Like all middle-aged lovers the Nawab was madly infatuated, but Miriam, the new Begum, was cold, distant and silent. Shamsher Jang was grievously disappointed, but he was biding his time and meanwhile had loaded the new Begum with the costliest of presents and ornaments. As he went in unannounced a radiant vision of loveliness met his eyes! A woman of perfect form and dazzling beauty, with the languid movement that sent subtle waves of loveliness exhaling from her person; beneath her drooping eyelids slumbered a lambent fire; the full mobile and vermillion lips, slightly parted, disclosed teeth of wonderful beauty; while her peerless arms rested idly upon a satin cushion. The Nawab gazed at her and in his eyes she seemed fairer than ever—fairer than ever!

A quick change came over her. A light came into her eyes and she stood up curtsying with infinite grace, "Greeting, my Lord." And a smile came and rested upon her lips and in her eyes.

It was a delightful surprise, for the Nawab had never seen her in such a mood. He bowed and smiled and called her pretty names and came up close to her, but she edged away from him and stood at a little distance. Learned in the love of love the Nawab did not press his advantage, but said, "Have you heard the news?"

"Of the theft of the diamond? Ah, yes. It is a great calamity."

"It is a calamity for us all. Have you heard the legend?"

"Yes. The diamond must be found."

"Otherwise we are lost. I have been searching the rooms of the Begums."

"You have not yet searched mine. Do so now."

Another surprise for the Nawab. Nowhere else had he found his unpleasant work made so easy for him. The Begum called her maids and asked them to search all her things in the presence of the Nawab. But the search was most perfunctory. After

one or two boxes had been opened the Nawab became impatient and sent the women away. The Begum was in a pleasant mood and he wanted to hear her speak. And he was not disappointed, for she was brilliant, witty, well informed. After a few minutes he held out his arms and cried out, "I must search your person also," and tried to embrace her. But she eluded him laughingly with a swift wave-like movement and ran out to her women.

### III.

The celebrated detective arrived the next morning. A fair, dapper man, well groomed, with quiet ways, he did not attract attention at once. But he impressed you gradually with the keen glance of his eyes and the decisiveness of his action and speech. He listened quietly to the Nawab's story and then said, "The search might as well have not been made."

"Why?"

"It is not a case of ordinary theft, if it is a case of theft at all."

"Why not?" asked the Nawab, much mystified.

"What could a thief do with such a priceless diamond? Who would buy it? What large dealer in diamonds does not know the history of this particular stone? No, Nawab Saheb, the motive in this case is not theft, but some ulterior purpose which we must endeavour to find out. It is either to threaten you, or to effect some other object of which we have as yet no knowledge."

Explanations followed. The detective whose name was Peters, entered into minute details and put even awkward questions. He wanted to know where the Nawab had passed the night when the theft was committed. The Nawab frowned and said, "Is that a proper question to ask?"

Peters replied blandly, "Either you must give me your full confidence or none at all. If you cannot tell me whatever I want to know I must ask to be relieved of this inquiry."

Shamsher Jang told him that he had passed the night in the apartments of Miriam Begum.

There the matter rested for the time. The detective took lodgings elsewhere but he was constantly at the palace, observing,

making enquiries, taking notes. He went over the grounds, watched the servants and the retainers, saw the outlines of the Zenana from the outside, and all in an unobtrusive manner.

After a few days a new maid servant appeared in the Zenana. She called herself Ruhani. No one knew how she had come, but she explained that the Nawab had sent her to entertain the Begums. She could play and sing a little but the Begum saw very little to admire in her. There could be no suspicion of her being a favourite of the Nawab for she was ill-favoured and decidedly of 'a certain age'. She was very attentive and respectful to the favourite Begum and was also frequently to be found in the apartments of Selima Begum. Her movements were silent and she was an expert at eaves dropping. Unseen by others she had quiet meetings with Peters. She was in fact herself a detective sent by Peters to watch the Begums and their women. Though she spent most of her time with Begum Selima, it was Miriam Begum whom she watched most carefully. But the unconscious favourite was radiant and gracious and Ruhani was the recipient of much kindness and many gifts.

### IV.

Meanwhile things had resumed their normal routine. Women came into the palace to vend articles that might catch the fancy of the Begums. There were ivory miniatures from Delhi, dainty illuminated scrolls, otto of roses from Stamboul, atar of henna and mogra, charms and amulets, gloss for the hair and emollient for the skin, and the endless knick-knacks that delight womankind all the world over. Ruhani eyed them all very suspiciously and would sometimes follow them unobserved to their houses. Sometimes Peters would swoop down on them and have them thoroughly searched, sometimes they were let alone, but note was kept of every one who entered the Mahal. But in the Zenana everything could not be known, for the women who had things to sell would sometimes be taken to the inner rooms of the Begums where neither Ruhani nor any one else could follow them without permission. If any Begum wanted to send out a secret message there was nothing to prevent it



provided the messenger could be found. No search of the person could discover a secret entrusted to the memory and the tongue.

The Nawab was making doubtful progress with the new favourite but his ardour was kept up unabated. Miriam showed him depths of fascination, the rapidly shifting power to attract and repel which he had never realised before. She played with him as an experienced angler plays a trout. He was hopelessly hooked and he had no desire to escape. He would have been content to be landed and to gasp out his life at her feet, but she always stopped short of landing him. If he showed any inclination of breaking away she paid him straight off the reel to any length he might list, but the remorseless turn of the wheel brought him back again, floundering and flopping close to the land but still in the water. Her archness, her vivacity, the langour of her movements, the challenge in her eyes were bewitching, but the instant the Nawab thought the citadel was about to capitulate - up portcullis and home went the bar with a clang. Tantalus was never so sorely tried as was Shamsher Jang.

After the midday meal one day the Nawab came into her room. "Begum, I wish to rest here."

"Chasham, chasham," the Bagum rose and placed her hand on her eyes, bowed low, and arranged a resting-place for the Nawab. But as soon as he became somewhat demonstrative she clapped her hands and her tirewoman came in. "Fan me", she commanded, "I am feeling warm."

That was how the ventures of the noble lover usually ended.

Suddenly Miriam Begum conceived a violent liking for palmistry. A woman who came in pretending to be able to foretell the future and to read palms had constant access to the Begum. Ruhani thought it was very suspicious and Peters had the woman searched more than once. But nothing whatever was found upon her and she became very indignant.

And now and again thoughts of the lost diamond would flit across the mind of the Nawab and fill him with a great fear.

## V

Spring had come in all its glory and carnival of colour. The mango was in

blossom and the *Koel* was sounding its gamut of notes. Everything was joyous but the shadow of the lost diamond rested upon the great house and the constant coming and going of Peters was of evil omen.

One afternoon while the Nawab was just finishing his siesta, word was brought to him. Would it please him to take his dinner in Miriam Begum's apartments that night? Would it please him? It would make him the happiest mortal in the world. He went straight to the Begum and found her engaged in some mysterious preparations for cooking.

"What's this," asked the Nawab in open-eyed wonder.

"I want to prepare a few dishes myself, dishes peculiar to our country."

"But why take so much trouble?"

"Where's the trouble? It is a pleasure."

A *bulbul* was twittering on a perch. A cockatoo was swinging and screeching on an open cage. Finding the Nawab Saheb almost within reach, it made a vicious jab at him. The Nawab nimbly skipped aside.

The Begum rose and turned smilingly towards the Nawab.

"I must ask you to come after sunset when everything will be ready."

And she flitted towards the kitchen.

It was a splendid sunset. Where Miriam sat in dazzling attire on an open terrace a fountain gurgled and spouted perfumed and sparkling water. The heavy sweet scent of the *mulsari* was borne on the breeze. The Nawab, oiled and curled and perfumed, came in in the violet tinted twilight.

Miriam was in a bewitching mood. She played and sang snatches of exquisite songs from Hafiz and Jelaluddin Roumi, she brimmed over with mirth and laughter, she was brilliant, fascinating, entrancing. The Nawab was treading on air. Paradise and houris may be dreams of after-life but they are realities in this.

The dinner was a triumph of art. The dishes would have tempted a jaded epicure. The Nawab was a gourmand and he was delighted. The Begum gave him sweet wines of Shiraz to drink and attended on him herself, no attendant being allowed.

Dinner over, Miriam brought a cup of wine and held it out to the Nawab. "Drink," said she, "pledge me in this cup. Drink to the consummation of our love to-night."

The Nawab emptied the cup at a draught. Miriam made a pretence of going into her room to take her dinner, but came back in a few minutes.

The Nawab was lying at full length, snoring heavily.

He had been drugged!

A fierce joy sprang into Miriam's eyes. She waited a few minutes longer and then swiftly and silently removed the keys of the strong room and the safe from the Nawab's neck.

And this was not the first time.

## VI.

Lightly went Miriam to where Ruhani was sleeping. She called her softly by name. Ruhani woke up with a start.

"Come with me," whispered the Begum, "come without a word. It is something very urgent."

Ruhani followed her without a word. Entering the Nawab's chamber Miriam took a lighted taper and opened the strong room and passed in, Ruhani following her in dumb astonishment. Noiselessly the door closed behind them. Miriam opened the safe, took the diamond out of her breast and placed it in the open safe.

Ruhani found tongue. "You!" was the one word she spoke.

"Yes. And now, quick, change clothes with me, for I have other work to do."

"Why? I must go and tell the Nawab about it."

"Peace, fool," broke out the Begum with sudden wrath. "Thinkest I am blind of both eyes and do not know thy purpose or of the Christian that sent thee here to play the spy?" With a quick forward step she put the point of a bright dagger on Ruhani's throat and pricked the skin. "Cry at thy loudest if thou wilt, for no sound passes beyond these iron walls. Quick, do my bidding or thou diest."

Tremblingly and without another word Ruhani did as she was told. The Begum put on the abigail's dress with the thick coarse veil and Ruhani was dressed as a Begum. And then Miriam deftly bound and gagged the now thoroughly frightened woman and tied her to the safe.

"Have no fear," she said, "you will be released in the morning."

She went out closing the door behind her, but leaving the key in the lock. She

drew the veil over her face and imitating Ruhani's gait passed out of the harem. At the gate the sentry challenged her.

"On business," she muttered.

"Ay," growled the sentry, "it is business always, day and night. Go, old witch, and may the devil fly away with thee to-night."

The clock struck midnight. But in the dimly lighted street, with the silent stars overhead, Miriam hesitated a little and then noticing a street lamp near the head of a lane quickly moved towards it.

Brisk footsteps sounded behind, and presently a man's hand fell on her shoulder. "Where to, at this hour of the night?"

In the instant that she hesitated her veil was snatched away from her face and her wondrous beauty stood revealed in the light of the stars and the glimmering lamps. The grip on her shoulder tightened.

"Good heavens, the Begum! So it is for to-night." It was Peters the detective who spoke.

Miriam wrenched herself free by a violent effort but Peters barred her way and she dared not go back.

"Let me pass," she said with imperious passion.

"Hardly," smiled Peters, "the Nawab would not like it." As he looked upon her a mad desire to possess her seized him violently. "You cannot go back to the Nawab, he would kill you. Come with me to Bombay. Come and live with me and be my love."

Miriam had been edging towards the head of the lane all this time, Peters following her. A shadow seemed to move somewhere in the lane. In a sharp, low wail Miriam cried, "Sorab!"

A man bounded to her side with the leap of a tiger. Peters whipped out a revolver but the stranger was too quick for him. He let his cudgel fall on the wrist of the detective and the revolver clattered to the ground. A smart tap on the head and Peters fell like a log.

Miriam ran up to him and he strained her to his breast and the twain passed out into the night.

The next morning the diamond was found wrapped up in a piece of paper on which was written, "I might have taken the diamond, but I leave it in exchange for my liberty."

## SOME ASPECTS OF JAPANESE SOCIAL LIFE

CONTEMPORARY social developments of Japan afford perhaps the most instructive field of investigation for the student of sociology. The rapid transformation of a crystalised feudalism into a modern constitutional state, the sudden subversion of an old caste-society by an imperial edict without any apparent social anarchy, the comparatively peaceful transition of primitive economic organizations to the modern industrial stage, and, at the basis of all, the cordial co-operation of all classes of society in the work of social welfare and a healthy non-partisan paternal government always keeping in view a high standard of social justice—all these facts considered together are perhaps unparalleled in the annals of modern history. There is one other country which can in this respect be compared with Japan to some extent, *viz.*, the present German empire. There also the social transformation has been marvellously accomplished within a comparatively short period of time; there also a traditionally paternal government has consistently enforced social justice amidst all the conflicts between greedy baronial instincts on the one side and the subversive socialistic vagaries on the other. But there the comparison ends. All facts taken together the character of the Japanese progress in all aspects of life is unique. Modern Japan is a fit subject of study equally for the historian, the sociologist, and the practical statesman.

In this article I propose to introduce some facts concerning certain particular aspects of Japanese social life. These facts may well receive the attention of readers of the *Modern Review* inasmuch as they are not my own personal views, nor have they been collected from globe-trotters' books; they are views of one of the most distinguished Japanese statesmen and historians whose generosity and courtesy I gratefully acknowledge. I reproduce his answers to my questions as literally as possible.

Question—How has Japan made such marvellous progress within such a short period of 40 or 50 years?

Answer—You are not the only person who asks this question but the same is asked by many a foreigner. Our sudden brilliant progress may seem strange to you as well as to others, but it is not so to the Japanese themselves, because they have their own ancient histories, traditions, potential energy, philosophy, literature, and in fact, everything that is necessary for the existence of a nation. It being the case, our modern rise is just like an electric light. As it is joined with its other parts, necessary or appropriate, so it at once burns to the utter astonishment of all the world.

Q.—How far have you been benefited by the European civilisation?

A.—By adding the western civilisation to theirs the Japanese have consequently risen. However we have our ancient characteristics which have the power of assimilating or rejecting any benefit or evil respectively, received from the occidental countries. First, we have got civilisation from China, and secondly from India. As for instance, the pure Chinese religion, Confucianism, came to Japan and then pure Indian religion, Buddhism, came to Japan, but after all, both the religions took the shape of a quite different religion, that is, they have been Japanised; even much philosophy and literature we have got from other countries, yet we have Japanised them by separating good from bad. This is our history. No doubt we have got many benefits from the occidental materialistic civilisation but yet a few evils might penetrate into us which we cannot deny. It matters not at all because we, as I told you before, having the power of assimilating the good things and avoiding the bad ones have done away with the evils. From the point of spiritual civilisation, in comparison with the materialistic one from the occident, we have got very few benefits, because

the orient is the birth place of religion, philosophy and literature. The occident has really nothing of the kind but simply the occidentals systematised what they took from the orient. From the materialistic civilisation taken from the occident we have got a very dangerous evil, that is, the Industrial Revolution. We are now obliged to accept it as a consequence of receiving materialistic civilisation. Howbeit, we volunteer ourselves in any sphere of work, calculated to uproot the intrusion of any evil for the existence of a nation.

Q.—What is your opinion about inter-marriage between the Japanese and foreigners? I ask this question in view of the fact that Herbert Spencer advised you not to encourage such a thing.

A.—As a whole, the Japanese are called a mixed race. Because not only the Mongolians, Malayas, but even the Aryans, from the ancient time, came to Japan, and therefore there was already the system of inter-marriage. . . . Thus they came to this land and were thus Japanised and became a Japanese tribe. Since fifty years last many foreigners have been coming here and inter-marrying, yet I have not seen any evil arising from inter-marriage as they have become, in fact, Japanised. I do not think of any such evil as may in future come out of inter-marriage.

Q.—Is there any danger of conflict between capital and labor in your country; if so, how will you avoid it?

A.—If I answer this question, not only you but every foreigner will be astonished at it. Because from the ancient time in Japan there is a system as set up by Bismarck in Germany for the socialistic movement, and moreover the Japanese empire is one family, and the Emperor is the head of it. To help the poor is the ideal of the Emperor. To utilise the capital is so great a problem that it has given rise to anarchy in Europe. All the statesmen, land-lords, capitalists, kings, and presidents are suffering very much from that dilematic problem. As for instance, the Czar of Russia is meeting such dangers. But in Japan there is no cause to produce such anarchy. Because in Japan there is an affectionate father and a loving mother in a family who have been always looking after the poor. Therefore as regards the

capital problem the poison is not so strong in Japan as in Europe. But in accompanying progress of the materialistic civilisation all industries are becoming on a great scale and consequently under the control of a few combined bodies, termed as syndicate and trust. Capitalists sometimes become united and thus distribute the money among themselves but not amongst the poor. In such a case there may be many oppositions and jealousies, but thanks to God because we have such a royal family vested with such a special supreme authority and even hundred times stronger than what President Roosevelt possesses, that is, something like God-Power. If the two parties come at any time to collide with one another that authority will at once level the disputes smoothly and justly.

Q.—What is the relation between different classes in your country?

A.—In ancient times there was class distinction among the people; at that time the caste system comprised the following:

- The Samurai, who occupied the first rank.
- The farmers, who occupied the second place.
- The workmen, who occupied the third place.
- The merchant, who occupied the fourth place.

And besides these was another extra class, generally called outcast (*eta*) whose business was to tan the leather, to make the shoes, to make the Japanese *Geta*, and whose profession was that of a butcher. But in the time of the reformation the Samurai returned all their fortunes, titles and everything they possessed, to the Emperor, amalgamated themselves with the people by inter-marriage and inter-dining, and thus these became one class. Therefore there cannot be found any example in any part of the world as that in Japan. But now only one class of people, that is title-holders, such as, Peer, Marquis, Count, Viscount, Baron and so on, make distinction only in name from the other four and one outcast classes. Yet there can be inter-marriage and inter-dining among all the five classes.

Q.—What do you think of the exclusion of religious education from schools as is practised in your country?

A.—It is one of the biggest questions in the world. You know that in England and France they wish to separate the Church from the School. Founders and Prophets



of every religion made some laws in ancient times. It is an admitted fact that the human mind is constantly improving. Had not the English changed the old laws and customs they would have perished. As the human mind is progressive, we can easily judge what is good and bad. Moreover, according to the civilisation and time and age of the world, good and bad is easily distinguished. On the face of the world there are many religions, and all religions have some common points, good and bad. We are proud to cut off bad points from every religion, and thus we have adopted the good points as the standard of ethical education in our schools. Yet as every one has his own free will he can go to any church. There will be no objection to that.

Q.—Do you think that Japan can continuously advance in the path of civilisation without any all-absorbing religious faith?

What is your opinion concerning the future of Christianity in Japan?

A.—You should understand that the flourishing and decaying of any form of religion has no connection with the flourishing and decaying of a country. In Russia the Greek Church and in Spain the Roman Catholic Church are very flourishing but the people of those countries are very backward, and moreover we can justly say that by only religion they have become backward. In all the continental countries of Asia, such as, Turkey, Persia, India, Siam, Burmah, that is, all the countries of Asia, are suffering from the religious poison and by religion they have been nearly extinguished. You know that in ancient time Rome was very flourishing and Greece was too, but this was not caused by religion but by some other reasons. Where there is place and human beings, there is religion. We have so many religions in Japan too which are not even found in any part of the world. We have very superstitious religions, Tenrikyo and Renmonkyo, which are still flourishing in Japan. So we cannot separate religion from human beings. But as a whole, the tendency of Japan, nay, of the world, is not directed towards so-called name religions. The real tendency of the world is to take the common truths of all the religions.

Christianity will prevail more in Japan than at present. What kind of Christianity?

Not only Japanese Buddhist Missionaries but also the foreign missionaries think that their religions are best. It is natural to think like this. Christianity will prevail in Japan more flourishingly but that will be Japanised. Therefore the Japanised Christianity will prevail in Japan.

*Note:* In this connection it is necessary to present to the readers of this Review another Japanese authoritative view on the same question. Dr. Anezaki, Professor of the Science of Religion in the Imperial University of Tokyo, is of opinion that there is a decided revival of Buddhism in Japan at the present time. But he was careful to point out that modern Buddhism appears in certain substantial aspects quite different from old Buddhism, that it is adapting itself to modern spiritual conceptions and environmental conditions—and hence its possible success. Professor Anezaki's view is easily verified by the fact that Japanese Buddhism has assumed a new aggressive missionary character within recent times. Modern Buddhist Churches are being built in different parts of China by Japanese Buddhist Missionaries: and the writer himself has visited some Japanese Buddhist Churches in the Pacific coast of the United States; the ministers of these Churches are not yellow-robed clean-shaven monks who have completely divorced themselves from worldly enjoyments, but men of modern culture and dress who enjoy this world as much as their church-folks do, but at the same time try to keep the high ideal of duty and service before them.

Q.—What is the modern religion of Japan? We hear that Buddhism became degenerated in Japan; if so, how?

A.—Still Buddhism. From ancient time Buddhism has been controlling the majority of the people. If we are asked about our religion we say Buddhism. The majority of Japanese are Buddhists. Why Buddhism has become backward? The chief cause is this: In the feudal ages (Tokugawa dynasty) some Dutch and other missionaries came to Japan and tried to spread the Christian influence and to bring Japan gradually under the influence of foreign powers; but the Government understood their policy and excluded all the foreign missionaries and made laws that all people must be Buddhists. Thus the Government

protected Buddhism. All people must belong to Buddhism; all houses must be under the control of Buddhist priests; the census of the year was made by the priests and through them the Government came to know the number of the population and the number of houses. The priests were respected by every class of people. The treatment accorded by the Government to the priestly class being too good, the priests generally became corrupted and dull, and thus they lost all true ideas of religious propaganda.

Q.—How do you think of the relation between Japan and India?

A.—One thousand and five hundred years ago, the Japanese invited some Indian people and priests to come over to Japan.

Buddhism through them, in fact, and also through the Chinese was introduced into Japan. The Japanese used to think that they have the *Tenjiku* (paradise) in the west, that is, India. Their hearts were in constant relation with the Indians. But the present relation is quite distinct, for political and commercial purposes. Still the majority of the Japanese, as far as I can understand, have good feelings for the Indians. I think, that many Indians should come to Japan, and many Japanese too should go to India, and hope that in future closer relation no doubt will be established between Japan and India.

SATIS CH. BASU.

Lincoln, Nebraska.

## THE SITUATION OF THE MAHARATTHA (OR MAHARASTRA) AS DESCRIBED IN BUDDHIST LITERATURE

**M**AHARASTRA is a well-known country situated on the bank of the Godavari. It is considered to be the ancient abode of the Maharatthas, and is 150 miles to the north-east of Bombay. There are frequent mentions of it in the Sanskrit literature, and I, therefore, need not say anything more of it. Now what I propose to bring to the notice of the readers is a country named Maharattha in Buddhist literature. There is no doubt at all that the rendering into Sanskrit of the word Maharattha, which is a Pali one, is Maharastra. But the country Maharattha of the Buddhists is not identical with Maharastra. Scholars both eastern and western have been, and even now are being misled by taking them as one.\* The Buddhist writers when speaking of Maharattha meant a region quite different from what we know to be the Maharastra. And it is mentioned in plain words in the Buddhist records.

It is said in several passages of Pali works that after the third Buddhist council (or *Dhamma-maha-samgiti*, as in Pali)

\* R. G. Bhandarkar, *Early History of the Deccan*, p. 10; E. Müller, *Journal of the Pali Text Society*, 1888; Rhys Davids, *Buddhism*, p. 227; Wilhelm Geiger, *The Mahavamsa*, (1908), p. 349, etc. etc.

Theras were sent as missionaries to different countries to preach the faith among the people. Maha-Dhammarakkhita Thera was one of those whom the celebrated Moggaliputta Tissa-Thera sent then with the mission. Maha-Dhammarakkhita Thera went to Maharattham; and this we find in *Mahavamsa* (12,1—5). It says that the venerable Moggaliputta having terminated the third convocation and reflecting on futurity dispatched some Theras to different parts for the establishment of the religion of Buddha. He deputed Thera Majjhantika to Kashmir and Gandhar, Thera Mahadeva to Mahisamandala, Thera Rakkhita to Vanavasa, Yona Dhammarakkhita to Aparantaka, Thera Maha Dhammarakkhita to Maharattha, Thera Maharakkhita to Yonaloka; and so on.

The same has also been mentioned in other Buddhist works such as *Dipavamsa*, *Sasanavamsa*, *Samantapasadika* and others.

The country in question has been referred to twice in the *Mahavamsa* but it does not throw any light on its situation, while the *Sasanavamsa* tells us of it in the following words:—

“तं च महारट्ठं नाम सिधामरट्ठसमीपे ठितं तेनेव सिधामरट्ठवासिनी भिन्नं च गहट्ठा च येसुथेन सीतुं इच्छन्तीति।

महाधम्मरक्खितथेरोपि महारट्ठवासीहि सद्धिं सकलसियामरट्ठ-  
वासीनं धम्मं दैससि, अमतरसं पायेसि ।” \*

“That Maharattha borders on Siam, and therefore the Bhikkhus and the householders in great number living in Siam-rattha wished to hear (the faith). And the Thera Maha-Dhammarakkhita too with the inhabitants of Siam-rattha preached the law to all living in Siam-rattha, and made them drink the nectar (of the truth).”

And again:—

“महारट्ठं नाम महानगररट्ठं । अधुना हि महारट्ठमेव  
नगरसङ्घेन योजिता महानगररट्ठंति बोद्धवन्ति । सियामरट्ठंतिपि  
वदन्ति आचरिया ।”

*Ibid*, p. 12.

“Maharattha is Mahanagara-rattha. Now the people call the same Maharattha as Mahanagara-rattha adding only the word ‘nagara’ to it. And the teachers call it Siam-rattha too.”

Thus Pannasami, the author of the Sasanavamsa, says that the Maharatta is situated near Siam, and there is no reason for discarding his view. Perhaps the authority of Pannasami cannot be ignored and in this respect only I wish to quote the following remark of Dr. Mabel Bode from

\* The Sasanavamsa, (published from the Pali Text Society), p. 168.

the introduction to the Sasanavamsa edited by him:—

“Among the modern works on Buddhism written by Buddhists is a Pali Text of Burmese authorship entitled Sasanavamsa. The Sasanavamsa (now edited for the first time) has been known for many years to scholars. Prof. Kern in his recent *Manual of Indian Buddhism* speaks of it as “highly important for the ecclesiastical history of Ceylon.”.....Louis de Zoysa.....mentions the Sasanavamsa as “a very interesting historical work.” The author, Pannasami, who dates his book 1223 of the Burmese common era (1861 A.D.), was the tutor of the then reigning king Meng-Dun-Meng, and himself a pupil of the Sangharaja or head of the order, at Mandalay.”

Childers in his Dictionary also takes the country to be Siam, though without any proof.

As the author of the Sasanavamsa says that his Maharattha or Mahanagara-rattha border on Siam, Dr. Mabel Bode guesses it to be Laos.

We should not, therefore, regard the Buddhistic Maharattha in all cases, and particularly in that referred to, to be the Maharastra of the Hindus.

VIDHU SHEKHARA BHATTACHARYA.

*Shantiniketana, Bolpur.*

## A MALABAR ROYAL MARRIAGE

**M**ALABAR, the land of pepper, is a small trip of land lying on the south-western coast of India, between the ghats and the sea. It was in Malabar that the first Christian Missionary, St. Thomas, landed and established a Syrian Christian Church there. Again in 1498 Vasco de Gama first landed on Indian soil at Calicut, the capital of Malabar, and was the guest of the then Zamorin i.e., the ruler of Malabar at that time.

Although Malabar of all other parts of India had been in contact with Western civilisation for many centuries past, it is indeed strange to see how Malabar is unaffected by its powerful and potent

influence. Even to this day Western civilization has not even touched the fringe of real Malabar life. Many of the ancient manners and customs of the people of Malabar are even now what they once were centuries past. The right of descent among the malayalees (the people of Malabar) is very peculiar from that of the rest of the world, in that it is through the female line. The family property is impartable so much so that there are in some families living under the same roof as many as 150 members. Their marriage customs are very peculiar. They have got a sham marriage and a real marriage as will be seen later on. All the above customs



are obtained in the families of the rajas of Malabar also. The rajas of Malabar were at one time feudatories of the Zamorin of Calicut. They were to supply him with men and money whenever wanted and in return for this they were given countries over which they were allowed to hold absolute sway. When the central power got enfeebled they asserted their independence, as has so often happened in the history of the world, and waged internecine war. On the edvent of the British, the country was taken from them and they are now paid a certain sum each, the amount varying according to the status of the raja when the country was wrested from him.



My host the Raja with his nephews.

It was to the palace of such a raja (the Raja of Walwanad, a small interior part of Malabar) that I was invited to attend a sham marriage. I started a day before the marriage being curious to witness the function, which I had not seen before. After a short train journey I had to jolt in a bullock cart a distance of twenty miles and reached

the raja's palace at about 8 P. M. A separate bungalow had been arranged for me and thanks to the raja, my convenience was specially looked to. Preparations were going on on a large but simple scale. All the tenants of the raja, and they are a large number, were present, since if they were absent they would have to incur the dreaded displeasure of the raja. The raja's relatives were also there. But the Nambudiris\* present formed the majority of the guests. Next morning was the marriage day. Three little girls, the grand-nieces of the raja, were to be married. The man eligible to perform the marriage is a neighbouring raja who alone has the right to do it. After supper all the guests retired early since they had to wake up early next morning. After the tiresome journey in a jolting bullock cart it was indeed a pleasure to enjoy a good sound sleep. At about 4 A.M. I was startled from my bed by a series of explosions from petards, which had been fired to announce that the marriage was about to begin. As soon as the noise of the explosion had died away, the beating of drums and the clashing of cymbals followed. Thinking that I shall not be allowed to sleep any further I got up and went out to see what was going on. Formed in two rows were sixteen drummers, eight in a row, busily employed in their trade, while an appreciative and orderly crowd stood listening near by. There were also the raja's old fashioned soldiers in old worn out uniforms and armed with old match-locks. The beating of the drums went on for four hours without interruption. By that time I had my morning tub and coffee. All the other guests had bathed rather earlier and were dressed in neat bordered clothes, having on their foreheads their respective caste-marks.

At 8 A.M. the real ceremonies began. A solemn procession, attended with music, was organised by the ladies of the palace. The ladies held in their hands either a brass dish in which was some cooked rice coloured red, or a half of a cocoa-nut with the kernel, in which a wick soaked in oil burnt; this was to drive away evil spirits. The ladies were taking back the three young brides aged not more than eight years and who

\* The Nambudiris are the original Aryan Brahmins of Malabar.





Ladies waiting to escort the bridegroom,

were now wrapt up in long flowing veils of laced cloth. They could not be seen by strangers; not even by the man who was going to perform the marriage! The procession over, some two more hours were spent in idling away the time and then the guests adjourned for dinner.

Dinner was over by about 11 A.M. A short time after, the beating of drums, the clashing of cymbals, and the blare of trumpets was again heard. A procession escorting the so-called bridegroom was approaching the palace from his residence. The bridegroom was seated in a gaily ornamented palanquin. Before and behind the conveyance were men armed with old and rusty swords and shields, and to put down any disturbance were two policemen who, with their chin in the air, were putting on a grave appearance before the simple country-folk who formed the crowd. I shall give here the kind of dress worn by the bridegroom on the occasion. On his head was a crown of flowers something like the laurels of a Roman victor. In his right hand he held an old rusty sword with a silver hilt. Over his left shoulder was a girdle of rough cloth twisted like a rope. Round his waist were two fine unbleached lace-bordered cloths fresh from the manufacturer's hand, one tied

above the other. His body above the waist was bare. As the procession approached the palace-gates, the crowd sent up three loud shouts announcing the arrival of the bridegroom. A little distance from the gate were two gaily caparisoned elephants standing with their backs to the procession. Between these two the procession had to pass. A little farther on were the ladies of the palace with small lamps and coloured rice in brass dishes, waiting to receive the bridegroom and escort him to the sacred quadrangle where the marriages took place. As the procession approached the ladies fell in line and escorted the bridegroom to the quadrangle, admission being limited to the Nambudiri brahmins and the members of the raja's family. On reaching the quadrangle the bridegroom was seated on a low stool, and his feet were washed by the brother of the brides who alone had the right to do it. After this the bridegroom is seated on a plank with the sword resting on his lap. A Nambudiri priest sits near him and makes him repeat some verses from the Vedas.

We shall now leave the bridegroom chanting the Vedas, and witness another curious spectacle. Three Nambudiri brahmins enter the quadrangle, each carrying in his arm a bundle apparently of clothes. But what





Ladies escorting the bridegroom.

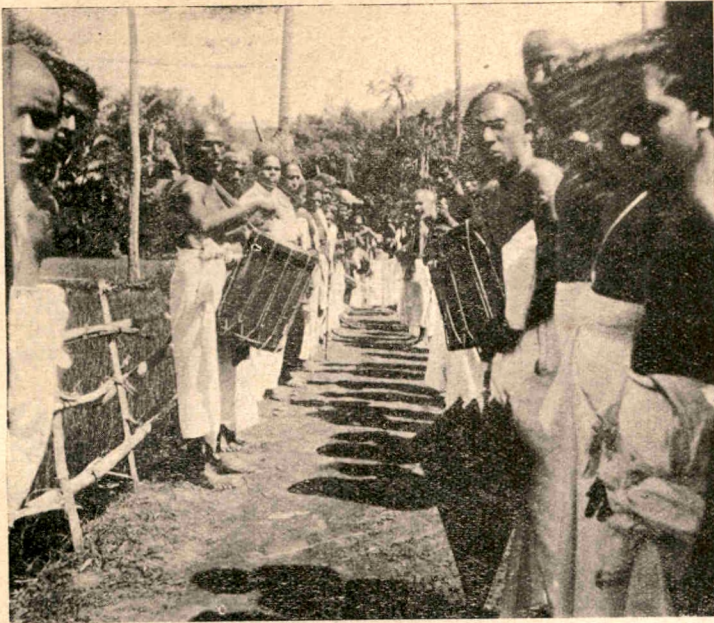
was my surprise when I was told by a cousin of the brides that these bundles were the brides in their *gosha* dress!!! Following them is a lady of the palace carrying in a silver dish three yellow strings each about a cubit long and from the middle of which hung a small flat disc of gold. The Nambudiris with their burden walk thrice round the sacred place and place the burden on the right hand side of the bridegroom, all in a line. Now the distribution of money to the Nambudiris takes place. As each Nambudiri comes forward he is asked to sit on a plank in front of the bridegroom and after repetition of some vedic verses by the latter, the Nambudiri is paid a rupee (1s. 4d.) and he goes away happy and contented. This goes on until all the Nambudiris have been paid. This over, the ceremony, after which alone a woman in Malabar is eligible to bear the responsibilities of motherhood, commences. Technically this is known as the Tali tying ceremony, *i.e.*, the ceremony of tying an yellow string round the neck of the bride. The bridegroom is made to repeat some vedic verses by the priest, and the Tali or the string is tied round the necks of the three girls. Henceforward the duty of the bridegroom ceases. He may if he wishes become the husband of one or other of these girls. But generally that is not the case. When the girls attain maturity the raja or the head of the family calls in some Nambudiri and requests him to be the husband of the girl and if the Nambudiri consents, the Sambhandham or

the real marriage is effected. The union could be broken at any time when either the husband or wife desires it. Another curious fact also should be noted in this connection:—If the girl belongs to a raja's family she could not be taken to her husband's home. The husband visits her at her home and the expenses for her maintenance are met not by the Nambudiri or Brahmin husband, but by the family of the wife. Whereas if a male member of a raja's family were to effect an union he can bring his wife home and meet her expenses from his own purse.

The rules about divorce are the same as above.

Now continuing from where I left:—After the tali tying ceremony the brides are removed in the same manner as they were brought in and there is a lull for about an hour. Then there is music. I heard some really good music from the flute which was being played by a Brahmin musician. I got tired of the music and going to my bungalow, had a good afternoon nap. At about 4 P.M. I woke up; the music was still going on. From 4 to 7 P.M. there is practically nothing. At 7 P.M. the piper comes and screeches out some Indian music through his silver-gilted pipe. This is followed by the Pooja (the worship of the guardian deity of the house). The figure of the goddess Kali is made by means of many coloured rice arranged carefully on the ground, something like the figures drawn on sand. The figure is a huge one and is terrible to look at. After the Pooja the guests have their supper which is followed by some music and after this the guests retire to sleep. On the evening of the second day there is a dance by the Nambudiris. A large circular copper vessel about 4 ft. in diameter, used for the purpose of cooking rice, is inverted, and over this some plantain leaves are spread. Some ten or fifteen Nambudiris seat themselves round the vessel and begin to draw out some monotonous songs beating time on the vessel with their open palms. Now two more Nambudiris make their appearance armed with spoons made





The marriage procession with drummers in front.

of the half of a cocoa-nut shell to which is fixed a polished bamboo handle. They begin to dance round the singers. This curious dancing lasts for about two hours.

At 7-30 P.M. the chief grand feast of the marriage commence. A detail of the feast will I think be interesting. All round the main building of the palace a shed is erected.

Through the shed are spread half a dozen rows of plantain leaves about half a yard apart and just opposite each leaf is a smaller leaf which serves as a seat for the guest. At intervals there are brass lights burning. This feast is one essentially for the Nambudiris; but the inevitable brahmin is there too to take part in it. When the feast begins the Nambudiris begin to call out at their loudest for various kinds of costly dishes which could not be prepared then. They are allowed this privilege only on this night. In former times whenever on such an occasion a Nambudiri asked for any dish however costly, it was imperative that it must be given him. But

now-a-days it is passed off as a fun. At the end of the feast the chief of the Nambudiris begins to roll out the virtues of the raja and finally invoking the help of God blesses the whole assembly. With this the marriage comes to an end. Thus have I described a real Malabar royal marriage which is a rarity and comes only once in the way.

S. KIRSCHZAM.

## CONTEMPORARY THOUGHT AND LIFE

### GREAT BRITAIN.

#### THE POLITICAL SITUATION.

**T**HE present political situation in Great Britain seems more confused and critical than it has been known for a long time past. It is, in fact, one of those situations which, a couple of centuries back, might have readily developed into a civil war. But whatever other advantages or disadvantages free and democratic political institutions may or may not have, this at least must be conceded, that they considerably minimise, even if they may not alto-

In the Presence of  
a Revolution.

gether remove, the chances of armed conflicts within the commonwealth.

All armed conflicts are an appeal to brute-force. The necessity of such an appeal arises only when the moral forces in a community are inoperative in the settlement of rival claims, whether of the different classes or individuals within a State, or of one State and another. Individuals in civilisation do not settle their personal disputes by an appeal to physical force; because they find they have better and more peaceful methods of arbitrament in the judicial administration of the land. Courts of law are adequate organs in every civilised

community for the application of moral force in the determination of private claims. The physical prowess of the State organised in its Police and Army, stands, no doubt, behind the verdict of the judge and the jury, ready to enforce obedience to it; but though constantly present, and always possible of application should the necessity arise, this physical prowess of the State is rarely applied. In fact, the Police and the Army generally lend, not direct physical, but indirect moral support to law and order in the community. It is only when the organs of moral force in a State become effete and inoperative that the actual physical force represented by the Police and the Army has to be directly applied. And then the Police and the Military, not supporting moral force and not being supported by it in return, call up, in their very attempt to preserve or restore order in the community, all the forces of disorder among the people. It is the universal experience of history that a corrupt judiciary, supported by a corrupt Police, and a soulless mercenary soldiery, are a condition-precedent of the outburst of revolutionary violence in every country. The corruptions of the French judiciary under the Bourbons, and, in a somewhat lesser degree, the prostitution of justice by the Star Chamber under the Stuarts, were largely responsible for the French Revolution and the English rebellion respectively. And it is the total extinction of the brood of Jeffreys and Scroggs in England that, more than anything else, accounts for existing social order in these islands, and for the phenomenal regard for law, so characteristic of the British citizen. Society has now pure and adequate organs in the British Isles for the administration of impartial justice between man and man, and the need of private revenge is, thus, almost entirely removed. The State here has also adequate organs for the peaceful settlement of the conflicting interests and claims of the different classes of the community. This is due to Parliamentary Government. Parliamentary rule is essentially a moral rule. It provides everywhere legitimate organs for the application of the will of the people upon the machinery of their administration. It places in the hands of every citizen, enjoying the franchise, an effective instrument for

controlling the policy and directing the action of the State to which he belongs. He may not use the instrument wisely; but the mere fact that he can freely use it, destroys the need of any appeal to physical force for the realisation of political ends. Progress, therefore, is easily achieved without disturbing peace and order.

Indeed, no people are interested in promoting social or political disorder, except, perhaps, the habitually criminal classes who may possibly profit by it. Even the rudimentary enjoyments of life are conditional upon the existence of law and order in the community to which a man belongs. Anarchy, therefore, is always suicidal in every sense of the term. And anarchy is an appeal to brute-force. It is a denial of the supremacy of the moral law, and the validity of every principle of justice and freedom. And Parliamentary institutions remove even the faintest semblance of a plea in favour of any form of anarchical propaganda. Parliamentary rule may not be a model of perfection. It may substitute the tyranny of an individual despot with possibly the greater tyranny of an ignorant but omnipotent majority. But the will of the majority is the only possible outer expression of the collective desires of the community that is available for the control of public affairs. And the franchise, provided it is not conditioned by the accidents of birth or the possession of any property qualifications, places in the hands of every people, all the possible means that they may desire to have for righting their political wrongs or advancing their political interests without an appeal to brute-force. The franchise has not attained its highest perfection as yet in the British Isles. It is confined at present only to the male householder. But it is fairly extended already to destroy every possible fear of any physical contest in the present political life of this country. The problems that face the British nation to-day are essentially of a revolutionary character. The solution of these problems will work out simultaneously a revolution in both the economic and the political life of the people. But it will be a peaceful revolution, worked through the organisation and application of constitutional forces; and will not need, therefore, any appeal to physical force.

\* \* \* \*



And the inwardness of the present situation consists in the fact that it tends not merely to a political and constitutional change, but to a most far-reaching economic revolution, calculated to transform the whole social fabric of the British nation. The campaign against the House of Lords, though apparently an attack on the special political privileges of the aristocracy, is yet, really, a campaign against the predominance of the landed and the capitalist classes in not only the political but also the economic and social life of the nation. The Liberals are leading the fight, but the real strength of the attack comes not from the Liberal ranks, but from those of the Labour-men and the Socialists. It is doubtful, indeed, whether if left entirely to themselves, the Liberal leaders would have taken up the stern and unbending attitude which they have been forced to assume towards the prerogatives of the House of Lords. In this matter, it seems that independent Liberal opinion, as distinguished from that of the extreme Radical wing of the party, is more faithfully represented by Lord Rosebery than by the present official exponents of British Liberals. But while the Liberal leaders, or at least some of them, are clearly fighting for office, the Labour leaders in the House of Commons who represent the growing Socialist sentiment in the country, are clearly fighting for great political and economic principle. Children of the People, they have absolute faith in the People. The judgment of the masses may not always be sound; neither has the wisdom of the classes been always infallible. And sound judgment never comes except through the stern disciplines of serious responsibilities. The masses may when they come to exercise supreme political power in the State, rule through blind instinct and unregulated passions; but the classes have almost everywhere, ruled through equally blind self-interest. The masses are swayed frequently by passion, but passion cools down of itself in a while, and larger, more abiding and rational interests soon get under control the outbursts of temporary frenzy. But selfishness hardens with time, and becomes harder to cure. The frenzy of the French Terrorists spent itself out in a few months, but how long has the world waited to see the abnegation

of autocratic power by the rulers of mankind? If the rulers of men, who originally won their position and their power through essentially moral qualifications or as a reward for signal service to their community, knew how to abdicate their autocratic authority when its exercise was no longer needed for the peace or progress of their people, the world would have known no revolutions, and humanity would have advanced peacefully through slow and orderly processes of revolution, to its ultimate goal. Even now, if the ruling classes here could only gracefully abdicate a power which no longer is or can be exercised to the greatest good of the greatest number, there would be a great saving of national energy. But both the aristocracy and the upper middle class,—the landed and the capitalist section of the community,—have not learnt the supreme art of graceful abdication. Hence the present struggle. The fight is not merely with the House of Lords but with all the associated interests of land and capital,—on behalf of the advancing democracy of the British Isles.

\* \* \* \*

The real conflict, thus, is not between the Commons and the Lords, but between Capitalism *vs.* Socialism and Capitalism. And I use the word Socialism here in a very broad sense of the term. People seem to have strange notions about Socialist politics and Socialist economics. Many people confuse Socialism with Communism. This is, however, not the place nor exactly the occasion to discuss the intrinsic values of the Socialistic philosophy of life. Popular Socialist economics may stand in need of careful scrutiny and searching reconsideration. But the Capitalist economics, essentially of the individualistic type, that has so far dominated the modern civilised world and that is very largely, if not entirely, responsible for the gruesome combination of unlimited wealth with indescribable poverty, more or less in every Western country, but nowhere more, perhaps, than in England,—this economics stands absolutely condemned by experience as the parent of enormous physical misery and moral degradation. And leaving aside the popular exaggerations, both friendly and otherwise, of the Socialist ideal and method, it cannot be denied that

Western civilisation is distinctly moving towards some kind of Socialism. The old individualistic political philosophy of the Manchester School of British Liberalism with its doctrine of laissez-faire and individual competition, is practically discarded to-day in favour of State-Socialism. It is surprising, indeed, how imperceptibly the fundamental principles of Socialism, meaning the nationalisation of industrial life, have worked themselves into the public life of England. At one time, the care of roads, the streets, and bridges, as well as the lighting and cleansing of all public thoroughfares, and the provision of sewers, drains, and "storm-water courses,"—all these were left to individual enterprise, but they are now the sole charge of local governments. Similarly, we have the municipalisation of water-supplies, tramways, ferries, the gas-industry, parks, pleasure-grounds, libraries, museums, baths, and wash-houses. Twenty-two years ago, Mr. Sidney Webb, lecturer on political economy at the City of London College, declared, as instances of advancing socialism in England, that—

Glasgow builds and maintains seven public "common lodging houses"; Liverpool provides science lectures; Manchester builds and stocks an Art Gallery; Birmingham runs schools of design; Leeds creates extensive cattle markets; and Bradford supplies water below cost price. There are nearly one hundred free libraries and reading rooms. The minor services now performed by public bodies, are innumerable. This "municipal socialism" has been rendered possible by the creation of a local debt now reaching over £181,000,000.

Since then, we have had compulsory and free elementary education, the free feeding, and clothing also to a certain extent, of school children, whose parents are unable to provide these for them, and lastly, we have old age pensions. All these are essentially socialistic measures, and are an indication of the current trends and tendencies of the British democracy. "The full significance of the triumph of this democracy," to quote Sidney Webb once again, "is as yet unsuspected by the ordinary politician. The industrial evolution has left the labourer a landless stranger in his own country. The political evolution is rapidly making him its ruler. Samson is feeling for his grip on the pillars".

\* \* \* \*

Indeed, even without any open identification with the Socialist Party or propaganda, the advanced wing of the Socialism and Radicalism. British Liberals has been moving for the last quarter of a century and more, towards what may be called State Socialism. The Radical programme even twenty-two years ago included the principals embodied in the last Budget, which has been the efficient cause of the present political conflict in this country. In 1888, the National Liberal Federation in its Annual Meeting at Birmingham, adopted "the special taxation of urban ground values as the main feature in its domestic programme, notwithstanding that this proposal was characterised by old-fashioned Liberals as sheer confiscation of so much of the landlord's property. The London Liberal and Radical Union which had Mr. John Morley for its President, even proposed that the Country Council should have power to re-build the London slums at the sole charge of the ground landlord." The Radical programme as expounded by the Star newspaper (August 8th, 1888) had, among others, the following specification of objects and means;—

#### (1) REVISION OF TAXATION.

Object:—Complete shifting of burden from the workers of whatever grade, to the recipients of rent and interest, with a view to the ultimate and gradual extinction of the latter class.

Means:—1. Abolition of all customs and excise duties, except those on spirits. 2. Increase of income tax, differentiating in favour of earned as against unearned incomes, and graduating cumulatively by system of successive levels of abatement. 3. Equalisation and increase of death duties and the use of the proceeds as capital, not income. 4. Shifting of local rates and house duty from occupier to owner, any contract to the contrary notwithstanding. 5. Compulsory redemption of existing land tax and re-imposition on all ground rents and increased values. 6. Abolition of fees on licences for employment. 7. Abolition of police-court fees.

#### (2) EDUCATIONAL REFORM.

Object:—To enable all, even the poorest children to obtain not merely some, but the best education they are capable of.

Means:—1. The immediate abolition of all fees in public elementary schools, Board or voluntary, with a corresponding increase in the Government grant. 2. Creation of a Minister for Education, with control over the whole educational system, from the elementary school to the University, and over all educational endowments. 3. Provision of public technical and secondary schools wherever needed, and creation of abundant public secondary scholarships. 4. Continuation in all cases, of elementary education at evening

schools. 5. Registration and inspection of all private educational establishments.

(3) AMENDMENT OF POLITICAL MACHINERY.

Object:—To obtain the most accurate representation and expression of the desires of the majority of the people at every moment.

Means:—1. Reform of registration so as to give a vote, both Parliamentary and Municipal, to every adult. 2. Abolition of any period of residence as a qualification for registration. 3. Bi-annual registration by special public officer. 4. Annual Parliaments. 5. Payment of election expenses, including postage of election addresses and polling cards. 6. Payment of all public representatives, parliamentary, county or municipal. 7. Second ballot. 8. Abolition of painless extinction of the House of Lords.

This was the Radical Programme two and twenty years ago. To a large extent, it was practically a Socialist programme also. In fact, Mr. Sidney Webb presents it in his Fabian Essay, "as a statement of the current Socialist demands for further legislation." But Socialism had hardly been organised in 1888 as a great political force. The advanced Liberals or Radicals represented, then, all the democratic forces in the country. Part of this programme has already been realised. Elementary education has been made free and compulsory. As regards "amendment of political machinery", many of the items in the Radical Programme of 1888 occupy a prominent place in the Liberal Programme to-day. The last Budget, which has been the efficient cause of the present political conflict in this country, embodies, to some extent, the fundamental idea of the "revision of taxation" of the Radical Programme of 1888. And to the extent that it is an attempt to shift the burden of taxation from the workers to the recipients of rents and interests, it is undoubtedly a Socialistic Budget. The Socialists not only here but also on the Continent, have, indeed, openly claimed Mr. Lloyd George's Budget as an instalment towards Socialistic reforms. The fight over the Budget is, thus, really a fight against advancing Socialism. The fight against the House of Lords is really a fight for Socialism. The House of Lords know it. The Capitalists fully recognise it. And land and capital have, therefore, combined to defend their own against the common enemy. This is the real inward meaning of the present political struggle here. And it shows the growing strength of the advancing Democracy of England.

\* \* \* \*

The growth of this new Democracy has been slowly working a complete redistribu-

Redistribution of Political Forces.

tion of political forces and a re-arrangement of political parties in this country. At the final analysis, there are found, almost everywhere, two main currents of social and political forces: one Conservative, the other Progressive; one representing the static and the other the dynamic elements of social life and evolution. In England, the old Tory and the Whig, at one time, represented these two rival forces. Both the old Tory and the old Whig are extinct political specimens to-day. But the rival forces are still present, and are officially represented by the Unionists or Conservatives on the one side, and the Liberals on the other. The Conservative represents the Party of Privilege, the Liberal the Party of Popular Rights. But the Liberal is not the only progressive party in British politics to-day. Indeed, the old party lines have commenced to be materially altered and seem destined before long to be completely obliterated. British politics is passing through a strange transition. A redistribution of political forces is visibly in progress, and one should not be surprised if this redistribution ends with wiping the old Liberal Party altogether out of existence. Before 1832 and for more than fifty years after the passing of the Reform Act, which transferred a good portion of the political power in the country from the hands of the aristocracy to those of the upper middle class, the progressive political and social forces in Great Britain were represented by the British Liberals. The expansion of the franchise by the Act of 1884 brought new political forces to the front by the enfranchisement of the working-classes. And since then, the British working man has been continually advancing in political power and influence every day. And it is the rise of the working-classes, as a dominant political force, which is rapidly bringing about a radical reconstruction of British political life.

\* \* \*

Indeed, the growth of a new democratic party in British politics, represented by the Labour members of the House of Commons, threatens to practically destroy

The New Democracy and the Old Political Parties.

the old and traditional Liberalism altogether. At one time, Liberalism represented the democratic ideal in England. But the new democracy is very inadequately represented by the old and official Liberal Party. In fact, since some time past British Liberalism has been a thing of a somewhat nondescript character. The present official Liberalism as represented by Mr. Asquith and some of his colleagues in the present Ministry, is almost as closely allied to the dominant social and economic order as is the more Moderate Conservatism itself. It will be remembered that not very long ago, Mr. Asquith, Sir Edward Grey, Mr. Haldane, with Lord Rosebery at their head, actually made an abortive attempt to form a new wing of the Liberal Party. Lord Rosebery in spite of his attack on the Budget and his retirement from official connection with Liberal organisations, is still regarded as an old Liberal. He is only sitting on the fence; and though looked upon as a barren political potentiality, at this moment, he may yet come to the front at any time, should there be a redistribution of the Party forces acceptable to him, and a new Liberal Party be formed composed of moderate Liberals and advanced Conservatives. The present Liberal Party, if we exclude the Radicals, is no more Liberal as Liberal was understood in the old days, than the Conservatives themselves. It is really neither Progressive nor Conservative, neither democratic nor aristocratic, but stands undecided between the two. Had the late Lord Randolph Churchill been spared to realise his dreams of a third great political party in England, namely, the Tory Democratic Party, the present official and orthodox Liberalism might find convenient shelter there. But they are at present something like the camp followers of an aristocratic army, flirting by the roadside with democracy. But whether aristocratic or democratic in spirit, it is both individualistic and capitalistic in its principles and policy. In economics, competition is its motto. In politics, laissez-faire is its tradition. But competition, as distinguished from co-operation, and laissez-faire, as distinguished from state-socialism, are both exploded and rejected theories in the democratic economics and politics of our day. In view of it all, the old British Liberalism is more or less of

an anachronism in present-day British politics, and seems destined to pass altogether beyond the range of active and dominating political forces in Great Britain in the not distant future, and there will be, then, once more, only two great political parties in England, the Conservative Capitalist Party and the Progressive Democratic Party, more or less wedded to socialistic principles.

\* \* \* \*

It will, however, be some time before this transformation is completed. And <sup>The Transitional</sup> during this transitional Period, almost every British Ministry that may be formed, whether Liberal or Conservative, will stand more or less in a state of unstable equilibrium. The Labour Party are not yet in a position to form a Cabinet of their own. British society is exceedingly conservative. In some sense, the caste-feeling here is perhaps stronger, even without any rigid system of caste, than it is in India. The very impossibility of getting over caste-barriers in India makes for a less acute caste-sentiment. The British working man occupies a low position in the social scale; and Society, spelt as it is with a capital S, demands a certain high social status in the political leaders of the land. It is notorious that on the retirement of the late Sir William Harcourt from the leadership of the Liberal Party in 1899, some eminent Liberal leaders, whose title to the vacant position was absolutely undisputed, had to be passed over because of their lack of necessary "social qualifications". It will take some time before this caste-feeling is completely banished from British politics. And as long as it lasts, it will be difficult for the British Sovereign to send for a working-man Member of Parliament and ask him to organise his Government. It will be some time, therefore, before the Labour Party are able to form a Cabinet of its own. But in the meantime, their power will increase at every successive election; and occupying an independent position in the House of Commons, they will be able to largely control the policy of whichever of the two old parties may be in office for the time being, and, by this means, they will be able to expand and increase the power and privileges of their own class until they are able to command a majority of their



own in the House, before which every aristocratic sentiment and caste-prejudice will be compelled to give way.

\* \* \* \*

All the political forces in Great Britain, or almost all, are clearly working for the advancement of British Democracy. The Reform Act of 1884 has practically transferred the centre of gravity in British politics from the classes to the masses. The key of every Parliamentary election lies now in the hands of the working men. If only they wish it, they can make and unmake Governments at every election. There are still a few serious disadvantages under which the ordinary working-man-voter labours. These disadvantages work however as much against the middle-class Liberals as against the working classes. In their own interests, the Liberals will have to remove these disadvantages sooner or later. One of these disadvantages is that if a voter changes his place of residence within a certain period of an election, his name does not appear on any voting register. It is a great hardship on poor people whom the exigencies of their work frequently compel to shift their residence from place to place. This grievance will have to be removed whenever any electoral reform is attempted. Another electoral reform that must come before long, is the abolition of what is known as plural voting. At present a man having rateable property in two or more constituencies can, if he has time and opportunity, give his vote for the members of all these constituencies. This system of plural voting gives an undue advantage to the propertied classes over poorer citizens. It is alleged that a good deal of the success of the Conservatives at the recent polls was due entirely to this plural voting. The Liberal Party, in its own interest, is pledged to remove this injustice also. And when, by these reforms, some of the present disadvantages under which the working-man labours are removed, he will hold the springs of political power practically in the hollow of his hands. And then, the two rival political parties in England will no longer be the Liberal and the Conservative, but, under whatever name and form they may appear, these will be the aristocracy, whether of land or commerce on the one side, and the proletariat on the other.

One party practically wedded to capitalism and the other to socialism. The process of this new political transformation has already commenced; how soon or how long it will take to be completed, will be determined by the economic and political movements of the immediate future.

\* \* \* \*

In the meantime whichever of the two old political parties may come into office will not be likely to hold it for long. They will be entirely dependent either upon a very small or a more or less patched-up Majority. Some foreign war might create exceptional conditions, which the Conservatives would not be slow to exploit for their own advancement, and as long as the war-fever last there may be a strong Government at Westminster. But barring this contingency, there does not seem to be much chance of a strong and stable Government in England, in the near future. The Conservatives have, no doubt, wrested a very decent number of seats from their rivals at the last Election; but it would be a mistake to draw any favourable conclusions from these gains. These are absolutely no index to the real feeling and opinion in the country. It is very widely believed that part of these victories has been due to plural voting, and part to the intimidation of the poorer voters by their landlords and employers, who threatened to raise their rents or cut down their establishments in case the Budget was passed. If the present Government continue in office for any decent length of time, it is almost certain that they will take some decided steps to abolish plural voting and preserve the secrecy of the ballot. The result of these reforms will be to transfer a good deal of political power from the upper and the propertied classes to the working classes. The Labour Party will, necessarily, gain more and more influence, even if they may not win more and more seats immediately, and it will simultaneously weaken both the old political Parties.

\* \* \* \*

In the meantime, the present Government will continue in office as long as their friendly relations with the Labour Party and the Irish Nationalists last. Strictly speaking, Mr. Asquith has been left in power by the last

The Present Government

General Election, not because there is a solid and substantial Liberal Majority behind him, but because his opponents have themselves no such Majority at their back. The Liberals in the present House of Commons, number 275, as against 273 Conservatives, the remaining 122 seats being divided between Labour (40) and Irish Nationalists (82). Of the 82 Nationalists, 9 belong to Mr. O'Brien's faction and may perhaps be counted as practically against the Government. But so far as Mr. Asquith's Government is concerned, it is clearly dependent for its life upon the Labour and the Irish votes in the House of Commons. It is kept in power by what may be called a Coalition Majority. Coalition Ministries are not unknown to British history; but a Coalition Ministry is different from a Government composed of the members of one political Party but supported by the combination of more than one Party. A Coalition Cabinet, in the very nature of things, has a strength and solidarity which cannot, by any means, be secured through a mere Coalition Majority. The Government here do not belong to the Majority, and the Majority cannot be therefore confidently commanded much less properly controlled or disciplined by the Government. Mr. Asquith, therefore, stands in the unenviable position of a general who cannot lead, but has to submit to the leading of his own army. No Executive Government can be stable or strong under such circumstances; and it is not at all surprising that Mr. Asquith's Government is really neither. There is no knowing, therefore, when his own supporters will wreck Mr. Asquith's Administration. It will all depend upon his capacity to reconcile the policy of his supporters with his own principles. At one time it seemed that the combination would break up. It was really due to Mr. Asquith's own weakness and inexactitude. It was generally understood that neither he nor any of his

old colleagues would accept or continue in office after the last General Election, if they did not get an assurance that the Veto of the House of Lords would be abolished. In plain language, it meant that unless the King agreed to use his royal prerogative in securing the passage of a Veto Bill through the Upper Chamber, Mr. Asquith or any of his colleagues would not accept office. As soon as the Election was over both the Labour and the Irish members commenced to ask for these guarantees, and when it transpired that the Premier had neither asked for nor received any such guarantees, Mr. Asquith's allies threatened to withdraw their support. The atmosphere has considerably cleared since. Both the Irish and the Labourites are satisfied for the time being. They demanded that the Veto should come first, and it has so come and been already passed through the House of Commons. They demanded that the guarantees shall be asked for as soon as the Veto Resolutions are thrown out or amended beyond recognition by the Upper House. Mr. Asquith has definitely promised to accede to this also. The Irish have unanimously resolved to vote for last year's Budget, in spite of their opposition to some of its provisions which they think are prejudicial to Irish interests. All these have considerably cleared up the situation; and the apprehensions of an immediate dissolution of Parliament have been largely removed. The future lies, it seems, now entirely in the hands of the King. And it is not unlikely that the fate of the present Parliament will be decided even before these lines are printed.\*

*London.*

E. WILLIS.

---

\* Since the writing of this article the sudden death of King Edward VII, has brought a lull in the British Politics and with the accession of King George V, there may be some sort of fresh development, which we shall watch with keen interest.—*Ed., M. R*

## THE CRY OF THE TRANSVAAL

## I

Athwart the main to the shores of Ind came the long drawn cry.  
 'Mother, not distance nor clime moves our faith in thee ;  
 Thy sons and thy daughters through the cycle of births,  
 Through the valley of death thy beacon lights us from afar,  
 Thy name dwells on our lips in life as in death.

## 2

Not lust of conquest, nor greed of land  
 Lured us from thy lap, but the desire  
 To ease thy burden and to bear our own,  
 Unforgetting thee and thine and the heritage of our race,  
 Following the flag that floats and turns e'er to the sun.

## 3

O England, thou Mother of Liberty, freest of the free,  
 Be these thy sons and the fellows of thy sons—  
 Men in whom the divine sleeps and the brute springs to life,  
 Who profess the Christ and outrage the Son of Man,  
 And seek the pigment of the skin in the image of God.

## 4

For in the name of the law and justice divine  
 They have sought to brand us with the mark of Cain,  
 Ranking us with the thief, and the outlaw, and the fallen ;  
 And holding us lower than the lowest, and viler than the vilest,  
 And all for the crime of the colour that is brown and not blanche.

## 5

We are a handful among a host, unsheltered,  
 Unheard, seeking the justice that is not.  
 But we spring from a race that stands for the Brahman among the nations ;  
 And we have learned from thee to suffer but not to be shamed,  
 To be patient but not degraded, to be resolute and to die.

## 6

What if they have put on us the convict's garb,  
 Condemned us to convict labour and the convict's food !  
 What if they have exposed us in fetters in the sight of men !  
 Our souls are unfettered and our spirits are free.  
 We have not shamed thee, for theirs the shame.

## 7

Give us of thy soul-power to suffer and yield not ;  
 Lay on us thy healing hand, give us balm of thy grace  
 That to the end we sustain the good fight  
 Uncomplaining, unconquered—the fight of the dauntless soul  
 Against the flouts and contumely of an arrogant race.

## 8

Behold, our sufferings shall be the mantle of thy glory ;  
 The union of our handful the union of the race ;  
 The chastening of our flesh shall bring the brotherhood of man ;  
 Our ordeal the forerunner of the peace of the earth  
 When thou shalt hold the lamp of love in the æons to be !

N. GUPTA.

## "PROLONGATION OF LIFE"

**R**ECORDS exist of cases where men have lived very long lives.

Kentegeru, the founder of the Cathedral of Glasgow, died at the age of 185 on January 5th, 1600. The Hungarian Records of the 18th century contain cases of death at ages between 147 and 172 years. M. Chemin gives a list and a short account of the lives of 26 centenarians. Even at the present time there are some who have passed their hundredth year. What is it then that gives these men such long lives? Are these examples of cases where the allotted span of life has been overstepped? Or is it that the allotted span of life is much longer than what is commonly imagined? And that few of us reach even half the distance to the goal? In other words do we die of natural death, or is our death a matter of mere accident? Or induced by causes that can be controlled? In religious phraseology, or the language of doubt is there something like inevitable fate dragging us to our doom; is there a fixed law that all men should die at a certain age? Is there a God who said "Let man live to such and such an age, and man cannot overstep the boundary" just as He said 'let there be light, and there was light', 'let there be fowls, and there were fowls', 'let there be man, and there was man', 'let there be death, and there was Death'?

We can thus see, that a number of inconvenient, though natural and highly important questions crop up by just considering a few cases of such longevity. The questions are inconvenient, as they overhaul the whole subject of the descent of man, as to his natural or supernatural origin, as to whether there was a special fiat of the Almighty, 'Let there be man, and there was man', or whether man as he exists to-day is simply a development from previous forms of life, a descendant of some anthropoid ape, a monkey having no tail, who in its turn was a descendant of some other less developed form.

Then there is the question of the allotted span of life. What is the limit assigned, are there differences of views on the subject; above all is there any necessity for an allotted span of life, if death itself in the case of men or other organisms is inevitable? These questions will be taken up more in detail later on, when considering the views of a number of scientific men.

One thing, however, is certain, that two of the great evils of life are disease and old age. Death is the final end of all, and we shall first take up death and consider it in relation to different forms of life. To begin with some of the lowest microscopic forms, which will necessitate a short study of the process of fermentation. Newman in his book on "Bacteria" defines fermentation as a process consisting in the breaking down of complex bodies like sugar into simpler ones like alcohol or carbonic acid. Pasteur first experimentally demonstrated that fermentations were chemical alterations in matter excited by the presence of small organisms very common in the neighbourhood of man. Examples of fermentation are very common, the curdling of milk, the conversion of sugar into vinegar, the souring of fruits and so forth; the rotting of meat and numerous other phenomena of similar nature are due to the activity of minute living germs belonging either to the vegetable or animal world, low in the scale of life, but performing their own special functions, susceptible to circumstance and environment. Some of these forms are extremely simple, some looking like small dots called micrococci, some like small rods called bacilli; and a number of other forms, almost all of them belonging to different species with variations in length, form, size, spore or no spore, flagellum or no flagellum in methods of growth, reproduction and activity, with many other points of interest.

Of these a few will be taken for consideration, *e.g.*, the *Bacillus Acidi Lactici*;



rods about 2 n. long and 4 n. wide occurring singly or chains converting 1 molecule of sugar into 2 molecules of lactic acid.  $C_6H_{12}O_6 = 2C_3H_6O_3$ .

These bacilli are responsible for the souring of milk. Of the 4 solid constituents of milk, *viz.*, milk sugar, fat, proteids and mineral matter, the milk sugar is the factor chiefly attacked by this organism, and converted into lactic acid; the presence of a number of organisms belonging to other species being responsible for other simultaneous changes like the digestion of casein. It has been found that the lactic bacilli cannot proceed further in their activity after a certain amount of sugar has been converted into lactic acid. This is not due to the fact that there is no more sugar present in the milk to be converted, or that the temperature is not favourable, but it is due to the fact that the product of their own activity, *viz.*, the lactic acid produced, stands in their way, and produces this torpidity; for if the lactic acid produced be partly neutralised by the addition of an alkali like  $CaCO_3$ , the process proceeds again. Nor is this only true in the case of the lactic bacilli alone. In almost all cases of fermentation, the process comes to a dead stop after a certain amount of the product of that special fermentation has accumulated. Such is the case with the bacillus of Butyric acid, the yeast that produces alcohol, the *Mycoderma Acete* that produces vinegar, and where also fermentation ceases when 14 p. c. of acid is present in the liquid subjected to the fermentation.

M. G. Bertrand who has examined carefully the microbe which produces fermentation in sorbose (sugar extracted from fruit of the service tree) says that this fermentation too ceases, under the influences of the secretion of microbes, and that the microbes undergo natural death at a time when the medium is far from exhausted of the nutritive material. It appears that a kind of auto or self-intoxication is produced. Death or sleep then in the case of these organisms is caused by a product of their own activity. Most of these organisms responsible for fermentation are plants very low in the scale of life, having no chlorophyll, but obtaining their supply by breaking up different forms of carbohydrates. "The chlorophyll is the green matter that

decomposes  $CO_2$  in the presence of sunlight and supplies the plant with its carbon, sugar, starch, etc."

In the case of these bacteria or simple chlorophyll-free plants the causation of death by poisons they themselves produce is an ascertained fact, and does not admit of any doubt; it is now further stated that there is also an auto-intoxication in the higher plants and a few facts require to be mentioned in this connection.

"A. De Condolle, having paid special attention to the subject, came to the conclusion that trees do not die of old age, that in the real sense of the term there is no natural end to their existence" "Natural death can be postponed if the plant be prevented from seeding. Professor De Vries, universally accepted authority on botany, has prolonged the life of the *œnotheras* he cultivates, by cutting the flowers before fertilisation." "The grass of lawns is usually mowed before it begins to flower, so as to prevent the ripening of seeds and the death of the plant. When this is done, the grass remains continually green, and its life lasts for several years." All the botanists say that the life of animals is usually short, because they are exhausted by their extensive production of seed. By preventing this ripening of seed, the life of many annual plants may be preserved and the plants changed to biennials or perennials.

Professor Metchnikoff after considering a number of facts about plants of similar character to those mentioned above says—

"We may ask then, if the natural death of higher plants cannot be explained more simply as the result of the poisons produced in their metabolism or process of reproduction. There is nothing improbable in the supposition that some of the poisons may develop when the seeds are ripening."

Passing then from the contemplation of death in the vegetable world to the animal kingdom we will first try to seek an answer to a question suggested before, "Is death a necessity in animals?"

In some cases it is natural, *e.g.*, where the genitive organs are not large enough and the larvæ come out tearing the tissues of the mother, *e.g.*, in the case of *Pilidium*, or *Deplogaster*. Our friends who have read the poet Sadi will remember that he

compares an ungrateful child to a scorpion that kills its mother in the act of being born. Whether it is true in this special case or not, I am not aware of; but instance exists where this is so, and the birth of the new-born implies the death of the mother. In some cases death becomes inevitable because there is no digestive organ as in the case of *Pleuro-Tracha Haffkine* or the *Moustrilla*. In both these cases the death of the animals concerned, is caused on account of a certain defect in organism or a disharmony. This is well to remember, for though in the vertebrates having a backbone, well developed organs of digestion exist and cause a relatively long life, there are certain disharmonies which are responsible for their extinction.

Having considered a few cases where defective organism makes death a necessity, the next to consider is the case where no death appears to take place.

"Biologists have found from observation of members of the lowest grade of animal life, such as the Infusorians or other Protozoa that they reproduce by simple division, and in a very short time multiply to an astonishing extent. Generation succeeds generation with the utmost rapidity and without the intervention of death; no single corpse appears in the swarming masses of animalculæ. These and other facts have led Weissmann and others to deduce an immortality of the unicellular organism and the theory of the immortality of the unicellular organism is now generally accepted. However there are animals higher in the scale of life to which natural death does not come, some worms, *e.g.*, the *Amelids*. The death is due not to decay of vitality, but to some catastrophe. Naegali, a well-known German Botanist, says that natural death does not occur in nature. Scientific proof exists, that our bodies contain immortal elements, eggs or spermatozoa. Coming now to the case of man and the higher animals, and comparing their life-periods, one finds that mammals are shorter lived than birds or lower vertebrates, *e.g.*, fish can live to hundreds of years. Turtles have a very long life, centuries. Reptiles as a class are able to reach great ages. Horses, sheep, cattle, dogs have short lives. Mice, rats, guinea pigs also have short existences. What is the cause of this

difference in longevity? There have been many attempts made to find it out. Buffon long ago stated his opinion that the total duration of life bore some definite relation to the length of the period of growth. On examination it is found that this does not lead very far, as the definite relation gives a variable figure in considering different species or animals. Supposing the period of the life of a horse is six times the period of its growth, it is found that in the case of another animal the number has a different value. Again there is a difficulty connected with what is supposed to be the period of growth.

Weissmann, in his famous essay on the duration of life, says that animals which reproduce rapidly generally have a relatively brief duration of life, *e.g.*, mice, rats etc., but this is not universally true, as in the case of parrots and ducks. Moustalet in an essay on the longevity of vertebrates comes to the conclusion that diet was the chief factor. For the most part herbivorous animals live longer than carnivorous animals. Elephants and parrots are long lived. But this also is not satisfactory as owls and eagles and ravens though carnivorous live to a great age.

We must, therefore, seek elsewhere for the real factors that control duration of life. Metchnikoff finds the cause of the difference in the longevities of different animals to lie in an organ, which is not equally developed in different classes of animals, and performs functions not of equal importance. And this organ is the large intestine. In fish the large intestine is the least important part of the digestive tube. In batrachia (toads, frogs etc.) it has begun to assume some importance; in several reptiles it is still larger; in the case of the lower vertebrates it is much more developed. Here it performs no functions of digestion; it is a mere reservoir for the waste matter in the food. It takes no share in the digestion, as that is the function of the stomach and the small intestine. Hence it is that waste matter accumulates for long periods in the large intestine, and thus becomes a nidus for microbes which produce fermentations and putrefaction harmful to the organism. The longer the waste matter remains there, the greater is the harm produced. In the case of sheep it has been stated by Stohlmann and Weiske

that it is a week until the remains of a particular meal have left the body of the animal. In the case of the horse Ellenberger and Hofmeister have shown that food remains in the alimentary canal for nearly 4 days. It remains in the stomach and small intestine only 24 hours but about 3 times as long in the large intestine. This is not so in the case of birds, in which there is no stagnation during the passage of the food through the digestive canal. Although the opened body of a herbivorous mammal such as a rabbit gives off a strong smell of putrefaction, the body of a raven with the digestive tube exposed has no unpleasant smell. The absence of putrefaction in the intestine is probably the reason of the great longevity of such birds as parrots, ravens and their allies. The intestinal flora is an extremely important factor in the causation of senility.

Hence it becomes clearer that the comparative periods of life are due to a difference in constitution, and in the presence or absence and the relative development of a large intestine. Some of the products of the intestinal flora are undoubtedly toxic—such as the Benzol derivatives, Phenol-Ammonium and other salts, Butyric acid and products of albuminous putrefaction. It is familiar that digestive disturbance is frequently associated with the discharges of  $H_2S$ , and putrid excreta, and there is no doubt that the microbes of putrefaction are the cause of these symptoms.

It may be advanced that the waste matter cannot pass from the large intestine backwards into the system, and that the toxic products cannot thus take part in the circulation, but the walls of the large intestine are so delicate, that even the production of a little sound there will produce a lesion, and allow of the ingress of the microbes and their products. That these toxins are responsible for the decay of the body and the production of old age by cumulation can be well illustrated by mentioning an experiment. Dr. Zeiger has shown that a milligram of adrenaline mixed with 5 gms. of normal salt solution injected into the brain of cats produces a soporific acid. About a minute after the injection the animal appears to be plunged into deep sleep which lasts from 30–50 minutes. Adrenaline is a waste product of

the human body. Sleep then is a result of auto-intoxication where the products of fatigue "the leneomaines" have accumulated in the brain, and are slowly done away with during sleep. This brings up in touch with the auto-intoxication mentioned before in the case of bacteria and some of the higher plants during seeding time. The resemblance between sleep and death also suggests that the intoxication goes so far that there is no revival.

Weichardt, who has carried out a number of investigations on fatigue and its products, supposed that it would be possible to obtain a material that would prevent fatigue and its consequences—as an ante-toxin is formed in the body when such toxins are introduced in smaller quantities and the serum might be used to neutralise any such toxins in other animals.

The causes suggest then their own remedy. To be able to live long it is necessary to keep down the intestinal flora as much as possible: and to keep it as clear as possible, so that there may be less putrefaction going on in the large intestine. A fact necessary to know in this connection is this, that microbes flourish where they have plenty of food, if the quantity of food is little, there is at once a struggle for existence and survival of the fittest. This fact is taken advantage of in the preparation of pure cultures of different microbes. Under certain conditions it is impossible for certain species to show all their vitality. Those very conditions are favourable to some other species and then if the pabulum is limited, the struggle for existence ends in the survival of the fittest. It is thus that many of the pathogenic varieties of microbes are annihilated or reduced in the sewage. The quantity of food-material is then an important factor in determining the number of germs in the intestines.

As the material for these germs is composed of waste matter from the organism, to keep down the quantity of these germs it is necessary to reduce the waste products by taking only so much food as is required by the body for healthy living. The proper mastication of food is a matter of the greatest importance. All the food that is taken in the body is not used up. Some of it is waste matter which is not required by the body, and which the digestive processes

of the body have not power to break up. Then there is some of it which though it can be reduced and made useful for the body is not digested, partly because it is not presented in a condition in which it can be acted upon and assimilated by the digestive process. It is a well-known fact to students of chemistry that an action becomes much more rapid if the reacting substances get many points of contact. Whether it be a crystal that you are trying to dissolve in some liquid, or a chemical action resulting upon the mixture of two substances, it is well-known that the finer the substance, the sooner does the reaction take place. If the crystal is not powdered it takes a longer time to dissolve, the speed of reaction is dependent then on the number of points of contact. The actions going on during digestion are also of chemical nature due in most cases to an action of Euzymes or unorganised ferments, Ptyalin, Trypsin, Rennin etc. Here also if the ferment gets more points of contact, the action will be more rapid. If all the portions of the food cannot come in contact with the ferments by being too big or not sufficiently reduced, they will be excreted as waste matter, for it is clearly evident that food cannot be passed through the microscopic blood-vessels and capillaries until it has been made soluble or reduced to such a form that it can be carried by the blood-vessels to supply sustenance where it is required. Hence the value of mastication; the mouth is the powdering or reducing mill, corresponding to the mortar in a chemical laboratory which reduces the time of chemical action, ensures many points of contact, and an action going all over, with no waste, provided the other acting substance is sufficient for the purpose.

It would have been as well to give a short account of the process and physiology of digestion, as this is a matter of the greatest importance, but time does not allow it. Louis Carnard an Italian noble whose constitution was wrecked at the age of 40 on account of extravagances and too great an indulgence in the pleasures of the table managed to live afterwards to the age of 100 by reforming his diet, which consisted of 12 oz. of solid water, and 14 oz. of wine. As to the latter modern science has proved that it is injurious to health. One point in

support of which has already been mentioned, that it produces intoxication, and is thus necessarily a poison.

In M. Chemin's list of centurians there are 26 distinguished by their frugal life. Most of them did not drink wine and many of them limited themselves to bread, milk and vegetables. The question then of the proper amount of food, and its thorough mastication is an extremely important one. Again it has been found that men who lead very violent lives, undergo violent exercise, or tire their heart too much, come to an early grave. The lives of wrestlers are never too long. The heart is tired sooner by straining it too much at a time. Violent exercise then is to be avoided as much as possible. As soon as one reaches the stage of panting, the limit has been reached. The excess of food taken causes undue strain on the heart. The excess of material reduced to a form that can be assimilated by the body passes through the lymph. This tries to reduce it as much as possible. There is a certain limit to this, after which putrefaction sets in and may lead to very serious consequences. The proper amount of food taken then relieves the heart of undue strain, and serves to prolong life—it reduces the waste matter, and limits thus the number and species of germs that produce putrefaction in the large intestine, it sets up a competition amongst the germs by giving them less pabulum and so reduces the quantity of toxic matter produced. In course of this it has also been mentioned that fatigue is also another cause of bringing death nearer. Some experiments will be given later on to demonstrate its effects practically.

The scheme of digestion may be shortly represented thus: The organ, the ferment and functions, the mouth, the saliva, shortly stated, change starch into sugar. Through the pharynx and the œsophagus it goes into the stomach where there are the gastric glands where it comes in contact with the gastric juice. A spiral motion is here imparted to the stomach and this stage of digestion may be likened to churning the food. The juice has a sour acid taste, contains ferments, pepsin and rennin, HCl and mineral salts. The pepsin with the help of the acid converts proteids into soluble forms. Some of them are converted into



peptones. It may be interesting to mention here that the cholera vibrio is killed here if the gastric juice is acid enough, without passing into the intestines, where it would produce disturbances, and cause cholera symptoms. The rennin clots any milky stuff. Both the proteids and peptones are now dissolved and can be filtered into the blood through the membranous wall separating the blood from the stomach's content. The walls of the fat are also dissolved by the gastric juice and it goes in the form of tiny globules. The food now has a thick greyish appearance called "chyme." The chyme passes into the small intestine. In the first portion of the intestine or the duodenum are two ducts containing bile from the liver, and pancreatic juice from the pancreas. In the second portion, the food is taken up by the innumerable villi or hair-like processes, which carry it to the blood. The waste matter goes into the large intestine. Blood that has taken nourishment from the stomach and the small intestine is carried to the liver, which exudes the bile. This removes many injurious matters from the blood, which will be harmful to the body. The fat is emulsified here and converted into a soapy substance called chyle ready to be taken by the blood. Then it goes to the tiny vessels called lacteals, further purified, joined by the lymph and sent on its circulation. We thus see how complicated is this operation. All the labour bestowed is wasted away if the matter half digested is to be thrown out. Deep breathing is also necessary to remove waste matter from the lungs and to supply enough oxygen to consume the impurities whilst circulating. Coming back to the methods proposed for reducing the intestinal flora and their products, antiseptics have been tried, though without any result—only thymol is said to give a good result, without harming the organ. Metchnikoff has proposed the cultivation of the lactic bacilli in the intestines, as it prevents putrefaction, and kills many of the germs on account of the acid medium it produces. He adduces many points in this connection. Some animal products such as milk or vegetables rich in sugar, become acid spontaneously and can be preserved. Meat and even vegetables sometimes

undergo a different kind of fermentation, specially butyric fermentation, and then become extremely poisonous. But sour milk, because of the lactic acid in it, can impede the putrefaction of meat. In some places meat is so preserved. As lactic fermentation serves so well to arrest putrefaction in general, why should it not be used for the same purpose within the digestive tube. Putrefaction is arrested in presence of sugar—if the sugar is undergoing lactic fermentation. Neutralise the lactic acid, and the putrefaction proceeds. Dr. Kertter of New York injected directly into the small intestine of a number of dogs, quantities of different microbes. The lactic bacilli notably lessened the intestinal putrefaction. Dr. Cohendy experimented upon himself and found that the introduction of the lactic ferment into the intestine definitely arrests putrefaction. Dr. Pochon also found the same experimenting on himself. M. Grigoroff, a Bulgarian student, has been surprised by the number of centenarians found in Bulgaria, where Yahourth, a kind of sour milk, is the staple food.

M. Simnic, an engineer in the Caucasus, writes of an old woman still living in the village of Slea—of age supposed to be 180 years, who never touched alcohol and whose chief food is barley-bread and butter-milk.

Hence the use of butter-milk or the pure bacillus is recommended by Pro. Metchnikoff and he has himself taken it for 8 years. Prolongation of life is also helped by avoidance of fatigue, which in many cases is cured by rubbing or massage, which causes a quicker motion of the lymph and assuages fatigue. Time does not allow to go further. Hygiene, sufficient sleep which is the period of restoration, avoidance of fatigue, proper food, avoidance of infectious diseases, specially syphilis, hygienic living, perfect cleanliness of the skin, avoidance of too much exertion and of worries and cares together with the keeping down of the intestinal putrefaction (according to Metchnikoff by the introduction of lactic bacilli as sour milk or pure culture) and care of other organs are then calculated to ensure long life.

LAKSHMI CHAND, M. A., B. SC.

## THE STONES OF VARENDRA

## I

NO authentic history of Bengal can be complete without an account of the Stones of Varendra. They are interesting and instructive archives of the past, to which the student must turn for reliable information regarding the development of manners and customs, of arts and industries, and of the strange vicissitudes which shaped and controlled their destiny.

The only account of these stones has, however, been hitherto confined to the stray archæological reports, scarcely accessible to the general reader, and never intended to be exhaustive or systematic in their character. Kumar Sarat Kumar Ray, M.A. of Digha-patiya has, therefore, to be congratulated upon his successful efforts to organise and lead a research-party to discover, analyse and publish the stories of these stones, which lie hidden "unhonored and unsung."

The name of Varendra, like that of Rarh, is well-known to the People of Bengal. It is applied to the tract of country that lies to the north of the Ganges, between the Mahananda on the west, and the Karatoya on the east, intersected by the streams of the Tangan, Punarbhava, Atreyi, Jabuna and other channels, all of which flow, more or less in a southerly direction, through an undulated surface of redish hard soil, above the level of the alluvial deposits, locally called *Bhar* (low lands filled up with silt) to distinguish it from *Barrin* (a corrupted form of Varendra).

As a metropolitan division of the ancient province of Paundravardhana (found by the Chinese Pilgrim Hiuen Tsang in the seventh century as a land of wealth and wisdom) Varendra played an important part in history; and constituted one of the five kingdoms of the Gaurian Empire when the Moslem invaders succeeded in penetrating Eastern India. It now extends over the greater part of the Rajshahi division, and abounds in numerous stone relics of

buildings and images, with which the people sought to embellish their towns and cities in the days of yore. The story of Varendra is, therefore, the story of forgotten grandeur of a nation that now lies low in a state of intellectual dotage. Like the rest of India, it suffers no doubt in the estimation of the world; but it does so, more through our ignorance of the achievements of the people of Varendra in the past, than through the absence or insignificance of such achievements. One achievement indeed has of late been touched upon by Mr. Havell to show that the art of Eastern Asia, so justly appreciated for its taste and culture, originated with Dhiman, a contemporary of King Deva Pala, who belonged to the land of Varendra. As a fountain-head of that art-inspiration, which gave a tongue to every stone or metal that came to be touched by the artist, Varendra deserves to be properly investigated and studied.

As there are no hills in Varendra, its stone-relics are ascribed by the illiterate villagers (mostly Mahomedan) to the divine architect Visvakarma, who is believed to have brought them with the help of genii to complete his fabulous feats of engineering in the course of a single night! The smallest fragment, still lying unheeded under the village-trees or in the adjoining fields, are, therefore, looked upon with genuine awe by the people, who can be hardly persuaded, for love or money, to touch them, much less to carry them away. One would sooner burst into tears (as they often do) than lend a helping hand in digging out a buried lintel of a temple that once stood on his land as a monument of national prowess.

Whatever might have been the actual cause of the demolition of these ancient buildings and images, this superstition appears, at any rate, to have contributed in a manner to the preservation of their relics, which are usually found on high mounds, by the side of spacious old tarks,

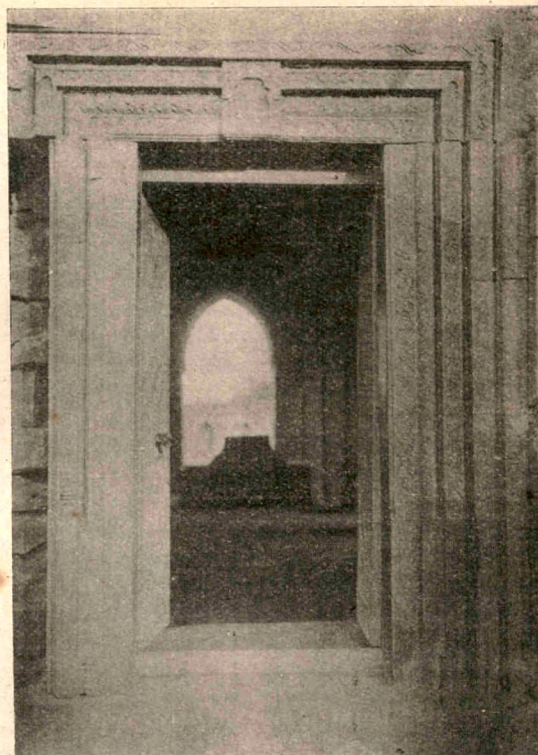


some of which still preserve their original names, although their history is for ever lost in complete oblivion.

These relics, belonging to buildings or images, are generally of sandstone or basalt, evidently brought down from the Himalayas and the eastern ranges of the Vindhya, along the courses of the principal rivers. The building-relics are either plain or carved; and the carving, in some cases, is of a type, which may fairly testify to the advanced culture and taste of the civilised man. Some are, indeed, capable of giving points to the well-known achievements of art, for which the human race feels so justly proud. The image-relics are decorative, votive or devotional; and they belong to all sects, that sprang up with distinct tenets only to merge themselves into one another to constitute what is popularly called *Hinduism* in our day. The local collections of some of these treasures of the past, at Bogra, Rajshahi and Malda, will show at a glance what a rich store of materials still lies unexplored by the people, who habitually deplore the paucity of materials for a history of their country; or lend, in their lifeless leisure hours of indolent credulity, a willing ear to every grand-mother's tale, regarding the past unsettled state of the land of their birth.

Iconoclasm of the Moslem is conveniently held responsible for the destruction of all fine monuments of ancient art. But here, as elsewhere, a broad generalisation appears to have swept away the necessity of examining the details in a strictly judicial frame of mind. Avarice, born of a natural greed for hidden treasure, imagined to lie buried in the walls of temples or under the pedestals of images, may better account for the enormous labour and cost, without which the work of destruction could not have been effected. Mere iconoclasm could not display the method, which one may easily find in these acts of alleged madness. Another explanation is found in the fact that the Moslem invaders, eager to build their mosques and mausoleums, in a befitting style, intuitively utilised all existing materials, which they had no motive or compulsion to spare. The gate of the great Adina Mosque at Pandua, in Malda, is thus the gate of a temple, with the trace of a defaced image in the niche of its

lintel, which the devout builder, if a mere iconoclast, would not have spared or carefully preserved to decorate his place of worship.



THE GATE OF THE ADINA MOSQUE.

One must, therefore, look for the relics of pre-Moslem art not only in their stray fragments scattered about the country, but also in the ruins of all places of ancient Moslem occupation, as well as in the tanks into which some of them, not necessary or convenient for mosques, appear to have been thrown. Recent re-excavations of old tanks have brought to light many interesting relics of this class.

The localities in Varendra, where relics abound, are, no doubt, those which lie along the courses of the principal rivers. But as most of the ancient inscriptions, hitherto discovered in Bengal, have been found in the land of Varendra, their find-spots should receive the first attention of the student. They have hardly been properly or adequately explored; and all we know at present about them are their texts

and translations, without even an ordinary account of the ruins amidst which they were discovered.

As the bank of the Ganges was early clothed with special sanctity, the Aryan immigrants might have instinctively followed the course of the holy river in their migration towards the east. But the erratic course, which the great river loved to follow, will offer small inducement to search for any relics of those days where the bank does not appear to have retained its ancient soil. The fitful encroachments of the Ganges might have induced the Pilgrim Fathers to prefer ultimately the banks of the minor rivers, which they had no difficulty in cloathing with similar, if not equal, sanctity. The Karatoya, on the extreme east of Varendra, was thus one of the sacred rivers of India before the great Epic of the Mahabharata came to be compiled. We have hardly any relics of that heroic age; but here, as elsewhere in India, really ancient sites have not yet been adequately found out or excavated to demonstrate the negative assertion, so persistently repeated, that we have nothing to boast of, till we come to the age of Asoka, in the line of constructions in stone. The celebrated pillars of Asoka and the monuments at Sanchi and other places usually attributed to the age of that

illustrious Emperor of ancient India, would however speak in favour of a pre-existing stone-mason's art. An independent evolution or an imitation of foreign models started for the first time in the Asokan age, could not have suddenly achieved the excellence, which they admittedly disclose.

Varendra is replete with the memories of Buddha and of Asoka. Buddha is said to have visited this land and "turned his Wheel of Law" at a place, which was discovered and marked with one of the stupas of Asoka. A similar tradition relates to the murder of a brother of Asoka in this country. Some of the Jaina saints, Buddhist monks of the Mahayana School, and reputed preachers of the faith in Eastern Asia and the Indian Archipelago, are said to have belonged to this land of ancient wisdom. It would, therefore, be highly interesting to search for the relics connected with their memory. But it is chiefly as a centre of Tantrika activity that Varendra deserves to be specially explored, to discover the images and manuscripts, which alone are capable of explaining the various stages in the development of that mystic faith, which are now only dimly seen, or, more frequently, vaguely imagined, to suit the theories, which the students of Indian history are so eager to advance.

A. K. MAITRA.

## SHIPS AND BOATS IN OLD INDIAN ARTS

(WITH A HISTORY OF THE HINDU COLONISATION OF JAVA).

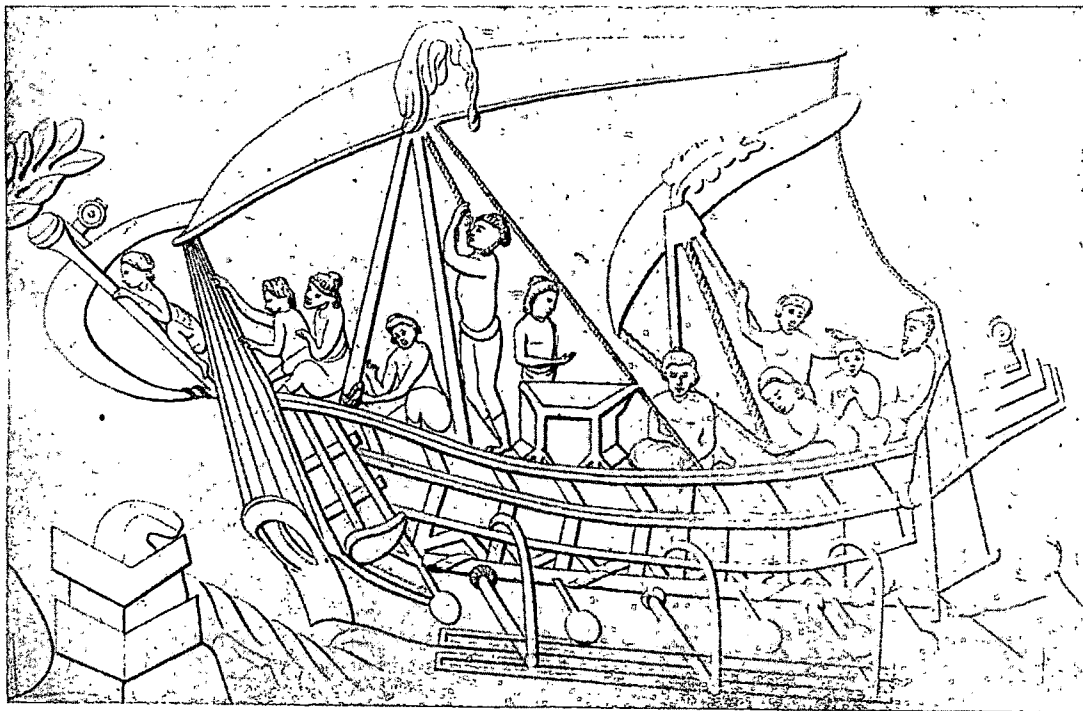
### II.

I shall now present a very important and interesting series of representations of ships which are found not in India but far away from her, among the magnificent sculptures of the temple of Borobudur in Java, where Indian art reached its highest expression amid the Indian environment and civilization transplanted there.

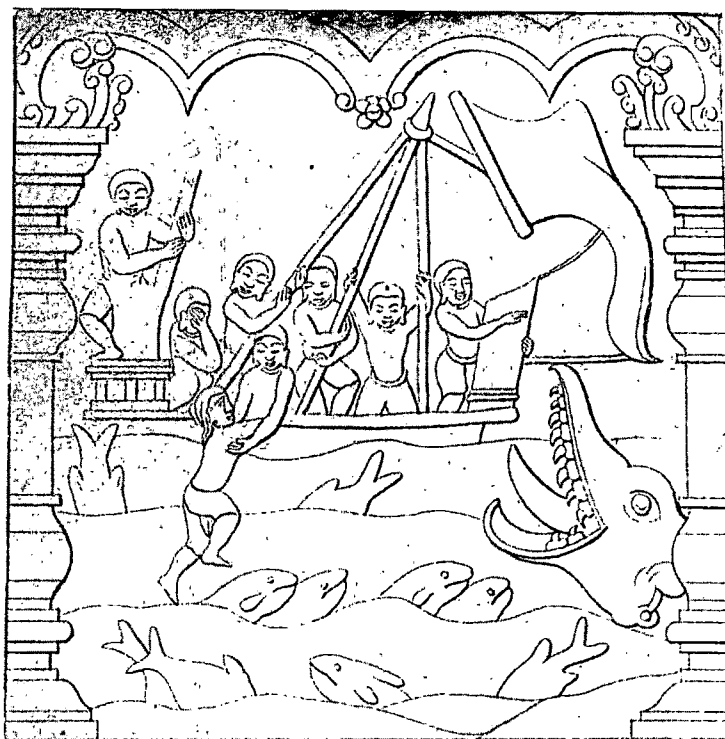
The Hindu Colonisation of Java may rightly be regarded as one of the most glorious of our national achievements and stands out as the central fact in the history

of Indian maritime activity in the eastern waters. The story of this colonial activity and expansion of India is one of the most inspiring, but unhappily most forgotten, chapters of Indian history. The first impulse to this building up of a *Greater India* beyond the Bay of Bengal came from the obscure kingdom of Kalinga, whose early history nobody knows or cares to know. As far back as the 75th year of the Christian era a band of Hindu navigators sailed from Kalinga and instead of plying within the usual limits of the Bay of Bengal boldly ventured out into the open limitless expanse of the Indian Ocean and arrived at the





In sight of the promised land : Indian adventurers sailing out to colonise Java—  
No. 1 (Reproduced from the Sculptures of Borobudur).



In sight of the promised land : Indian adventurers sailing out to colonise Java—  
No. 2 (Reproduced from the Sculptures of Borobudur).

island of Java. There the adventurous navigators planted a colony, built towns and cities and developed a trade with the mother country which existed for centuries. The history of this Hindu Colonisation of Java is thus briefly put by Elphinstone:—"The histories of Java give a distinct account of a numerous body of Hindu from Clinga (Calinga) who landed on this island, civilised the inhabitants and who fixed the date of their arrival by establishing the era still subsisting, the first year of which fell in the 75th year after Christ. The truth of this narrative is proved beyond doubt by the numerous and magnificent Hindu remains that still exist in Java and by the fact that though the common language is Malay, the sacred language, that of historical and political compositions and of most inscriptions, is a dialect of Sanskrit. The early date is almost as decisively proved by the Journal of the Chinese pilgrim in the end of the 4th century who found Java entirely peopled by Hindus, and who sailed from the Ganges to Ceylon, from Ceylon to Java and from Java to China in ships manned by crews professing the Brahmanical religion."\* That Kalinga had a large share in the colonisation of Java and the adjacent islands is hinted at not only in the native chronicles of Java but is also accepted as truth by many competent scholars. Crawford (A.D. 1820) held that all Hindu influence in Java came from Kalinga on north-east Madras. Fergusson† also observes:—"The splendid remains at Amravati show that from the mouths of the Krishna and Godavari the Buddhists of North and North-west India colonised Pegu, Cambodia and eventually the island of Java." Tavernier‡ in A.D. 1666 remarked that "Masulipatam is the only place in the Bay of Bengal from which vessels sailed eastwards for Bengal, Arrakan, Pegu, Siam, Sumatra, Cochin China, and the Manillas and west to Hormuz, Mokha and Madagascar." Inscriptions also bear out the correctness of the connexion between the Kalinga-coast and Java which Java legends have preserved. || Besides, as Dr. Bhandarkar

has pointed out\* in his article on 'The Eastern Passage of the Sakas', certain inscriptions also show a Magadhi element which may have reached Java from Sumatra and Sumatra from the coast either of Bengal or Orissa. Thus the Hindu settlement of Sumatra was almost entirely from the east coast of India and that Bengal, Orissa and Masulipatam had a large share in colonising both Java and Cambodia, there cannot be any doubt.

There is however another legend preserved in the native chronicles of Java which transfers the credit of its colonisation from Kalinga on the eastern coast to Gujarat on the west. According to this legend, a great and powerful prince from Gujarat named Aji Saka made his descent on the island about A.D. 75 but was soon compelled to withdraw in consequence of a pestilence or some other calamity. This story was perhaps invented only to show the connexion of the ancient royal dynasty of Java with the Saka Kings of Northern India. The Javanese Chronicles however record, besides this abortive attempt, another more successful attempt† at colonisation made again from the west coast of India about A.D. 603 when a ruler from Gujarat forewarned of the coming destruction of his kingdom, started his son with five thousand followers, among whom were cultivators, artisans, warriors, physicians and writers, in six large and a hundred small vessels for Java and after some difficulty they got to the western coast and built there the town of Mendang Kumulan. The son soon sent for more men to his father who despatched a reinforcement of 2000 including carvers in stone and brass. An extensive commerce sprang up with Gujarat and other countries and the foundations were laid of temples that were afterwards known as Prambanam and Borobudur, the grandest specimens of Buddhist art in the whole of Asia. These legendary facts are probably connected with some central event in a process which continued for at least half a century before and after the beginning of the seventh century, a process of Saka migration that was stimulated by the then condition of Northern India, and was almost a sequence

\* History of India, Cowell's Edition, p. 185.

† Indian Architecture, p. 103.

‡ Ball's Translation, I, 174.

|| Indian Antiquary, V, 314; VI, 356.

\* Journal of Bombay Branch of R. A. S. XVII.

† History of Java, by Sir Stamford Raffles, Vol. II, pp. 82 ff.

of the final collapse of the Saka power at the beginning of the fifth century when the Saka kingdom of Surashthra or Kathiawar was conquered by Chandra Gupta II,\* and Brahmanism supplanted Buddhism as the dominant state religion in India. Then "the Buddhist art-traditions went with the Saka immigrants into Java where they reached their highest expression in the magnificent sculpture of Borobudur."† There were however other forces at work which conspired to bring about a general movement among Northern Indians. The defeat of the white Huns by Sassanians and Turks between A.D. 550 and 600 intercepted their retreat northwards; secondly, there were the conquests of Pravakarabardhana, the father of Sri Harsha of Magadha who defeated the king of Gandhara, the Hunas, the king of Sindh, Gurjjaras, the Latas and the king of Malava; and thirdly, there followed close upon them the further defeats inflicted by Sri-Harsha himself about twenty years later (A.D. 610-642), so that there would be quite swarms of refugees at the prosperity of Java. If we add to these the following further events which all took place during the second half of the seventh century, *viz.*, the advance of the Turks from the north and of the Arabs both by the sea (A.D. 637) and through Persia‡ (A.D. 650-660) the conquering progress|| of Chinese army from Magadha to Bamian in A.D. 645-650, the overthrow (A.D. 642) of the Buddhist Saharais by their usurping Brahmanist Minister Chach and his persecution of the Jats, we have a concatenation of circumstances which sufficiently explains the

\* See V. A. Smith's *Early History of India*, pp. 186, 187.

† *Indian Sculpture and Painting*, by E. B. Havell, p. 113.

‡ In 637 A.D. raiders attacked Thana from Oman and Bhroach and Sindh from Bahrein. (Reinand's *Memoire Sur L' Inde*, 170, 176).

|| The Chinese Emperor sent an ambassador Ouang-h-wuentse to Sri-Harsha who on his arrival found he was dead (A.D. 642) and his place usurped by a minister that drove him off. The envoy retired to Tibet and with help from Tibet and Nepal he returned, defeated the usurper and pursued him to the Gandhara river. The passage was forced, the army captured, the king, queen and their sons were led prisoners to China and 580 cities surrendered, the magistrates proclaimed the victory in the temple of the ancients and the Emperor raised the rank of the triumphant ambassador.

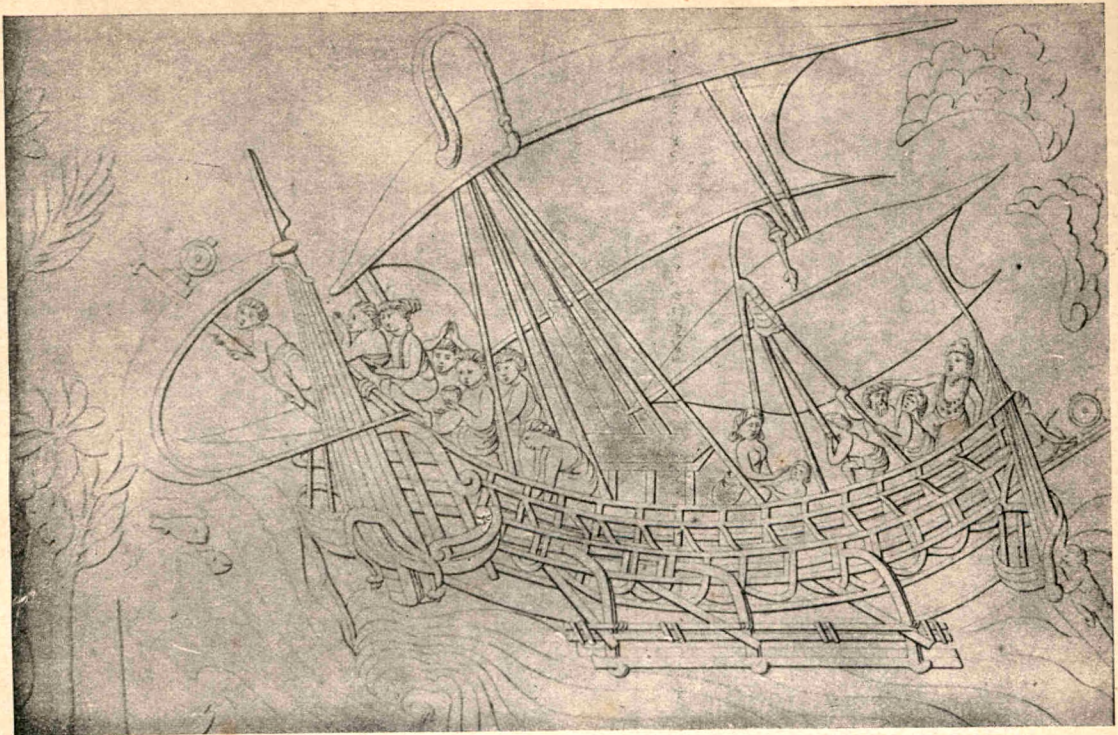
resulting movement, fairly constant, of Northern Indians southwards from the ports of Sindh and Gujarat—a movement though caused by fear would be strengthened by the tidings of the Javan prosperity reaching the leaders. For the same enterprise and ambition that led Alexander to put to sea from the mouths of the Indus, Trajan from the mouth of the Tigris and Mahmud of Ghazni from Somnath, must also have driven the Saka, Huna and Gurjjara chiefs to lead their men south to the land of rubies and gold.\*

The triumph of Indian maritime activity and shipping which is thus exemplified in the history of the Hindu colonisation of Java could not fail to fire the imagination of Indo-Javanese artists, who laboured hard with the sculptor's chisel to story it on stone and give it a visual representation, that might live and inspire for ever. Most of the sculptures herein reproduced show in splendid relief ships in full sail and scenes recalling some of the earlier events in the history of the colonisation. Of one of them Mr. Havell† thus speaks in appreciation:—"The ship, magnificent in design and movement is a masterpiece in itself. It tells more plainly than words the perils which the prince of Gujarat and his companions encountered on the long and difficult voyage from the west coast of India. But these are over now. The sailors are hastening to furl the sails and bring the ship to anchor." There are other ships which appear to be sailing tempest-tossed on the ocean, fully trying the pluck and dexterity of the oarsmen, sailors and pilots, who, however, in their movements and looks impress us with the idea that they are quite equal to the occasion. These sculptured types of a sixth or seventh century Indian ship—and it is the characteristic of Indian art to represent conventional forms or types rather than individual things—carry our mind back to the beginning of the fifth century A.D. when a similar vessel

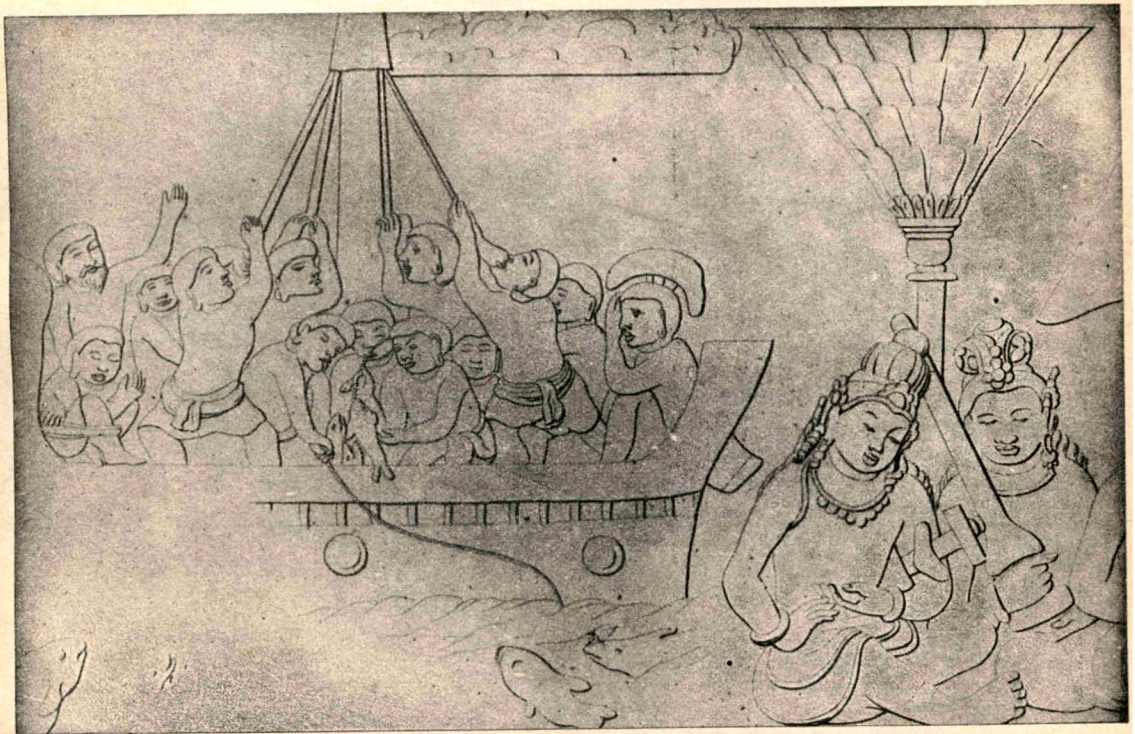
\* The Western Indian element in the civilisation of Java was also strengthened by a late Bengal and Kalinga layer of fugitives from the Tibetan conquest of Bengal in the 8th century and during the ninth and later centuries by bands of Buddhists withdrawing from a land where their religion was no longer honoured.

† E. B. Havell's *Indian Sculptures and Painting*, p. 124.



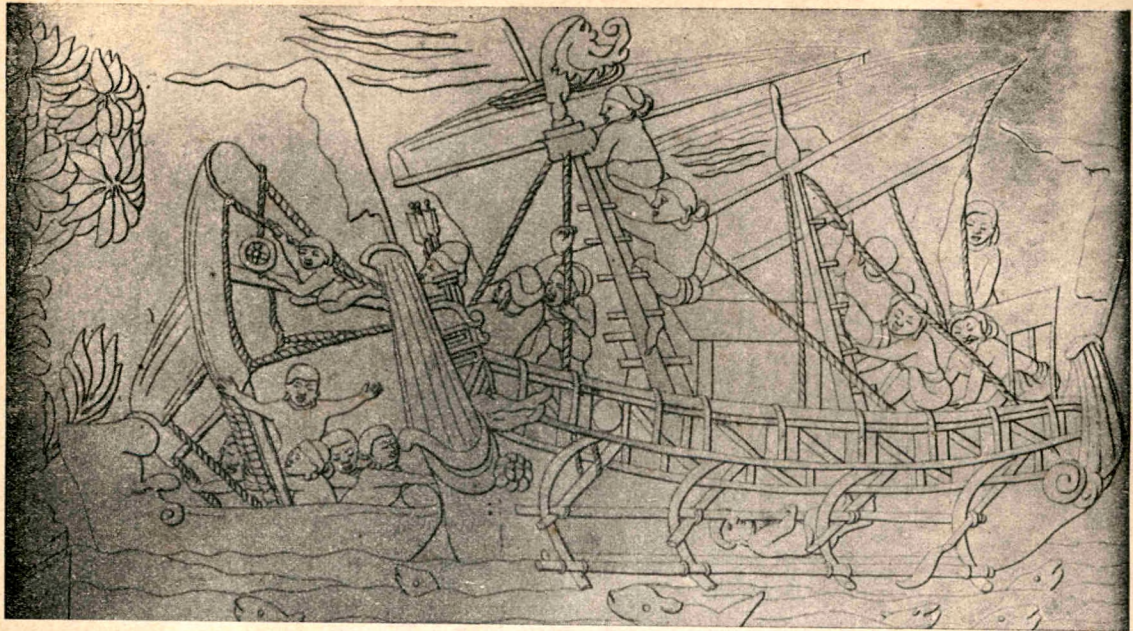


In sight of the promised land : Indian adventurers sailing out to colonise Java  
No. 3 (Reproduced from the Sculptures of Borobudur).

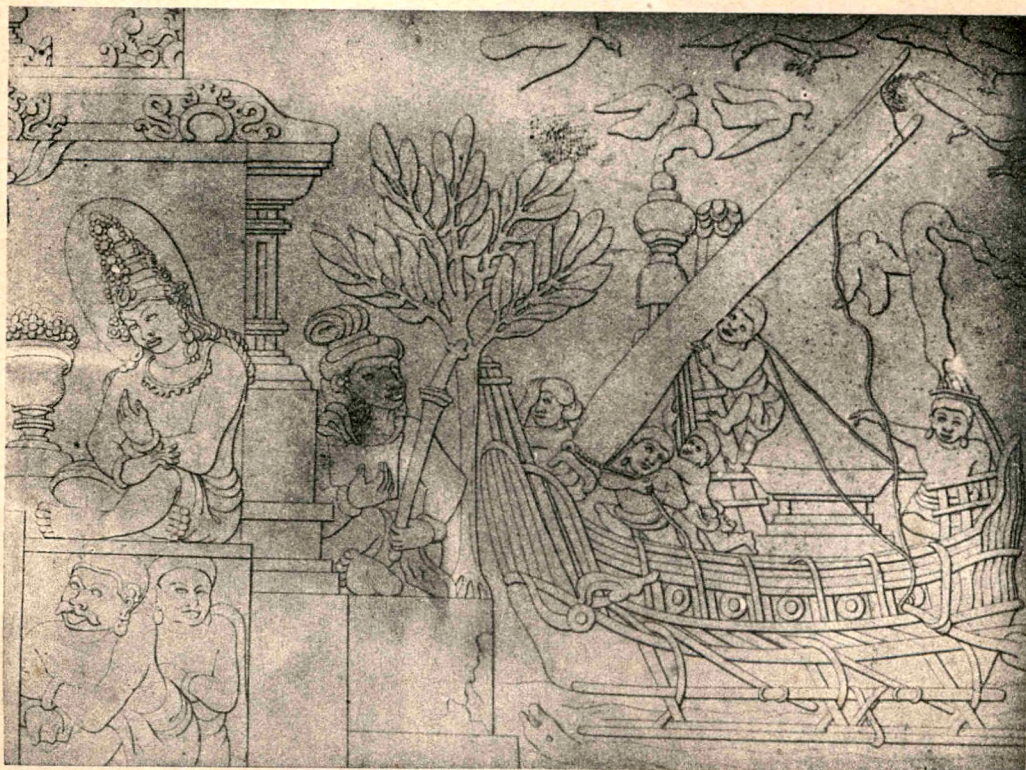


In sight of the promised land : Indian adventurers sailing out to colonise Java—  
No. 4 (Reproduced from the Sculptures of Borobudur).





In sight of the promised land : Indian adventurers sailing out to colonise Java—  
No. 5 (Reproduced from the Sculptures of Borobudur).



In sight of the promised land : Indian adventurers sailing out to colonise Java—  
No. 6 (Reproduced from the Sculptures of Borobudur).



also touched the shores of Java after a more than three month's continuous sail from Ceylon with 200 passengers on board including the famous Chinese pilgrim Fa-Hien. It is noteworthy that "astern of the great ship was a smaller one as a provision in case of the larger vessel being injured or wrecked during the voyage."\*

The form of these ships closely resembles that of a catamaran and somewhat answers to the following description of some Indian ships given by Nicolo Conti in the earlier part of the fifteenth century :—"The natives of India build some ships *larger than ours*, capable of containing 2000 butts, and with five sails and as many masts. The lower part is constructed with triple planks, in order to withstand the force of the tempests to which they are much exposed. But some ships are so built in compartments that should one part be shattered, the other portion remaining entire may accomplish the voyage."†

\* Beal, *Buddhist Records*, Vol. II, p. 269.

† *India in the fifteenth century*, in the *Hakluyt Society publications*, II, p. 27.

Finally, in the Philadelphia Museum there is a most interesting exhibit of the model of one of these Hindu-Javanese ships, an 'outrigger-ship', with the following notes :—

"Length 60 ft. Breadth 15 ft....."

"*Method of construction* :—A cage-work of timber above a great log answering for a keel; the hold of the vessel being formed by planking inside the timbers; and the whole being so top-heavy as to make the outrigger essential for safety.

"Reproduced from the frieze of the great Buddhist temple at Borobudur, Java, which dates probably from the 7th century A.D. About 600 A.D. there was a great migration from Guzarat in ancient India near the mouths of the Indus to the island of Java due perhaps to the devastation of Upper India by Scythian tribes and to the drying up of the country."

RADHA KUMUD MUKERJI,

(National Council of Education, Bengal).

## AN ENGLISHMAN'S IMPRESSIONS OF A HINDU MARRIAGE CEREMONY

TRAVEL-books compiled by curious 'globe-trotters' often contain more or less carefully written accounts of the wedding ceremonies of alien lands. The marriage ceremonial common to millions of our fellow subjects in India is described in almost every collection of tourist impressions I have seen, and they arouse but a languid interest in a peculiar, long-drawn out ritual, meaningless to a Western, and conducted in a language unknown to the observer. Hence their superficiality to a foreigner, for even the dramatic action is lost upon the witness, inasmuch as the symbolism is not known to him. Recently the opportunity offered itself to the present writer, (resident in a Lancashire cotton centre) to witness a marriage ceremony conducted in accordance with the ancient Vedic rites, and also, for

the greater part, in the English tongue. To say that the writer was amazed is merely to confess that his vocabulary is not competent to express the feelings which possessed him during the whole time the ceremony lasted.

The officiant was no other than Lajpat Rai, a man who is honoured by every British democrat, who knows what he is doing for the cause of the people of India. The translation of the service was also his word and each guest was supplied with a type-written copy which proved Mr. Lajpat Rai to be a scholar as well as a good patriot.

If any of our little company had any doubts as to the 'orthodoxy' and good taste of the prayers originating from the 'heathen' land which costs us so much for missionaries, they were soon dispelled.

In ethical concept, in unrestrained, whole-hearted reverence to the highest object of all human worship, and in poetical feeling, the prayers were strangely reminiscent to we Britishers of the splendid passages in the Book of Job, which is, itself, the finest contribution to the Jewish scriptures. I will endeavour to set down in order the impressions produced in the mind of an ordinary Englishman of the trading class, who is a theological sceptic, and who stands by the materialist rather than with the idealist when confronted with the great problems of existence and destiny. First, let me say, how foreign to us is the atmosphere which surrounded the old poets, mystics, and religious teachers of Hindostan.

The attitude assumed by them to the Universe about them is quite impossible to the hustling, hard, matter-of-fact, dollar hunting Briton of to-day, just as it was to his brutal, piratical ancestors, who ravaged, bullied, plundered, and slew in order to build up an empire on which "the sun never sets." Our religious teachers batter themselves into pretended attitudes, but they sit ill with them and with us. We have no religion worthy of the name; we have vested interests instead. We invented steam-engines and borrowed religion. India did the reverse; and as I followed the noble cadences of the Vedic prayers it was with a note of dubious inquiry whether we had been blessed or cursed. For, whilst India has succeeded in her quest, we have merely managed to enthrone Mammon—all our pretences notwithstanding. Perhaps differences of climate account for differences in outlook, and certainly we have always had to contend with unfriendly Nature—or starve. Still that offers no excuse for our colossal hypocrisy. It was with feelings akin to awe that one remembered that this Sacrament, this solemn obligation to the Supreme Being and to each other, had cemented millions of marriages right back to the dawning of the human story. The historic sense induced was almost overwhelming. India, ages ago, managed to evolve for herself a method of response to the deepest instincts of the human mind which has survived the changes of almost countless centuries. Innumerable conquests, the imposition of strange faiths, and religious observances by

alien invaders, and the consequent degradation of the primitive faith, have not succeeded in overlaying the soul of the Vedic religion. On the contrary, it seems destined to again possess the heart of the Hindu peoples.

What constitutes the difference between a civilized (so-called) and a 'barbarian' race? This marriage service suggested the question. If civilization is connoted by steam-engines and 'barbarism' by the Jewish scriptures and the Vedic Hymns then surely one may be pardoned for questioning the generally accepted opinion as to the "blessings of civilization."

It was somewhat humiliating for an Englishman to realize that whilst his ancestors were living in promiscuous intercourse, dwelling in caves, subsisting on roots, berries and raw flesh, but one step removed from the beasts of the field, the ancestors of the Bridegroom and his Indian friends were celebrating the union of man and woman by chanting these self-same prayers, which for ethical content, grandeur of conception, and perfect expression of the sublimest thought, have never been approached by any race since, except by one other 'barbarian' race, also resident in the magic East. Mr. Lajpat Rai's exposition of the symbolism involved, rendered impressive the one portion of the ceremony which might be expected to jar upon the minds of earth-bound Westerners. I refer to the use made of the vase containing the sacred emblem—fire, with added incense and the pouring on of the *ghi*—with the fourfold circle described by the bridal pair. More than all else, this brought home to one the sense of the vast antiquity of the Indian marriage-service. Fire, emblem of the eternal source of all life, genial warmth and fruitfulness, of constancy, and of purification. Full of meaning also was the incense, which fulfilled the double function of "a sweet savour", which the Jews tell us once caused an angry God to relent, and a deodorizer which chases away the noxious vapours which spell disease. This portion of the marriage-service whilst strange to us—for we were told we were witnessing a ceremony conducted for the first time in England—was full of meaning. It told us of a people long past the primitive beginnings, who deliberately separated themselves from the merely fleshy and

sensual, and, by contemplation and rapt waiting upon the Unseen Presence, addressed themselves to the task of winning purity of heart and life; who sought even in those dim far off times to consecrate the act of union between husband and wife by associating with the union, the thought of the Infinite One; who asked for Divine Guidance, for minds illumined by truth and the inspiration of Deity, at a time when the rest of mankind revelled in orgies of bestiality which proclaimed them to be not "a little lower than the angels" but a little higher than the beasts.

Moncure Conway had taught me to think with respect of the ancient wisdom, the Sagas and the wise utterances of Manu, years before I witnessed this ceremony. Now I wonder how long it will be before the Arya Samaj to which my friend the bridegroom belongs, initiates a movement to

enlighten the darkness of benighted, hypocritical England.

It is sincerely to be hoped that as Indian industrial civilization develops she will not so far forget her ancient glory as to suffer a borrowed faith inferior to her own to be imposed upon her from without, but will seek to make known to an ignorant western world the supreme achievement of the ancient Aryan seers from whom we may learn much and the knowledge of whom would certainly do something to lessen the insane fratricidal strife common to every 'Christian' nation, and to promote the great international brotherhood which will know neither race, country, nor colour and for which the whole world,—sick, sore, and bleeding—waits.\*

\* For particulars about this marriage see Notes.—*Ed., M. R.*

## THE ANCIENT ABBEY OF AJANTA

### IV

#### THE THEORY OF GREEK INFLUENCE ON INDIAN ART.

India is at present the target of a great many very depressing theories, coming from a great many different quarters. We are told by the doctors that a belief in Nirvana is a symptom of Dyspepsia, by ethnologists that the possession of the higher faculties is not to be claimed by dwellers in the tropics, by historians that empires were never built by brown races, and so on, and so forth. Amongst these partisan shafts, aimed in the name of candour and truth, none perhaps has been more profoundly discouraging to the Indian people than the theory that even their ancient national art was chiefly based upon loans from foreign sources, "cleverly disguised in native trappings." India is not at present in a condition to treat such views with the light-hearted amusement which is all that they probably deserve. She has too great need, for the moment, of the vision of herself and her own world, as they really are. She needs to behold the organic processes of her own past history, the constructive forces that have flowed through all her being, and from time to time reached nations outside her own boundaries, with gifts of her giving. When she has once seen herself thus,—not as something small and mean and secondary, but—as a dynamic centre of thought and faith and civilisation, originating within herself fountains of inspiration for all the peoples of the world, it will be impossible for her to fall back again into inertness and unproductiveness. When

she realises, not in bombastic words, but in detail added to detail, and shining point to shining point, how great and vital has been her past, there can be but one result. She will turn her about to create a future that shall be worthy of it. These facts must be the excuse for further pursuing what will seem to some a very ignoble argument.

So far from the sculpture of Indian Buddhism having been derived from the West, it is my belief that it was the spontaneous creation of India and the Indian Buddhist mind, itself; that Magadha, the modern Behar, was its source and prime centre; and that from this point it radiated in every direction, along with the ideal which it illustrated, to exercise an influence whose extent as yet is hardly guessed. That the order of nature was not reversed, in the particular case of Gandhara and Indian art, that the child did not confer life upon its mother, or the remote province determine the nation that had borne it, it is the special object of this study to show. Prof. Grünwedel is acknowledged amongst scholars as the authoritative exponent of the opposite point of view. His book "Buddhist Art in India" is a precious mine of material bearing on the subject. It appears to me, however, that it would have been impossible for him to have used his material as he has done, had he ever had the opportunity of travelling in the eastern part of India, and realising the marvellous fertility and energy of the religious sequence which crowded itself into the centuries between the life-time of Buddha, and the building of Boro Budor in Java. Buddhism is only the blossom of the Indian genius organised. At each step of its own road,



it forces a new development upon the faith of the laity, and as the Hindu out-branching can often be dated, we have sure means of knowing the preceding character of Buddhism. It is when the Buddhism of Behar is turning to the thought of the Mother of the Universe, when Hinduism in Bengal is dwelling on the Many-armed, that the Guzerati kings of Java erect monasteries and patronise sculpture in which Prajnaparamita is the consort of the Adi-Buddha. This priority of Magadha is, to my own mind, the only possible explanation of the Indian historical development as a whole. In that development, Gandhara, and the relations of the art of Gandhara to the art of the mother church, is only an incident. The importance of that incident, however, to the subsequent Christian art of Europe, is, I begin to suspect, supreme.

NOTHING is clearer at Ajanta, than the existence of two separate and almost divergent ways of treating the Buddha. One of these we see, in the Buddha of the Shrines, which represents the moment of the First Sermon at Benares. Buddha is seated on his throne, and devas are flying into the halo behind his head. On the predella below his seat, are the symbolic animals, and in their midst the Wheel of the Law. The dress of the Master is the Indian chudder of fine white muslin. And in some form or other there is always a suggestion of the lotus in the throne, although it may take the form of folds of drapery. In all these respects we have a very distinct approach to the type of Buddha which is fixed in our minds as representative of Sarnath and also of Sanchi. The face here is characterised by a much greater masculinity than that of Sarnath,—whose ostentatious technical perfection shows it to be a late example of the style,—but there are all the same elements in the composition as a whole, the flying devas, the wheel, the lotus, and the halo; and the dress is of the same fine and barely visible order. In Number Fifteen, especially, a greatly heightened beauty is obtained by the fact that the halo is detached from the head of the figure, thus producing a shadow, which gives an air of life and freedom to the statue. This is only one out of many signs that the type is not rigidly fixed, but is to be seen at Ajanta as at Sanchi or Sarnath itself, playing round a general symbolistic convention. This Buddha is integral to Caves Seven, Eleven, Fifteen, Sixteen, and Seventeen, at any rate, and about the fact that these caves precede Cave Nineteen in



SARNATH BUDDHA.

date, there can be no doubt. A similar type of Buddha is also integral to the series of Caves numbered Six to One, but since it is probable that these were excavated after Seventeen, we dare not base upon them any argument which might depend upon their being anterior to Nineteen. Therefore, we shall here rely upon the Sarnath Buddha as found during the evolution of the type, in Caves Eleven to Seventeen only.

With Cave Nineteen we come suddenly upon a new type. Here the Buddha on the great dagoba is standing in what is now commonly known as the teaching attitude; though in truth the monks and their students who used the viharas, probably thought of





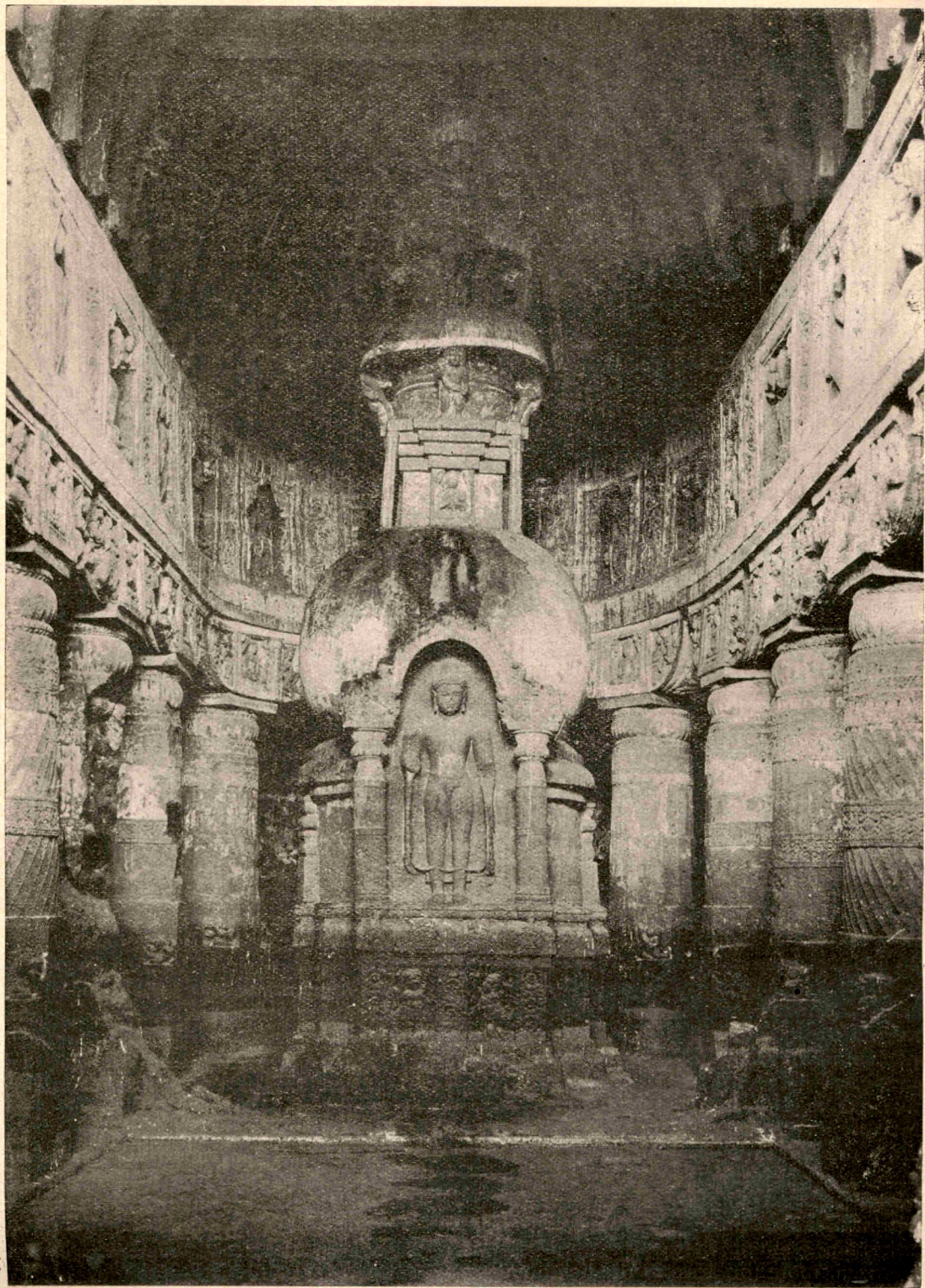
BUDDHA OF THE SHRINE—AJANTA.

the attitude of the First Sermon as that of the teaching Buddha. Be this as it may, this standing Buddha of the dagoba is clothed in a choga over and above his muslin underclothing. And this choga is not unlike the garment also to be found on the gold coins of Kanishka. It is in truth a yellow robe, and not merely the yellow cloth, of the Buddhist monk. It is in any case a clear and indubitable sign of the intercourse between Ajanta and the colder regions of North-western India and marks the influence of the latter at this particular moment, upon the Buddhist symbolism of Central India. This influence is borne out in many ways by subordinate evidence, into which we need not enter at present. The point now is, Had India already owed the idea of the Sarnath Buddha itself to this same stream of North-west influence on her arts?

Ordinarily speaking, we are accustomed to take for granted that an artistic style has arisen more or less in the neighbourhood of the place in which we find it. It

requires no argument to convince us that Velasquez was the product of Spain or Titian of Venice. Even if we had not been informed of this, we should have assumed it. To this rule, however, India has so far been an exception. The synthetic study of her past suffers from the desideratum of having been largely initiated by foreigners. The modern method has been forced upon the country from outside, and it is difficult for outsiders to believe that the same thing has not happened before, that it is not indeed somewhat distinctive of Indian development. The German scholar, Grünwedel, writing on Buddhist art, reiterates his sincere conviction over and over again that India derives her new impulses from foreign sources. Fergusson with the prepossessions of his long work for Indian architecture fresh upon him, finds more difficulty in minimising the purely native elements in Buddhist art, and though not untouched, is yet vastly less impressed by the pre-eminence of Gandhara types, when he comes upon them, than are his successors. And perhaps it is useful to know that neither of these writers is so assured of the negligibility of the indigenous contributions to Buddhistic symbolism as the latest of all, Mr. Vincent Smith, in his *Early History of India*. This is worth mentioning because it may serve to remind us that even in a matter which has seemed so fixed and determined as this of the Gandharan influence on Buddhatypes, we really have to deal rather with a strong and cumulative drift of opinion or prejudice or preconception—as we may choose to call it—than with established facts. Vincent Smith is not better able to form an opinion than Fergusson. Indeed he is less fit in many ways. Yet his opinion is much more fixed. What the one man threw out as a tentative suggestion the other uses as if it were an axiom. Evidently even the best of us is apt to believe as he would wish, or as he has prepared himself to think, and there is a large fraction of predisposition in every robust conviction. Therefore the formidable consensus of opinion which at present exists, on the origin of Buddhist iconography, does not in the least exonerate us from examining carefully the grounds of that opinion. On the contrary, it rather





DAGOBA OF CAVE NINETEEN.

challenges us to do so. Of the three famous names cited, it is precisely that of the man who knew his India best which is also that of him who attaches least importance to foreign influences in Buddhist art. And it is the man who knows least of Indian art at first hand, and is presumably most influenced by popular opinion, who delivers it over most cheerfully to a foreign origin, and the assumption of native inadequacy and incompetence.

There are two different theories about foreign influence on the Indian art of the Buddhist period. One is that from the beginning India had owed almost everything artistic to external forces. The Asokan pillars were Persepolitan, the winged animals were Assyrian, the very lotuses and plant-forms were West-Asian. The school which thus almost holds that India has no originality in matters of art, leans its own weight, for the sources of her Buddhistic inspiration, on the existence in Bactria, ever since the time of Alexander, of Greek artisan-colonies. From these descendants of Greek settlers sprang the art of India. And what was not communicated thus had been the gift of Persia to the East. These two sources being postulated, we may accept the whole story of India's greatness in matters artistic, without doubt and without distress.

The other theory bears more especially and definitely on the evolution of the statue of Buddha as a sacred image. This, it is held, was not an Indian invention. The idea was first conceived in the country of Gandhara, the contact-point between India and the West. Here between the beginning of the Christian era and the year 540 A.D. when they were broken up by the tyrant Mihirakula, there was a very rich development of Buddhism in the form of stupas and monasteries. And the argument of Grünwedel may be accepted with regard to the number of Euro-classical elements which the art of this Buddhistic development displayed. There is to this day a highly artistic population established in the region in question, including as that does Kashmir, and the north Punjab, and almost touching Thibet and on the other side of Afghanistan and Persia. The fertility of the races who meet at this point, in decorative arts and forms of all kinds, need not be disputed. Nor would they ever be slow to absorb new

elements that might present themselves in unusual abundance at some well-marked political period. The fact that this would surely happen, is only part of their extraordinary artistic ability. The conversion of the country of Kashmir to Buddhism would follow naturally on Buddhistic activity in Gandhara, and this was strong between the first century of the Christian era and 540 A.D., and even persisted, with modified energy, for a couple of centuries longer, as we can gather through Hiouen-Tsang. We may also accept without cavil the statement that ever since the Raid of Alexander there had been an eastward flowing traffic along the ancient trade-routes that connected India with the West. We cannot admit that Alexander created these routes. That had been done silently, through the ages that preceded him, by the footsteps of merchants and pilgrims, of traders and scholars and even monks. The fame of Indian philosophy in the West had preceded Alexander. Indian thinkers had long gone, however few and far between, in the wake of Indian merchants. But it is possibly true that before the Raid there had been very little compensating back-flow into India. The great geographical unity and distinctness of this country must be held, if so, to account for the phenomenon. India was the terminus of at least one line of international travel in an eastern direction. Undoubtedly the overland route of those days was still more vigorously followed up under the Roman Empire. It was to India, with her advanced civilisation, that the Roman Empire went for its luxuries, and Pliny laments the drain of imperial gold for the silks and ivory and gems of the East. The finding of many obviously Greek relics, such as a Silenus, and Heracles with the Nemæan lion, at Mathura, would seem to indicate that the older trade-routes had come in by sea, and ended at that city, in the interior of the country, on the river Jumna. But the roads that ended in Gandhara, and brought the influences of classical Europe to bear on Buddhism there, were certainly those which connected it with the old Byzantium and with Rome. Greek art may have spoken at Mathura, but certainly nothing better than the Græco-Roman ever made itself felt in the north-west. All this represents facts which





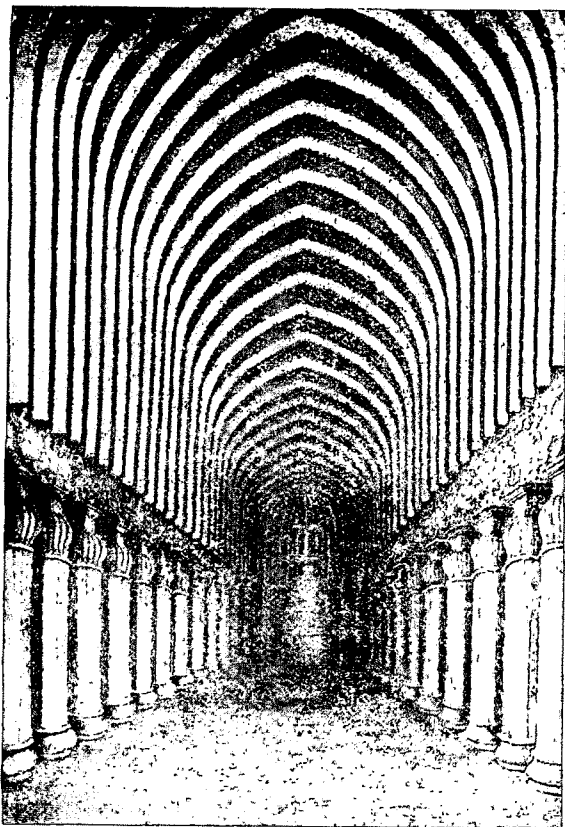
COMPARTMENT FROM THE THIRD ARCHWAY OF THE  
EAST GATEWAY AT SANCHI.

will be acknowledged. The argument that the artistic capacities of the Gandharan region, in the time of the Roman Empire, were the result of a certain ethnic strain, due to Alexander and the Græco-Bactrian kingdom which succeeded him, is not of a character to be taken very seriously. Garrisons of occupation are not usually accompanied by the representative genius of their home-countries, in such force and numbers as to act with this spiritual intensity on strange populations, partly through personal contacts and partly through mixing of blood! We may compare the assumed achievement with what has been accomplished by modern peoples, under similar circumstances, and with vastly superior advantages, if we wish to bring the proposition to its own *reductio ad absurdum*. But in fact it need not be approached so gravely. The best answer to the suggestion lies in the extraordinary difference between the two forms of art. The art of the Greek world was concerned almost entirely with the human form. The horse, indeed, with the deer, the eagle, and the palm-tree, are not altogether unknown to it. But it is remarkable for the absence of any strong feeling for vegetative beauty, or for the animal world as a whole. Now it is precisely in these two elements that the populations of the Gandharan country were, and are to this day strongest. Severe

chastity and restraint of the decorative instinct is the mark of Greece. Its exuberance is the characteristic, on the other hand, of Oriental art. It revels in invention. Its fertility of flower and foliage is unbounded. Being of the nature of high art, it knows indeed, how to submit itself to curbing forces. The highest achievement of the Eastern arts of decoration, whether Chinese or Persian, Thibetan or Kashmirian, or Indian proper, often seems to lie in the supreme temperance and distinction with which they are used. But the power of hydra-headed productivity is there. In Greece and Rome it is altogether lacking. Thus to say that the art of Gandhara was due to elements in the population which were of Hellenic descent, is

absurd. There was never in it the slightest sign of any wedding of East and West in a single blended product, such as this theory pre-supposes. We can always pick out the elements in its compositions that are unassimilated of the West, as well as those that are unassimilated of the East, and those, thirdly, that are purely local, and more or less neutral.

The same is true of the Persepolitan pillars and winged animals of the older Mauryan art. Of internationalism these are eloquent, but by no means of intellectual imitation. India as the producer of so many of the rare and valuable commodities of the world, was the most international of early countries. The positions of her great merchants such as was that one who excavated the Chaitya at Karli, may well have transcended those of kings. Amongst the most important of the world's highways were those that joined Babylon and Nineveh to the Deccan and to Pataliputra, or Egypt and Arabia to Ceylon and China. It shows the dignity and international standing of India, that she should have used freely the best of the age, undeterred by any premature or artificial sense of national boundaries. If we take one group of winged animals quoted by Grünwedel from Sanchi, there is even a kind of accuracy of scholarship in the way these are given foreign men, as riders, in their own dress and



INTERIOR OF THE GREAT CAVE AT KARLI.

with their own heraldic devices, so to speak, of the time. Those who incline to think, that because she used Persepolitan pillars, therefore she derived her civilisation from

West Asia, have to ignore the whole matrix of the original and individual in which such elements inhere. The pillars of the Chaitya at Karli may go by the name of Persepolitan, but the idea of the Chaitya hall itself, for which they are utilised has never been supposed to be anything but Indian. The pillar with a group of animals on the top of it, is not in truth adapted to the structural uses that it serves at Karli. It is the creation of Asia, at an age when pillars were conceived of as standing free, to act as landmarks, as vehicles of publication, as memorials of victory, and possibly even as lamp-standards. But this use was common to all Asia, including India, and though the Achamenides ornament Persepolis with it, in the sixth century before Christ, and Asoka uses it at Sarnath or at Sanchi in the third, we must remember that the latter is not deliberately copying monuments from a distant site, but is translating into stone, a form probably familiar to his people and his age in wood. In the simple Chaityas Nine and Ten, at Ajanta,—excavated during the same period as Karli, but by simple monks, intent upon their use, instead of by a great merchant-prince, with his ecclesiastical ostentation,—the columns from floor to roof are of unbroken plainness. The result may lose in vividness and splendour, but it certainly gains in solemnity and appropriateness. And the extremes of both these purposes, we must remember, are of the Indian genius.

NIVEDITA OF RK.-V.

## • COMMENT AND CRITICISM

### ‘Ahalya.’

I always read with the greatest pleasure the notices of Indian pictures which appear in your magazine from time to time over the initial of ‘N.’ These notices are usually so just, they are written with such warm sympathy, such penetrative insight, and such charm of expression, that you will pardon me if I characterize them as the most delightful and valuable feature of the ‘Modern Review’. It is therefore with something like concern that I find myself compelled to differ from what ‘N’ has to say about Mr. Nanda Lal Bose’s picture of *Ahalya*. ‘N’ praises this picture warmly enough, but he has one fault to find with it.

He thinks that there is an element of weakness in the figures of *Rama* and *Lakshmana* as also in that of *Visvamisra*\*. This would indeed be a serious defect if it were so; but with all deference to ‘N’ I venture to think that he has misread the picture to a certain extent. He expects in this picture what the Artist does not propose to give, and hence the error into which he falls.

Let me illustrate my point by a reference to the criticism itself. ‘N’ speaks of the feminine beauty of *Rama* and *Lakshmana*. He says “We miss the

\*‘N’ speaks of *Vasistha*; but I suppose that is due to an oversight.

*distinctive masculine touch*". Quite so; we miss the distinctive masculine touch. But, after all, it is not the masculine touch which we look for in this picture. It is not the strength of *Rama* which the artist has set himself to paint here, rather it is the pity and gentleness of *Rama* which the artist has sought to study—the infinite tenderness and compassion of his nature—a pity and tenderness which seems to breathe through the whole personality of the hero and which gives it its distinctive tone and character to the picture.

'N' proceeds to say: "We want the man who is a man, and could never, in his untamed and irrepressible strength, be anything else." This remark is again based upon a misconception of the aim of the artist; and, what is more, it betrays a partial misconception of the character of *Rama* as well. For the God is multifold in his personality; and if he tames his enemies and rids the world of evil, he brings also relief to the weary and heavy-laden, and grace and comfort to the fallen. And in this picture we have, not *Rama*—king, conqueror, and demon-slayer—but *Rama* the healer, *Rama* the consoler. And thus he holds in his hand not the bow of destruction or the sword of wrath but the blessed cup of mercy and benediction.

'N' further remarks: "We want the pride and greatness of the Incarnation as well as his tenderness." This remark, I venture to think, is widely beside the mark. In the *Ramayana* we find ample evidence that the redemption of *Ahalya* proceeds almost unconsciously from *Rama*. The Incarnate God has cast aside of his own will and accord consciousness, if not the power of Divinity; he looks upon himself at least, so it is made to appear before the world—as mere man; and so, in this delineation we look in vain for the pride and greatness of the Deity. The redemption of *Ahalya*, considered as a miracle, stands on a very different footing from the miracles of Christ. Christ is self-conscious throughout. But with *Rama* it is otherwise. He has veiled his awful light with the self-assumed robe of darkness. And thus in the picture before us we see not the Incarnate Divinity conscious of his godhead, but rather a noble and beautiful youth who follows implicitly in the footsteps of the sage to whom his father has entrusted him, and who is himself struck with awe and wonder at the miracle that transpires beneath his feet.

Coming to *Visvamisra*, I find that my divergence from the views of 'N' is even greater than in the case of *Rama*. 'N' thinks that there is something "*weak albeit amiable*", in the face of the *Rishi*." To me on

the other hand it seems that the face of *Visvamisra* is a study of wonderful subtlety and distinction. With dreamy, half-shut eyes, with a faint smile flickering upon his lips and lighting up the gentle, venerable face—what is it that the sage must be thinking within himself? Grey, age-worn, world-weary, he has kept a long vigil in this dark and lonesome world, waiting for the saviour to come; and now before his expectant eyes, the omen is fulfilling itself. She—the woman of ancient days—marble so long under the dread curse of her lord—she warms back again into life! What miracle could be greater than this? The sage watches it with dreamy, half-shut eyes, and a wave of radiant delight surges into his heart; for he thinks "Surely, now I can hear the foot-fall of the lord in the land."

But this is not all. A great drama is unfolding before *Visvamisra*—a drama, the full significance of which is known to the sage alone. He knew *Ahalya* in her former life, knew of her sin and her curse, knew also of the great redemption which was in store for her. And here, at last, the redemption is working out before his very eyes. And yet, wonder of wonders, the Redeemer himself knoweth it not. On his noble boy-face, there is a noble and tender compassion for the woman, caged so long in her rock-prison,—wonder also, a gentle, reverent, and quite beautiful wonder at the mystic scene which has suddenly burst upon him—but of consciousness we detect no trace. But the mind of *Visvamisra* is haunted by many memories, and he says to himself: "Thou knowest it not, my God; for thou, in thy compassion for the world, hast cast aside thy divinity, and hast become a mere man—a noble and beautiful boy,—and thou hast clothed thyself in the robe of ignorance, even such as may become humanity. But I, Lord of the Universe, I know, for I am old and my heart is the home of many memories; and the years as they have snowed my hair and beard, have given me experience of the things of this world." And so thinking, *Visvamisra* looks again upon the scene, and there is a great wave of joy and thankfulness in his heart. For the long night of vigil and wakefulness is at an end, and the dawn is breaking apace.

Truly the Artist who conceived this tender and beautiful picture is blessed; and blessed are we, for to us has been given the rare privilege thus to keep watch at a time when Creative Art, dormant so long, is waking to a newer and fuller life in this ancient land of ours.

JITENDRALAL BANNERJEE. >

## NOTES

### Edward VII & George V.

King Edward is Dead. The son of Victoria the Good and himself a great Peacemaker, he won the esteem and love not only of his own subjects but of all

the civilized nations of the world. To the last moment of his conscious existence he strove hard to do his duty, in spite of disease and infirmity. We appreciate and admire this heroism of his. To Indians he was endeared by his sojourn here in the



THE LATE KING EDWARD VII.



land of Ind, which not a few amongst us still remember. Therefore we look upon the shortness of the period during which he was our sovereign with keen regret. Brief though his reign was, it was full of momentous political crises for the Indian people, which have sorely tried the patience of the mild Hindus on occasions more than once. But the constitution of the English Empire places the sovereign on a pedestal free from party strife and squabbles, free from the stress and strain of the contending interests of different races inhabiting the vast empire. No breath of these measures, however unpopular, touches the sovereign and detracts not a jot from his universal popularity, which his inherent generosity and broadmindedness, extorted from his admiring subjects. It is, therefore, that an empire mourns his loss as one man, but we do not mourn as those who have no hope. The Giver of all good who gave to us Edward the Peacemaker has now given us George V, as a sympathetic ruler.

King George was not born as an heir to the throne. And therefore his father wished to see him trained up as a sailor. During his youth King George had to scrub the deck and climb a mast like a common sailor and had to associate himself freely with the common people. This trained him up as a simple, hardy and sympathetic man. On the death of his elder brother, Prince Albert Victor, he was recalled from the navy and was declared as the Prince of Wales. Thereafter he was married to the Princess Victoria Mary, whose mother was a daughter of Queen Victoria's uncle.

In 1901 when all the Australian States became united, Prince George went there as an angel of independence to open the Australian Parliament.

In 1905 he came out to India with his consort and during his sojourn here he met some of the public men in order to get at the true facts relating to India. While visiting Gwalior he was not tempted by the right royal reception there but went direct to the famine relief camp where hungry skeletons were craving for a morsel of food to keep body and soul together. On the eve of his departure he said, "I carry with me very happy impressions about India. I shall not and cannot forget the Indians." And then after his return home

in a speech delivered by him in London he expressed his opinion that India should be ruled with a wider sympathy.

Such is the Prince who is now King George V.

C. B.

### "The Rise of the Native."

We have come across an article under this title in the last January number of the *Quarterly Review*, signed H. H. Johnston,\* which for sheer insolence and childlike vanity surpasses anything we have ever before seen, even on this fruitful topic of the imperialist. The article is supposed to be a consolidated review and criticism of a number of learned-sounding volumes, whose subjects range from the Neolithic man in France to the race-problems of Asia, Africa, and America. Such an utterance could not be noticed by the thoughtful, much less be allowed to stir up their righteous indignation, were it not for the accidental association, during the present historical period, of so much actual power with so much falsehood and ignorance. H. H. Johnston actually believes that Neolithic man imperialised his relation to Palæolithic man and preyed upon him!!! He also believes that Christianity, distinguished amongst religions for the havoc which many of its so-called followers have wrought among simple races, was the first and only force on the side of mercy and democracy that the world ever saw! "Until the Christian religion came into being there was probably no organised expression" he says, "of this deliberate revolt against a pitiless law of nature—the survival of the fittest, the unquestioned right of the race or tribe, superior in physical and mental endowment, to take full advantage of its conquests; only to save the conquered and inferior race from utter extinction in so far as some of its members might be useful as slaves or pleasing as concubines."

The educated Indian who has read history, who knows something of the Spanish conquest of Peru and Mexico, of the discovery of the West Indies, of the colonisation of New Zealand and Tasmania, of the growth of states and wars in South Africa, and of other history nearer home, will

\* Sir Harry Johnston, the African traveller?—Ed. M. R.

smile rather grimly over this. H. H. Johnston is not among those who have to pray for a guerdon of themselves! The crass ignorance displayed may or may not be genuine, but it is difficult to believe that a writer in the *Quarterly Review* thinks Buddhism to have been subsequent to Christianity or believes that the early tribes in India ate up or exterminated one another. He does not indeed leave this point altogether untouched upon, for he says that "Aryans of the Nordic race, descending on India from a possible home in Russia, ruled as demi-gods over a Negroid Australoid India, but had little pity for 'the rights of the native'." Still the idea of justice and clemency towards those of inferior endowments went on fermenting in Aryan brains till it found its first known expression through the teaching of Buddha, that Indian prince—possibly of a very marked Aryan origin—who was a kind of foreshadowing of Christ, and whose teaching is a singular though imperfect parallel to the ethics of Christianity." The bias here implied in favour of the Aryan as the only wholly human form of man, and the Nordic or white man as the only fully Aryan—that most godlike development of the white man, as he says elsewhere—is further emphasised later, when it is necessary to refer to the success of Japan against Russia. Apropos of this we are gravely informed that the Japanese are, it must be remembered, largely a white race!!! It is difficult to believe in the sincerity of such self-deception. It is however growing only too common, as an addendum of the imperialist doctrine. Persons born to a civilisation of morning coffee, daily papers, and the motor-car, cannot believe that such is not heaven, or that it is not eternal. To them these physical comforts represent the sum of all good. They are full of self-gratulation and a certain *naïf* surprise at their own cleverness in having seized so large a slice of the world's pudding, and imagine that their proved superiority in muscle and audacity must connote a corresponding superiority in race, in mind, and—good heavens!—in religion itself. Hence the present imperialist age is characterised by an upstart growth of pseudo-ethnology, pseudo-history, and pseudo-criticism. It is this same writer, posing as the exponent of the contemporary

culture, and frankly unsuspicious of his own right to expound it, who ends his article by informing the world that there are two ways of gaining the whole-hearted esteem of an Englishman. One is to contend valiantly with him in battle; and the other plan is to work hard and MAKE LOTS OF MONEY.

We have read it with our eyes. This man, who presumes to lay down the law on questions of culture, who struts across each page with a swagger that is wholly vulgar and almost ridiculous, when he at last draws the curtain on his own ideal, to reveal it to us in all its glory, has no gospel to preach to us save and except—GOLD. Was there ever such a self-exposure?

Well, Mr. Quarterly Reviewer, we are now minded to give you a peep at the world and morality as we are contented to look at these things. To begin with, we are far from sharing your own rather childish admiration for the pretty little house in which you dwell. To us your ideals appear a little—is it cruel to tell you the exact truth?—vulgar. To us, with our pride of birth, and our clearly-remembered development of thousands of years, the whole-hearted esteem of any man or class does not appear as an ideal to be laboured for. Your own attitude of delight in yourself, in your big muscles and your as yet undefeated audacity, does perhaps stir our envy just a little, but then we have seen the same qualities, on a smaller scale, in puppy dogs and in school-boys. It is the result of physical health and animal spirits. You imagine that a period has arrived in history which is to be eternal. This idea is a characteristic of youth. The world in this present year of the Christian era has not yet attained its full development either for good or for evil. It will still continue to change, and that in unexpected ways. All righteousness, power, wisdom, and beneficence, are not in our opinion confined to the white races. There are still, we believe, a few traces of the nobler qualities of man discoverable elsewhere. The white man may indeed be a god, or a demi-god, as you so ingenuously state, but we fear that it is to himself and his wife alone. Others do not see him from exactly that angle. The age of imperialism is a phase, like other phases which humanity has seen. In its present for at any rate it

will be forgotten. Only such social forms could hope for an even relative permanence, as made some provision for the accumulation of moralising forces. Do you find this in your civilisation? Or do you not rather see that there is everywhere a scramble in your midst, for personal emancipation from work? Can you not realise that idleness, and extravagance, and luxury, are the real ambition of yourself and your kind? And do you think that a society thus characterised can be permanent, or that it would be good for men if it were so? Can you not see the great and torturing burden which this emancipation of the classes is throwing upon the people? Can you not hear their bitter cry? We are now drawing your attention to the natives of your own island, not necessarily to those of Africa or Asia. If even from their point of view this were to be eternal, then the heavens must indeed be of brass and the earth of iron! We could more easily believe in the Negro as the future empire-builder of the world, than conceive of the eternity of that state which to you seems so ideal.

It is true that you are now enjoying a wonderful opportunity. But what use are you making of it? In the face of your own article it seems rather a delicate matter to ask what you are doing intellectually. Nothing of any great consequence we fear. You are scarcely adding to your own language and literature. What are you doing in art? Has your age any great inspiration? Have you yourself any ideal, any standard, save that of money? Is it not true that you have dethroned God and set up self-interest instead? What use have you made of your opportunity? You have much grain, you say, laid up in many barns? But what if God say to you and yours, 'Thou fool, this night thy soul shall be required of thee?' What good is worldly wealth when destiny speaks? Do you think that a gold reserve can protect a man from the judgment of God? All the empires of history have sooner or later been weighed in the balance and found wanting. They were founded in the strength of qualities that it had taken strenuous clean-living people many generations to store up in their descendants; but it lies in the very nature of empire to be an expender of those qualities. Standing armies cannot lead a

clean sexual life. Of the two parties involved in such a state of things, who suffers most? The soldier, who has frittered away his own character and moral stamina. The punishment of sin is sinfulness, and this is not light. Empires are founded in powers of physical endurance, daring, and resource. They introduce men to idleness, ease, and dependence upon service. Who is enervated, the server or the served? The vaster the combination, the more unstable is it of necessity, because the more complex are the causes which have made it possible, and maintain it in existence.

We Asiatics are old-fashioned to believe that the only things yet discovered by humanity which have any chance of proving eternal are the laws of right and wrong. We believe that the face of humanity expresses moral and spiritual, not financial or political truth, primarily. We believed this before you came to us, and we shall continue to believe it after you have gone. We think no man's good opinion a supreme aim for a man. If we did, it would be the good opinion of love that we should seek, not that of interest, as you propose. It is true that we have learnt from you some new applications of old truths. But we have not changed our standards. Asia did most emphatically NOT learn justice and mercy from Christian missionaries. We have learnt through stern necessity to think, as one may say, in the political dimension. But we carry into this the familiar ideals. We do not hold that the moral laws are, or ever can be, abrogated in the realm of politics. Peoples and empires and races stand or fall, in the long run, by a few simple and old-fashioned laws of morality, and that man whose appreciation of points of honour is the most delicate and most generous, will prove in the long run, and on the great scale, to have the most enduring and most wide-spread power. Neolithic man did not, in our opinion, live by cannibalising or exterminating palæolithic. The foundations of our culture were not so laid. On the contrary there was great brotherhood and co-operation amongst primitive men. They probably did not recognise themselves as superior and inferior in the way H. H. Johnston suggests. To do so at all smacks too much of the writer's own age and associations.

He cannot imagine a world which was not organised and self-conscious in the way to which he is accustomed. This is one of the reasons why we smile at his education. Again we cannot accept the somewhat amusing assumption of this writer that the white races are from eternity to eternity the dominant fraction of mankind. The Barbarian was a white man beside the relatively brown Roman and Greek. But it took him a thousand years of effort to assimilate the brown man's culture and power of organisation. To us, China represents a phase of human development which is in no way inferior to the present day European. And finally, for unreclaimed and vulgar insolence, we have never seen anything like the following passage. We may add that these qualities are the only points which it illustrates to us, and absolutely all for which we think it of value.

"We are not at home with the middle class, the educated European-clothed students, lawyers, clerks, doctors and engineers growing up fast in the West and East Indies, in West and South Africa, in the Levant, and the Far East—growing up and asking for political recognition. Frankly, we don't like them. We rescued their forefathers from slavery or serfdom, from the home or foreign money-lender, the bloody-minded oppressor or false prophet; chid some of them (half-amused) for cannibalism, and others for polygamy; appreciated their naked fidelity, or were ready *sans mauvaise grace* or patronage to shoot big game with their rulers and aristocrats. But we now look askance at the—if civilly entreated, effusive, if scornfully ignored, abusive—middle product of our intermeddling; at the mission-educated son of the slave, the journalist sprung from the loins of the Parsi grocer, or the minor celebrity whose parent was a popular donkey-boy, a dragoon, or a fetish-doctor. Yet it is men of this class who have made the Turkish Revolution and led the National movement in Persia to at any rate a temporary success. These alone are the people who agitate for representative government in India and South Africa.

It must be our business now to meet halfway this middle class of our own creation; to sympathise with their difficulties, and aspirations, on the borderland between the old and the new; to trust them gradually with sobering responsibilities. It is due to us from them however, that they gain our confidence by abandoning noisy declamation and useless violence. There are two ways of gaining the whole-hearted esteem of the Englishman. One is to contend valiantly with him in battle. But that accomplishment still leaves you poor in knowledge and in worldly goods. The other plan, and the surest, is to work hard (as he generally does) and make lots of money. The possession of money is a guarantee of good behaviour and almost invariably leads to the enlargement of political abilities, and to prudence in the use of the franchise."

M. R.

### A Page From Modern Spain

We have always found it stated in European works that the reign of the priest still exists only in the unchanging East, that in the East alone many priests lead grossly immoral lives, and that religious bigotry is a special figment of Eastern brains. To us, therefore, the following long extract from the *New Age* of 23rd September, 1909, appears more like some ugly dream than a sad reality. It refers to the days before the execution of the celebrated Spanish rationalist and educationist Ferrer on the false accusation of the priests that he had instigated the Barcelona rebellious riots.

The Press of Spain is under the ban of the most rigid censorship known in modern times. Spain is in the throes of the most awful repression known in the history of the world. These are undeniable facts.

At the time of the marriage of the ex-Protestant Queen Ena to the Catholic Alfonso of Spain, some demented individual threw a bomb at the wedding procession. The actual criminals were arrested and executed..... Protestants in Spain are people who are not Catholics and Royalists. A series of persecutions, seizures of property, closing of schools, and slaughtering of non-Catholics ensued, which can only be paralleled by the religious excesses of the Middle Ages. Senor Ferrer, a gentleman who had founded the *Escuela Moderna* (The Modern School) at Barcelona, the most notable educational institution in Spain, and therefore thoroughly detested by the Catholics, was arrested on a trumped up charge. His schools were closed, the staff dispersed and the pupils forced into monasteries and convents. The Society of Jesus was as much to the fore in Ferrer's case as in the Dreyfus case in forging documents for the purpose of incriminating the accused man. Fortunately, such an outcry was raised in France and England that Ferrer was tried by a civil tribunal, and not a scrap of evidence other than Jesuit forgeries was produced against him, and he was acquitted. But he had suffered many months' imprisonment; he had been put to great financial loss; his schools had been shut up and his scholars scattered far and wide. Matters quietened down; he collected more funds and re-started his educational propaganda in what is, perhaps, the most illiterate country in Europe.

Such was the position of affairs in 1909 when the Moroccan War, engineered by the Court and its financial hangers on, was embarked upon. As is well known, the Republicans in Barcelona rose in rebellion, and attempted to prevent the Spanish conscripts departing for Morocco. After several days' fighting the rebellion was put down by the Government, and many of those who had risen were, quite rightly in all probability, sentenced to death and executed.

Here was a second chance for the Catholics, who were much alarmed at the spread of Protestantism and Ferrer's humanitarian teaching, to crush Protestants and the civilisation of modern Europe at one stroke.



The Catholic Archbishop of Madrid ordered a Protestant massacre. The Council of Ministers refused to permit its execution. The next move was to get Queen Ena away from Madrid. Practically under arrest, she was sent to a chateau close to the French frontier, nominally for her personal safety, in reality to get her out of the way, as her Protestant heresies made her a suspect. No sooner was this done than a further attack was initiated on any individuals regarded as reformers or Protestants. Madrid was only saved the horrors of a second St. Bartholomew by the determined attitude of the young King and several of his Ministers, coupled with the warnings of the French Ambassador.

Military law was proclaimed throughout Spain; Senor Ferrer and his manager Cristobal Litran, have been arrested, and are to be tried by court-martial. Senor Ferrer has already been tortured. The Jesuits have again "discovered" large numbers of incriminating papers. We say "the Jesuits," because the officers of the Guardia Civile who effected the arrests were members of that Order. They have had actually the impudence to tender as evidence in a preliminary torture examination one of the documents which had been pronounced by the Civil Court to be a forgery, in the hope that the torture may drive the wretched man, under stress of his agony, to admit its truth. It is devil's work.

Protestants, reformers, Trade Union leaders, Republicans, and Socialists are all dubbed "anarchists" by the military clique and the Catholics. Montjuich is full of prisoners, most of whom are dying from torture. Two Englishmen, we are informed, have been secretly buried by the prison authorities. All information is refused for fear of international complications, which might take the form of Tommy Atkins breaking down the gates of Montjuich.

The following are a few of the tortures of the Inquisition now in operation.....In the "bed" torture, the prisoner is bound to an instrument called a bed, which is slowly heated. The tightness of his bonds prevents him moving, and he is slowly scorched up to the death limit, when he is relieved from his agony. The torture lasts about an hour, is repeated daily, and usually produces insanity in three days. There are the ordinary torturing machines with modern improvements, such as electrical racks and thumb-screws. The stabbing needles are new. Here the hands are bound to a thin wooden plank through which, by mechanical means, are forced dozens of sharp needles which penetrate the hands. In the dungeons of Montjuich there are the rat tortures, by which bound men are cast among hundreds of voracious rats, a wound having been cut in the side, at which the rats are attracted to lick.

The women prisoners are the victims of moral torture as well as physical torture. Any virgin who is captured is raped by her gaolers, more particularly the syphilitic gaolers. The women are beaten on their breasts with light stinging canes by the Jesuit priests, who mockingly implore the Protestant women "to confess." One wretched woman, who had a premature birth owing to the cruelties she was subjected to, was confined in the presence of all the male officials, who jeered at her during her agonies. The monsters have no regard for little children. The small boys are handed over to the Jesuit and other

monasteries for sodomitic practices, and the little girls are deprived of their virtue by villains who have an assortment of venereal diseases.

### Westward, Eastward and Inward.

For years many an Indian fondly believed that salvation could be had by turning one's dazzled eye's towards the West and aping the West. Disillusionment was not slow to come. Then those foolish eyes began to gaze eastward, dazzled by the brilliant military achievements of Japan.

Inward, inward, turn thine eyes, O friend. There lies salvation, nowhere else. All strength is there, all inspiration is there, Life wells up from there alone. Methods and machinery are secondary things and may be learnt or borrowed from wheresoever one likes. But strength must be native to the soul, inspiration cannot be borrowed, life does not come by dovetailing.

### The Chinese Constitution.

Reuter has telegraphed that in October next, a sort of Chinese representative assembly will meet, preparatory to China having a regular constitution and an elected Parliament. Japan has got a constitution, the Philippines have got one, Turkey has got one, Persia has got one though her troubles are not yet over, and now China is going to have one. All this shows that in history it is not uncommon that the unexpected happens. It was expected by many that as India, of all oriental countries, had been in the closest touch for the longest period with a Western constitutional monarchy, she would be the first to have a representative government after the best European model. It was also held by many that for an oriental people to have parliamentary government, tutelage and apprenticeship to some Western power for a very long period was indispensable. This has been found to be not true. Perhaps students of political science will be able to explain these phenomena.

### Persia's troubles.

A meeting was recently held in London to protest against the Russian attitude towards Persia. Dr. Syed Abdul Majid, LL.D., Barrister-at-Law, took the chair. *The Punjabee* has thus summarised part of his speech:

The thing was begun by Peter as far back as 1722 by taking possession of Daghistan and Derbend.

In 1796 Catherine widened her gullet a little more and gulped down Baku. In 1801 Alexander I. swallowed up Georgia and Shievan and in 1804 Kasbagh, Mingrelia and Ganjeh. British officers in Persia began to grumble, but the Government at Home suddenly developed "friendly relation with Russia" and recalled its agents. By the Treaty of Turkomancha in 1829 the whole of the Caucasus passed into the capacious stomach of Russia. Her appetite was increasing, and in 1839 England helplessly saw her swoop down upon the island of Ashurada and establish a naval base there. To the demands of evacuation evasive replies were given; but as soon as her grasp of the island was firm enough to look further ahead, she pointblank refused to leave it. She had to look to the interest of Russian subjects at Gez and Astrabad. The reason given was considered satisfactory, and implicit faith was readily put in her solemn promise not to advance further. The echo of this vehement protestation of good faith had scarcely died away when she occupied Karnovodsk and established military forts at Michaelodsk and Chikspur. This took place in 1869, and four years later the whole of the Caspian shores passed on to her. Even after the boundary was settled at Atrok in 1881, she again took possession of Sarakhis without a moment's notice!

Since then Persia, with her eyes wide open, has made surprising progress in national solidarity, and England has cultivated her friendly relations with Russia to the point of an "understanding" by which Russia has bound herself to respect the independence of Young Persia. But history, as was expected, is repeating itself with a vengeance in the present instance. It is the old story over again, only this time Russia is in deadly earnest, owing to her natural repugnance to popular liberty, of which the new Constitution is a sign and symbol, and which is inimical to the interests of Russia. And England is looking on as helplessly as ever. The present painful lot of Persia is vividly described by Mr. Majid:—

Russia has always been hostile to the national movement. A glance at the Blue Book will show that she has acted considerably against it. She has occupied Tabriz and marched troops into Kazvin and other parts of Azerbaijan. In July 2,000 troops were sent to Kazvin. She states two reasons: (1) That the lives of Europeans are in danger; (2) that the road between Resht and Teheran must be kept clear. These grounds are simply baseless and are mere pretexts. Not a single European life was in danger nor a single trader robbed on the road in question. Not one instance can be cited, although this constitutional Government has been in existence for 2½ years. Russia has repeatedly promised evacuation but never fulfilled her promises. There are troops now in Tabriz, Kazvin, Resht, Ardebil and along the roads to the Caspian. The Russians are carrying on intrigues all over the country and fomenting rebellion. The notorious brigand (the Hill Dog), Rahim Khan, has been influenced by them, and they desired to remove an Armenian who is very clever because he helps the people in their struggle against Russian intrigues. There are clear evidences against them where they have endeavoured to check the movement. *To-day the whole of Persia is in a state of mourning. Not a single face you will find there which is not sorrowful because of the danger to their indepen-*

*dence. It is impossible not to sympathise with them.*

The italics are ours. The following two Resolutions were then unanimously passed:—

(1). That we, the most loyal subjects of His Imperial Majesty, regard with grave apprehension the Russian occupation of Tabriz, Kazvin and other parts of Persia, and consider it as a wrong to Persia and a menace to India; view the Russian promises of evacuation with sincere mistrust, and beg leave to urge upon His Majesty's Government the necessity of taking immediate steps to ensure a speedy withdrawal of Russian forces from Persia and of maintaining the integrity of Persia as guaranteed by the Anglo-Russian Convention of 1907.

(2). That we heartily sympathise with the Persian in their great national distress occasioned by the Russian occupation of their country in defiance of the fundamental principles of International Law; assure them of our indignation on that account; pray that this painful situation may soon be terminated in a manner most satisfactory to Persia; and impress upon them the importance of appealing to the British public in order to secure its sympathy and support.

That Dr. Majid has given a true picture of the situation and that his appeal to England is not unreasonable will appear from an article from the *Manchester Guardian* which we make no apology for printing in full below:—

It was stated the other day that the Russian Government is about to increase the garrison at Tabriz, and the reason given was that the Russian community there may be in danger from the armed followers of Satar Khan. There is no more evidence of danger to the Russians of Tabriz from Satar Khan than there was to the women and children of Johannesburg before the Raid. Every nation is entitled in great emergency to take what measures it thinks fit to protect the lives of its subjects, but international law and morality impose two conditions on such action. One is that there should be solid evidence of imminent danger that can be averted by no other means than immediate armed intervention; the other is that the Power that intervenes should assume complete responsibility for its supersession of the actual Government. The non-fulfilment of either condition is fatal to the validity of the intervention, because there is otherwise no security at law for the independence of any country. A door must be open or shut; and a Power which relieves a Government of its first duty of maintaining order becomes itself responsible. Neither of these conditions is fulfilled in this case. There is no evidence of danger, for if there is one fact more remarkable than another in the political awakening of Islam it is that it has not cost a single Christian life or jeopardised a single Christian interest. This is true no less of Persia than of Turkey, and the safety of Europeans through the most amazing revolutions of our times has been due not to the presence of armed protection but to its absence. The revolution had already been accomplished in Persia before a single Russian soldier was in the country. This guarantee of safety Russia has weakened by the introduction of her troops, and now propose to weaken still further. Nothing is so likely to lead to the hostile demonstrations that are feared as the feeling that the

foreigners in the country are the advance guard of a Power that is plotting against its independence. Nor does Russia accept the second condition of assuming the responsibility for her intervention. She pretends to respect the independence of Persia while at the same time she usurps the first duty of an independent Government. She creates disorder and weakens the Government by introducing troops, and makes that disorder and weakness an excuse for introducing yet more. That is grossly unfair to all parties—to this country and to other States no less than to the Persian Government itself. It is more than unfair, and is an actual infringement of our treaty rights. Russia is bound under the Convention with England to respect the independence of Persia. She is, in fact, violating it in its most vital provisions. Evacuation is the policy demanded by the terms of the Anglo-Russian Convention, because every other is inconsistent with its first avowed object—namely, the independence of Persia.

There is some reason to fear that our Government by its policy in Persia is endangering most important British interests. To some it may seem a merely sentimental argument that England is still revered abroad as the mother of Parliamentary institutions, and that for her to show any lack of sympathy with the aspirations of Islam to freedom would be to squander our slowly accumulated political capital in the East. Sentiment is still the greatest force in politics, and it is wholly on the side of the Persian Government in this struggle. But the case against Russian action in Persia does not rest on sentiment alone. England is the greatest Mahometan Power in the world, and in India rules more Mahometan subjects than the Sultan of Turkey. It is not an accident that a Liberal and Nationalist movement should arise almost simultaneously in the three Mahometan countries—Turkey, Egypt, and Persia; Islam is at least as united in fashions of thought as Christendom. We cannot suppress a Nationalist movement in Egypt and at the same time be the friends of a similar movement in Turkey. We cannot offend Mahometan sentiment in Persia and retain our hold on it in India. Persia, for all its weakness, is the centre of Mahometanism in a sense in which Turkey can never be. Its language is the French of Islam; its geographical position makes it the centre of the long belt of Mahometan countries that stretch from the borders of China to the Atlantic. The destruction of Persian independence would sunder the Mahometan world into two halves; and its destruction under circumstances that made England the accomplice of Russia would seriously weaken our reputation amongst the Indian Mahometans, who have hitherto been almost fanatically loyal. If the word prestige stands for anything tangible in the East, ours is bound up with our success in maintaining the independence of Persia which was the avowed object of the Anglo-Russian Convention. Further, an independent Persia is no less necessary to the military defence of the Indian frontier than a strong and independent Afghanistan. The vulnerable point of the Indian frontier is not in Chitral or the Khyber or the Kurram or in any of the passes reached through Afghanistan but in Baluchistan and Quetta, and a Russian Persia would outflank our Indian defences on their weakest side. Most assuredly we do not want to revive in Persia the Russian bogey that led us into such mischief

further north. It is because we want to be on friendly terms with Russia, because we desire to avoid a forward policy that we would have our Government act, in the spirit of friendship, on the Convention in its integrity and not in anger over its ruin.

The one essential, then, of our policy is that it should insist on the preservation of Persian independence—in other words, on the observance of the Convention that we have made with Russia. The presence of Russian troops in Persia is inconsistent with the Convention and we should be justified in making the most vigorous protests against their retention. If a Liberal Government does not get Russian troops out of the North of Persia we may depend upon it that a Conservative Government will some day try to get Indian troops into the South, and there be few objects of Liberal policy abroad more vital than this insurance of India against a new forward policy. Further, the conditions of any loan made to Persia should also be consistent with the Convention. No authoritative version of the terms of the Anglo-Russian loan has yet been published in England, but if the Russian versions are at all founded they are no less menacing to the independence of Persia than the military occupation of Persian towns in the North. It is true that Persia is desperately hard up for money but on the whole we are inclined to think that she had better decline the loan than accept it, on the terms that have been reported, from Russia. She is bound at present by an agreement not to contract loans with any other Power than Russia, or she might obtain a loan in the open market. But in 1912 this agreement will expire, and she will be free to borrow wherever she will. But we believe this country can rescue Persia both from the present starvation of its Treasury, and from the political ruin of a loan on the suggested terms. Nothing more is necessary than a clear determination to uphold the independence of Persia in accordance with the terms of the Convention. There is ample financial security in Persia for a loan of half a million and Persia could probably, but for the agreement with Russia made by the late Shah, have obtained it from other sources. To join in asking for more than financial security would be to become accessory to a species of political blackmail on Persia's misfortunes.

### Indian Emigrants.

The tale of the woes of Indian emigrants continues to come from many British colonies, notably from the Transvaal, which is recently having recourse to wholesale deportations to get rid of the passive resisters. In this matter of the emigrants our duty is twofold. The immediate duty is to liberally help the Transvaal passive resisters and their families with money to enable them to carry on their bloodless fight for civic rights. A duty of a different kind which looks more to the future for results, is (1) to educate all Indians, so that no one may go to a distant land under any delusion, and (2) to develop our industries (including agriculture) to such an extent that mere hunger may not compel large numbers of our brethren and

sisters to emigrate to distant inhospitable shores. We know no country can or ought to be self-contained, either materially or spiritually. We do desire that our people should visit and even settle in foreign countries. But we do not desire that our emigrants should be required to leave behind their manhood and national self-respect.

### A Proscribed Book.

Among the books proscribed by the Government there is one called "Sipahi Juddher Itihas" (সিপাহী যুদ্ধের ইতিহাস,) or History of the Sepoy War. We make no complaint that a book bearing that title has been proscribed; nor that the Government has not indicated which particular Bengali work of that name is under a ban. We only wish to have some information. "Sipahi Juddher Itihas" has been proscribed, because, in the words of the notification, it "contains words which have a tendency to seduce soldiers from their allegiance and to bring the Government into hatred." Now, the book is written in Bengali, and it is well-known that there is not a single Bengali soldier in the Native Indian army. What, therefore, we are curious to know is whether native Indian soldiers of other provinces are linguistically inclined to any appreciable extent or not. For, if the book be not read by any Indian soldier, it cannot possibly seduce them from their allegiance;—and if so, a practical people like the English should not state that as one of the grounds for proscribing the book.

### Sir L. Hare in the E. B. & A. Council.

In the course of the budget debate, Sir Launcelot Hare is reported to have said in the E. B. & A. Council as follows: "With a democratic Government an appeal to the public is an appeal to the voter who appoints the member of Parliament who appoints the Government. Such a condition does not exist in this country.....This Government now as always will do what it believes to be in the best interests of the people. It will always give such regard as it can to respectful representations even when they come from a small minority....." *Ergo*, what the people have to do is to submit 'respectful' representations to Government from which every unpleasant

truth has been deleted but an appeal to the public should be studiously shunned. We are painfully aware that the Government of India is the reverse of democratic, but we confess we were not prepared for such a naked avowal of the unqualified absolutism which prevails in the administration of this unhappy land. For in effect the Lieutenant Governor of the new Eastern Province says that public and constitutional agitation for the redress of popular grievances is absolutely fertile in India, for the rulers will have none of it. Has Sir L. Hare take note of the incalculable mischief which might result if the impression were to get abroad that a subject nation can have no politics? It would lead to blank despair, and it is not in human nature to remain satisfied in that condition of the mind. It may be a good excuse from the official point of view for the prohibition of conferences and the proclamation of entire districts, and the shutting up of all the other safety valves, but certainly it is not statesmanship or even good policy to enunciate such a proposition as the principle underlying all the acts of the Government as by law established in India; for if this doctrine were vigorously enforced, it would place the country under the heel of the most unlimited despotism that ever existed anywhere in the world's history. This, then, is the newfangled theory of 'efficiency' which has been introduced in the administration by the partition of Bengal. It is indistinguishable from the attitude of Dickens' Sir John Bowley, who said: "Your only business, my good fellow, is to get on your feet. You needn't trouble your head about anything. I will think what is good for you; I am your parent." According to Sir L. Hare the wearer does not know where the shoe pinches; the people of India may appeal to the Government, but never criticise it or try to enlighten the public; the Government is *Sub-junta* (all knowing) and may be trusted always to act in the best interests of the people. It is however a fact that the English people have no such faith in the infallibility of their rulers, though they belong to the same race; nor are the Indians exactly like savages, that they cannot understand their own interests. So long as India is not self-governed, the responsibility of Government must of course remain entirely



with the foreign-ruling oligarchy, but not even the most autocratic government in the world would in these days think of arriving at a decision on any important public question without consulting the people or allowing them an opportunity of being heard. *Audi alteram partem* is a fundamental maxim of legal jurisprudence as well as of civilised administration, and we sincerely hope that the doctrine enunciated by the ruler of the eastern satrapy does not represent the better mind of Anglo-Indian officialdom. It would indeed be an evil day both for the Government and the people if it were otherwise.

POL.

### Successful girl candidates.

Of the successful candidates at the recent Matriculation and Intermediate Examinations of the Calcutta University, not even one per cent are girls. This shows the deplorable apathy, not to give it a worse name, of our people in the matter of the education of girls. Some men reading these lines will perhaps say, we don't want university education for our girls. Others may say, we don't want education of a Western type for them. A third section may say, we don't want them to learn English. And so forth and so on. Our reply to them all is, "Pray, do give them whatever kind of education you think best for them. Even the doing of household work and the rearing of children require far more education of a superior kind than

lang.  
positio:  
Mahom:  
of Chis

Please *do* something positive.  
criticise others."  
Education for all.

... civilised countries, it is possible for all children, male and female, to obtain the benefits of education, and in many all parents are bound by law to send their children to school up to a certain age. In those countries, therefore, education is forced and compulsory up to a certain standard. In India, too, it should be at first free for all, and then compulsory.

Food is one of those things without which a healthy animal existence is impossible, though food is not all that is necessary. Similarly, knowledge is absolutely necessary for a civilised existence, though knowledge is not the whole mental equipment of a

civilised individual, nor is it synonymous with education. A civilised government, therefore, is bound as much to see that all its subjects have opportunities of receiving instruction and education, as to see that they all get sufficient wholesome food and everything else that is necessary for a healthy animal existence.

No one will propound the theory that it is better that a few persons should be well-fed on rich viands than that all the inhabitants of a country should have coarse and meagre fare. For these are not the only possible alternatives. We know it is possible for all the inhabitants of a country to have plain wholesome food in sufficient quantities, and at the same time for a few men to fare on rare delicacies. Nor would it do to propound the theory that it is better that a country should feed up and train up a few persons as athletes with superb physique than that all the inhabitants should enjoy sound health and possess sufficient strength for all the ordinary purposes of life. For we know that a nation may be healthy and strong as a whole and at the same time possess some athletes.

The Indian official educational theory is wholly illogical. Sir Louis Dane said on a recent occasion that it was better that a few persons should be well educated than that many should be ill educated. That would be true if those were the only two possible alternatives. But those are not the only possible alternatives. We find in the most advanced countries that almost all persons are literate, and at the same time some are highly cultured. And these advanced countries are fast pushing towards the goal of universal literacy. We know literacy is not education, but without literacy universal education is impossible.

If universal education has been possible in other countries, it is unquestionably possible in India.

There is another official theory in India that it is the fittest who should have education. Taking the correctness of this theory for granted, may we ask, how is this fitness to be ascertained? Certainly not by the power to pay high fees. Whether a man can run or swim can be ascertained only by allowing him to run or swim. If we make it possible for every boy and girl to go to

school, then we can pick out most promising among them. Without free education for everybody, it is the merest cant to speak of educating the fittest.

There is a third official theory that unless a thing is paid for, it is not properly valued or prized. We do not pay for the air we breathe, but we suppose we know its value. Except in big towns we do not pay for the water we drink. But we fancy we know its value. Nobody pays for parental affection and care. Yet every one who is not a brute is thankful for these blessings. Coming to free education itself do we not find people in every civilised country eagerly taking advantage of it? What are the data for supposing that Indian nature is different from civilised human nature in other countries?

"But there is no money in the Indian Exchequer to give a free education to everybody." That is undoubtedly true as Indian finance goes at present. But it is not true that money *cannot* be found for free education. Money has always been found for any and every military expedition, many of which have been afterwards condemned by high military authorities. There is frequent change in army organisation and consequent lavish expenditure, though no two highest authorities agree as to the value of a particular change. There is a larger standing army than is necessary. Highly paid *Imperial* appointments are constantly on the increase. Neither equity nor efficiency required the giving of exchange compensation allowance. In 99 cases out of a hundred a moderately paid Indian will do as good work as a highly paid Englishman.

We know we shall be told that the different kinds of expenditure that we have referred to above, are incurred because the safety of the empire requires it. And here we reach the crux of the problem. There is no question that the British Government will arrange for free and compulsory education in India, as soon as it is convinced that not only will not the safety of the Empire and the privileges of the British race be endangered thereby, but that it is absolutely necessary for the safety and strength of the Empire. Our publicists ought to try to produce this conviction if they can.

In the meantime our duty is clear. Even

in countries where there is free and compulsory education, there is much private effort in education. And therefore there should be much more in ours. Every educated or well-to-do person in India ought to be able to say every day of his life that he is helping some poor boy or girl or grown up person to receive education.

### A defective civilisation.

There are some fatal defects in what we call civilisation. Let us point out only one. It is that large classes are doomed by it to live without the joyous, restraining and chastening influence of family life. Take the case of standing armies. It is well-known that privates are either really or virtually bachelors. The result is an unclean life for the soldier, making chapels and brothels go together so far as army arrangements are concerned in many a 'civilised' land. This cannot but sap the manhood of nations. Next take factories. Here, too, large masses of men and women are promiscuously thrown together without the joys and restraints of home. The resulting immorality is often shocking. Take again domestic service in cities. The menials in cities do not go out of their family homes every morning to serve their masters and return to these homes in the evening as they may do in villages. Whether they live in the houses of their masters or herd together in hovels, they are without the advantages of a family life. In Calcutta, for instance, most of the maid servants lead immoral lives, and the male servants, cooks or scullions, form some illicit connection or other. We think similar evils exist in big cities in other countries. For instance, in Western cities, bar-maids must be subject to much temptation.

It is clear that a civilisation which has such fatal defects cannot endure in its present form. What is the remedy?

Will international greed and jealousy ever diminish to such an extent, will voluntary citizen soldiery ever prevail to such an extent, as to make the keeping of big standing armies unnecessary for the nations? It is at least imaginable that a time may come when standing armies may be made so small that the State can afford to allow even privates to marry and live with their families if they like.

Will it be possible everywhere to have garden cities for factory hands to dwell in, round all factories, with free or very cheap railways provided for them for their daily journeys from and to their homes? Or cottage industries with distribution of cheap electric power, or otherwise, ever replace the factory system?

Will a social revolution make it impossible for people to keep many servants? Will people never see that it is better to do all one's own work than be served by others under conditions which doom them to a vicious life? Will people ever see the disgrace of being served, of not being able to serve oneself?

Will villages, connected by cheap railways or airships, replace cities?

Will an agricultural civilization replace an industrial and commercial civilisation?

Let statesmen and sociologists answer.

### A Curiosity in Calculation.

Taking for granted that Halley's Comet is the same celestial body which has been known since B.C. 467, and from the fact that it was seen in the years 1682, 1759 and 1835 respectively, one is led to infer that the revolution is made not in every 75 years, but that every time the period has been reduced by a year, *viz.*, 77, 76 and 75 years, as can easily be ascertained from the dates noted above. If this hypothesis be true, the comet must have visited the earth 28 times since its first appearance found on record. It might have then taken 101 years to make the revolution following 466 and supposing that the decrease of one year was uniform, the other visitations seem to have been made in the years 367, 265, 166, 68 B.C. and in A.D. 29, 125, 222, 314, 407, 499, 590, 680, 769, 857, 944, 1030, 1115, 1199, 1282, 1364, 1445, 1525, 1604, 1682, 1759, 1835, 1910, and the next revolution may be completed in 1983-84 in 74 years. It is for astronomers to calculate whether the comet's motion is accelerating or its orbit narrowing and it is gradually approaching the sun. In the latter case, is it wrong to conclude that this heavenly sojourner will attain *Nirvana* on being nearer to the Sun-god in the course of a few more rounds of its pilgrimage?

S.

### Man-Mandir at Jaipur.

The Jaipur observatory now stands as one of many old relics of India's past greatness. It had been erected by the noble Raja Mansingh, and was repaired only a few years ago in the present regime with the co-operation of European and Indian experts. It is to be regretted, however, that very little practical use is now made of this old Hindu observatory. The students of astronomy in the Maharaja's Sanskrit College seldom make any observation here to verify their calculations. The naked eye with the aid of the marks on the stone and masonry work of the observatory can calculate almost as accurately as the modern telescope. There are more than one kind of these immovable instruments to make the same observation on different principles with a view to ensure against all errors in calculation, and the results arrived at have been found to be exactly the same. The *Yantra Raj* may be called an observatory in itself—so many observations can be made with it! The worthy principal of the Maharaja's College and Director of Public Instruction, Srijut Sanjib Chandra Gongopadhyay, M.A., can do a great service to the country at large; if he with the aid of his brother-professors and Pandits kindly condescend to bring out a manual explaining the use of the instruments with their diagrams for the purposes of calculation. The difficulty of correctly compiling Hindu almanacs in India according to the old method—especially in Bengal, can thus be much simplified. A deputation may as well be sent by the patrons of the "Vishuddha Siddhanta Panjika" of Calcutta for this purpose, since it is expected to do immense good to the majority of the Hindus in Bengal. The Mahamandal Research Institute only once talked of the Calendar reform, and then the whole thing was left to itself after the fashion of the day. The best way to improve the Hindu Calendar is, no doubt, to follow the practical rules variously illustrated in the Jaipur Man Mandir. And it is to be hoped that the Bengali-professors of the Maharaja's College will come forward before long to help all India in this direction.

S.

### Mark Twain.

The death of Mark Twain creates a gap in the literature of humour which will not soon be filled up. He belongs to a nationality which is rich in humourists, Bret Harte, Artemus Ward being also Americans. His life is not wanting in touches of tragic grandeur and nobility. Like Sir Walter Scott, he fulfilled his obligations to his creditors with the most scrupulous honesty, after he was financially a ruined man. The humour of the Rev. Mr. Clemens was a kindly and genial humour, for his arrows were not barbed and did not cut to the quick. He suffered however from the disadvantages of all professional humourists, for he was compelled to be jocose and comical even in the presence of the Vatican and St. Paul's. By conferring on him the degree of LL. D., Oxford gave fitting expression to the popular esteem which he enjoyed. Mark Twain was an uncompromising foe of all that was tyrannical and unjust. He depicted the horrible brutalities on the rubber plantations of the Congo 'Free' State in vivid colours, and the glowing irony and the biting sarcasm of his pen was aimed at the Christianity and the boasted civilisation which allowed such atrocities to be perpetrated. His Indian experiences have been recorded in the 'More Tramps Abroad', where he has many kindly things to say of the people of this country. He noticed the peculiarity of the water of the Ganges at Benares, in which no mischievous germs could survive more than a few seconds; he admired Bhas-karananda Swami, as the only real saint he had seen in the course of his travels over many lands; and as he travelled by rail to Darjeeling, from his carriage window he mused on the high civilisation of the people whose women were not to be seen in the fields labouring with the men, and often doing the hardest part of the work—a sight common enough in some western countries. Below are given a few extracts, which will show his wide sympathies with the people of our beloved mother-land:

[India's unenviable distinctions]. "There is only one India! It is the only country which has a monopoly of grand and imposing spectacles.....There is the plague, the Black Death: India invented it; India is

the cradle of that mighty birth.....Famine is India's specialty. Elsewhere famines are small inconsequential incidents—in India they are devastating cataclysms, in the one case they annihilate hundreds, in the other thousands.....With her, everything is on a giant scale,—even her poverty; no other country can show anything to compare with it."

[The 'natives']. "They are a kindly people the natives. The face and the bearing that indicate a surly spirit and a bad heart seemed to me to be so rare among Indians—so nearly non-existent, in fact, that I sometimes wonder if Thuggee wasn't a dream, and not a reality. The bad hearts are there, but I believe that they are in a small poor minority."

[The Indian complexion]. "Before the Indian brown,—firm, smooth, blemishless, pleasant, and respectful to the eye, afraid of no colour, harmonising with all colours, and adding a grace to them all,—I think there is no sort of chance for the average white complexion against that rich and perfect tint."

[The Indian Suttee]. "It is fine and beautiful. It compels one's reverence and respect,—no, has it freely, without the compulsion. We see how the custom, once started, could continue, for the soul of it is that stupendous power, Faith; faith brought to the pitch of effectiveness by the cumulative force of example, and long use and custom."

[Hindu Pilgrimage]. "It is wonderful, the power of a faith like that, that can make multitudes upon multitudes of the old and weak, the young and frail, enter without hesitation or complaint upon such incredible journeys and endure the resultant miseries without repining. It is done in love, or it is done in fear: I do not know which it is. No matter what the impulse is, the act born of it is beyond imagination marvellous to our kind of people, the cold whites. There are choice great natures amongst us that could exhibit the equivalent of this prodigious self-sacrifice, but the rest of us know that we should not be equal to anything approaching it. Still, we all talk of self-sacrifice and this makes me hope that we are large enough to honour it in the Hindu."

We would only add, by way of annotation that the power of appreciation demandin



some amount of large-heartedness, is not the birthright of every white man or woman.

POL.

### A Research Party.

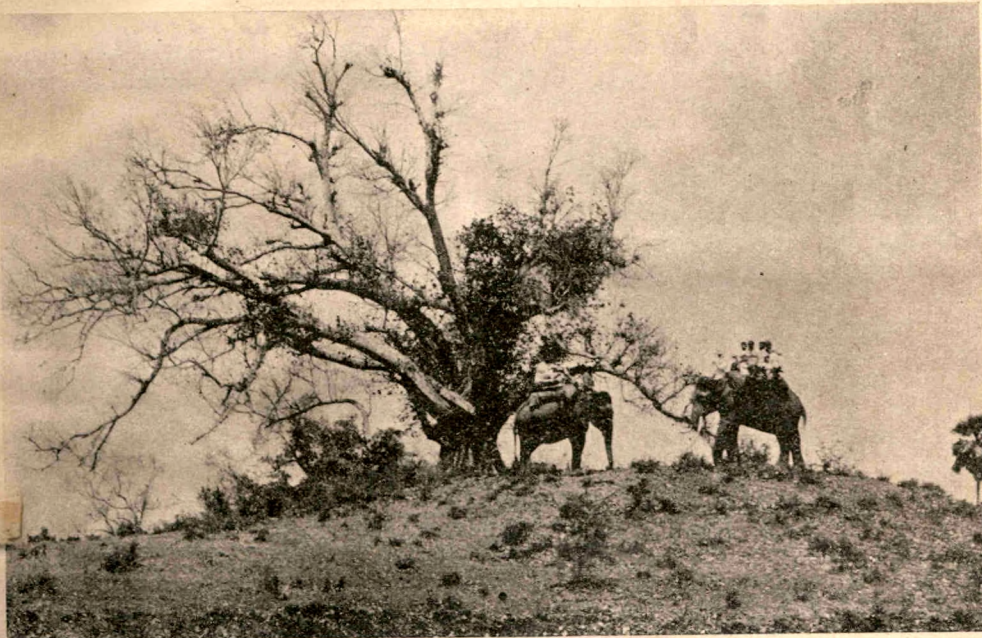
Very little has yet been done to explore the country with a view to collect materials for an authentic account of the past. We cannot, therefore, sufficiently congratulate Kumar Sarat Kumar Roy, M.A. of Dighapatiya upon his noble resolve to set an example in this behalf. As a patron of letters and a devoted worker of the Sahitya

mound supposed to contain a buried temple of stone, through the courtesy of a member of the party.

A. K. M.

### The First Arya Samajic Marriage in England.

The twenty sixth of April 1910 witnessed a very interesting ceremony, probably the first of its kind in Great Britain, which was celebrated in the small industrial town of Padiham, Lancashire. On that date Dr. Naunidh Rai Dharmavir, F. R. C. S. (Ed.) resident of Lasara, District Jullundur, Pun-



THE RESEARCH PARTY INSPECTING AN OLD MOUND.

Parishada, the Kumar is well-known to all. He has now organised a research-party for discovering the relics of old which lie unnoticed in the land of Varendra. The area selected is one of the oldest in the country and is likely to reward the labour of the research party. They have already brought notice an important fact that Vijayana, the father of Ballala, had his capital Vijayanagara, in police station Gudagari, the district of Rajshahi, where the relics of palaces and temples have been dug out late. We publish a photo of the research party with the Kumar (as their friend, philosopher and guide) inspecting an old

jab, was married to Miss Janie Blezard, an English girl, in accordance with Vedic rites. The vital and essential parts of the Hindu ceremony, i.e., *Havan* and going round the fire (*Pheras*) were observed and fulfilled as laid down in Sanskar Vidhi by Swami Dayanand Saraswati, and this with the full concurrence of the bride and her people. Lalla Lajpat Rai officiated at the ceremony and converted the girl into an Arya Samajist by administering to her *Gayatri Mantra* and by conferring upon her the Aryan name of Janaki, and he also pronounced Vedic benedictions at the conclusion. As we have said, it was, so far as we know, the first



occasion, on which a regular *havan* had been conducted in Great Britain, accompanied by the chanting of original Vedic Mantras.

The Vedic prayer and the vows taken by the bride and bridegroom were translated into English, for the occasion, by Lalla Lajpat Rai. Altogether it was an impressive ceremony, perfectly in keeping with the character of the bridegroom and the "amateur" Hindu Minister whom circumstances had perforce called upon to assume that role in a foreign land in the necessary absence of a better qualified *Purohit*. It must not be assumed however, that Lalla Lajpat Rai encourages indiscriminate unions of English girls with Indians in the bonds of matrimony. The circumstances affecting Dr. Dharmavir and Miss Blezard were quite exceptional as will appear from the following brief biographical notes of the English bride and bridegroom.

Whilst Dr. Dharmavir was at the Lahore Medical College in 1898, the example of some of his friends, suggested his improving his professional prospects by securing an English qualification. He accordingly went to Edinburgh, and his story since then has been one of long continued effort and dogged pluck. His career, in every sense, is highly creditable not only to himself but to the surroundings in which he was brought up. Though a comparatively poor man, his father had the wisdom and foresight to undergo very heavy sacrifices for the education of his son. He incurred the serious responsibility of a loan of Rs. 3,000 in order to satisfy, what then appeared to him as a lad's whim. It is to the son's credit that he made excellent use of his father's sacrifice.

After reaching Edinburgh in March 1899, he at once applied himself to the task of securing the coveted diplomas and succeeded in qualifying as L. R. C. P. & S., in July of the same year. It was the father's ambition to see his son in a Military Surgeon's uniform, so Dr. Dharmavir spent the rest of the year preparing for the examination for the I. M. S. An ocular defect brought about failure. In February 1900 he was appointed Assistant to a Medical Practitioner in the colliery district of Mexborough, Yorkshire. Here he gained valuable experience and also managed to save in 4½ years the respectable sum of £600.

With this sum he discharged his liabilities to his father with full interest and meanwhile generously helped a stranded Indian friend with a loan of £120, which, we regret to say has not been repaid. He then turned his face towards the great English University of Cambridge in order to obtain its credited Diploma of Public Health and thereby qualify himself for a still better position. A residence there of six months enabled him to obtain his D. P. H. after which he retraced his steps to Edinburgh and boldly undertook the very severe examinations of the Royal College of Surgeons. Here again success rewarded his pluck and toil, and though more than once during this period, he was left quite penniless, he never swerved from this self-appointed task. Aided by a short loan of £40 from his devoted father, the lad's courage and perseverance won him through again and he now bears the honourable title of F. R. C. S.

After obtaining his fellowship he secured an Assistant's post at Padiham, a little town situated in the centre of the great Lancashire industry and eventually purchased the practice from his Principal at a cost of £650, towards the end of the year 1901. Shortly before this he was introduced to a fair English girl who has now become his wife. She may be regarded as almost oriental, inasmuch as she was born and educated in Russia, her Father at that time being Manager of a large Cotton Mill operating in Moscow with English Capital. Her long sojourn in Eastern Europe rendered her a peculiarly suitable companion for a young Indian Medico, stranger in an intensely foreign town. After an acquaintance about six months, Dr. Dharmavir proposed marriage to her and was accepted. Before doing so, he behaved as an honourable man by securing the consent of her elder sister who, owing to the death of her mother stood "in loco parentis". The father, however who is a man of substance in Padiham and a Director of several cotton mills declined to listen to the proposal. But the girl knew her own mind and would not be so relent and eventually the father, who respects Dr. Dharmavir in great respect, yielded to his daughter's strongly expressed wish and received the doctor in the family as a prospective husband. At that time Dr.